FAT-HIL-MAJEED



An interpretation for the book of Unification Compiled by Sheikh Abdur-Rahman ben Hasan Al-Ash-Sheikh

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IN THE NAME OF ALLAH MOST GRACIOUS, MOST MERCIFUL

On the most difficult tasks is to attempt rendering a religious book into English. Such a task assumes more difficult dimensions if it were directly connected to texts which have been either sent down by Allah (the Exalted) through Revelation or discussed by His Holy Messenger Muhammad (May Allah's Blessing sand Peace be upon him). That would be the case for every translator especially if he/she were to convey the exact meaning intended by the original text because as is the case with the English language, the Arabic language terms have a wide range of connotations and denotations relative to their context. Thus, that was one of the difficulties that I encountered when trying to render this bok into English. Thus I have decided to include in my preface explanatory paragraphs that aim at making clear to the reader every aspect of the translation that makes understanding it difficult or that might lead him/her to misunderstanding some of the fundamental concepts of Islam. Therefore this preface has been divided into different sections each of which aims at clarifying a single aspect of this trfanslation.

SECTION I: NATURE OF THE TRANSLATED BOOK

In fact this book is two books. The first one, Kitab At-Tawheed (The book of Unification) was written by the religious authority Sheikh Abdur-Rahman Ben Hasan Ash-Sheikh, (Died in the year 1285 A.H. while the second one, Fat-h al-Majeed (The Interpretation of The Book of Unification) is its explanation and was written by Sheikh Abdul-Aziz Ben Baz the president of The Islamic University of Medina. Thus the reader of the English translation will notice that the original text occupies parts of some pages while the explanation written by Sheikh Ben Baz occupies the rest.

The book consists of chapters about which I am going to give the reader a brief summary. Chapter one discusses the importance of beginning the book or any significant matter with the Holy Koranic phrase In the name of Allah, Most Gracious, Most Merciful. Chapter two he starts discussing The Book of Unifica-

tion and consequently the concept of Unification in Islam. Chapter three discusses the benefits of unification and whatever protects Mankind and covers their sins. Chapter four discusses the case of he who reaches the stage of unifying Allah (the Exalted); he may be admitted into The Garden without being punished or tortured. Chapter five discusses joining in partners with Allah (the Exalted) since such an act can never be forgiven by Him (the Exalted) while all other kinds of sin may be forgiven if He (the Exalted) wishes. Chapter six discusses calling people to testify that «There is no god but Allah». Chapter eight explains that the act of wearing a ring, a thread, or similar objects in order to drive away distress or remove affliction, is considered an act of poilyhtheism. Chapter nine discusses what has been mentioned about incantations, and amulets. Chapter ten discusses the case of the one who asks for the blessing of a tree, a stone or something similar. Chapter eleven discusses the case of he who slays (sacrifices animals for the sake of other than Allah (the Exalted). Chapter twelve discusses the fact that it is proscribed by Islam to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted). Chapter thirteen discusses that vowing by other than Allah (the Exalted) is considered in Islam an act of pollytheism. Chapter fourteen says that Islam considers resorting to other than Allah (the Exalted) for help is an act of polytheism. Chapter fifteen elaborates the fact that it is considered an act of polytheism to seek help of other than Allah (the Exalted). Chapter sixteen interprets the Holy Verse, «Do the indeed ascribe to Him as partners things that create nothing, but are themselves created? No aid can they give them, nor can they aid themselves!» (7:191-192). Chapter seventeen interprets the following Holy Verse, «So far (Is this the case) that, when terror is removed from their hearts (At the Day of Judgement, then) will they say, «What is it that your Lord commanded? «They will say, «That which is true and just; and He is the Most High, Most Great». Chapter eighteen discusses intercession in general and the characteristics of rejected intercession. Chapter nineteen discusses the interpretation of the following Holy Verse, «It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those He will» (28:56). Chapter twenty discusses the ·eason behind Bani Adams; abandoning their religion and states that the reason is their exaggeration concerning those who are righteous. Chapter twenty-one discusses the stance of Islam towards the one who worships Allah (the Exalted) at a righteous man's grave. Chapter twenty-two discusses that exaggeration at a righteous man's grave turns that man into pagan worshipped regardless of Allah

(the Exalted). Chapter twenty-three discusses the Holy Prophet's defending Unification and blocking all the way leading to polytheism. Chapter twenty-four discusses that some of this nation worship pagans. Chapter twenty-five discusses what was mentioned about magic. Chapter twenty-six is about showing some kinds of magic. Chapter twenty-seven discusses what was mentioned concerning priests and those people similar to them. Chapter twenty-eight discusses incantations. Chapter twenty-nine discusses pessimism and seeing evil omens by following certain procedures adopted from Pre-Islamic times. Chapter thirty discusses fortune telling such as astrology and augury. Chapter thirty-one discusses resorting to the phases of the moon in order to ask for rain. Chapter thirty-two explains the Holy verse that says, «Yet there are men who take (for worship) others beside Allah, as equal (with Allah): They love them as they should love Allah». (2:165). Chapter thirty-three explains the Holy Verse that says, «It is only the Evil one that suggests to you fear of this votaries: be ye not afraid of them, but fear Me, if ye have Faith». (3:175). Chapter thirty-four explains the Holy Verse that says, «But on Allah put your trust if ye have faith». (5:26). Chapter thirty-five interprets the Holy Verse that says, «Did they then feel secure against the plan of Allah? But no one can feel secure from the plan of Allah, except those (Doomed) to ruin!» (7:99). Chapter thirty-six discusses patience as one the characteristics of a believer in Allah (the Exalted). Chapter thirty-seven discusses what was said about hypocrisy. Chapter thirty-eight discusses the case of the man who desires the present life through his deeds; such acts are considered among polytheistic acts. Chapter thirty-nine discusses the case of the one who obeys religious authorities and princes in proscribing what Allah (the Exalted) has allowed or allowing what He (the Exalted) has proscribed; such a person is considered, to have taken those men as lords besides Allah (the Exalted). Chapter forty interprets the Holy Verse that says, «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgement (in their disputes) to the evil one, though they were ordered to reject him. But Shaitan's wish is to lead them astray far away (from the Right). When it is said to them: «Come to what Allah hath revealed, and to the Apostle. «Thou seest the hypocrites avert their faces from thee in disgust. How then, when they are seized by misfortune. Because of the deeds which their hands have sent forth? Then they come to thee, swearing by Allah: «We meant no more than good-will and conciliation!» (4:60-62). Chapter forty-one dis-

cusses the case of the person who rejects any one of the names and attributes of Allah (the Exalted). Chapter forty-two discusses the Holy Verse that says, «They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful». (16:83). Chapter forty-three interprets the Holy Verse, «... then set not up rivals unto Allah when ye know the (Truth)» (2:22) Chapter forty-four discusses the case of the person who cannot be convinced if sworn to by Allah (the Exalted). Chapter forty-five discusses the case of the person who curses time; he is considered to have caused harm to Allah (the Exalted). Chapter forty-six discusses using the term» Supreme Judge «and similar term to name people. Chapter forty-seven discusses revering the names of Allah (the Exalted) and changing people's names because of that. Chapter forty-eight discusses the case of the person who mocks at something that includes a mention of Allah (the Exalted), the Holy Koran or the Holy Messenger (May Allah's peace and blessings be upon him). Chapter forty-nine explains the Holy Verse that says, «Then We give him a taste of some mercy from Ouselves, after some adversity has touched him, he is sure to say», This is due to my (merit): I think not that the Hour (of judgement) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!» But We will show the unbelievers the truth of all that they did, and We shall give them the taste of severe penalty». (41:50). Chapter fifty explains the Holy Verse that says, «But when He giveth them a goodlychild, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him« (7:190) Chapter fifty-one explains the Holy Verse that says, «The most beautiful names belong to Allah: So call on Him (7:180). Chapter fifty-two discusses that one is not allowed to say three discusses saying, «O Allah! Forgive me if You wish». Chapter fifty-four says that one should not say, «My slave». Chapter fifty-five discusses the saying that one must not turn down any one who asks by using Allah's (the Exalted) name. Chapter fifty-six discusses the fact that only admission into the Garden can be asked by using the term «For the sake of Allah (the Exalted). Chapter fifty-seven discusses what was mentioned concerning the conditional term «if». Chapter fifty-eight discusses forbidden people from cursing the wind. Chapter fifty-nine interprets the following Holy Verse, «After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah-suspicions due to ignorance. They said: «What affair is this of our «Say thou»: Indeed, this affair is wholly

Allah's» They hide in their minds what they dare not reveal to thee. They say (to themselves): «If we had had anything to do with this affair, we should not have been in the slaughter here» Say: «Even if you had remaind in your homes, those for whom death was decreed would certainly have gone forth to the place of their death»; But (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts» (3:154). Chapter sixty discusses what was mentioned concerning those who deny destiny. Chapter sixty-one discusses what was mentioned concerning those who draw images (which resemble Allah's creation). Chapter sixty-two discusses what was mentioned about excess swearing. Chapter sixty-three discusses what was mentioned about «Falling within Allah's (the Exalted) protection and falling within His Holy Messenger's (May Allah's peace and blessings be upon him) protection. «It also includes some explanation of the following Holy Verse, «Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your security; for Allah knoweth all that ye do« (16:91). Chapter sixty-four discusses what was mentioned about swearing by Allah (the Exalted). Chapter sixty-five discusses the fact that it is prohibited to ask Allah (the Exalted) to intercede among His creatures. Chapter sixty-six discusses what was mentioned concerning the Holy Prophet's (May Allah peace and blessing be upon him) protection of Unification and blocking the ways leading to polytheism. Chapter sixty-seven explains the following Holy Verse, «No just estimate have they made of Allah, such as is due to Him: on the Day of Judgement the whole of the earth will be but His handful, and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!» (39:67).

SECTION II: TRANSLITERATION

This section aims at explaining the meaning of Arabic proper nouns which cannot be translated and which were transliterated that is to say represented or spelled in the characters of the English language. I included this list the most important transliterated terms:

Aba The father of.

Abbas, Ibn Abdullah Ben al-Abbas, a much reserved Muexegete.

Abdulmuttalib The grandfather, on the paternal side, of the Prophet Muhammad.

Abdur-Rahman	The slave of the Most Gracious.
Abed	Slave
Abdel-Muttalib	The grandfather, on the paternal side, of the Prophet Muhammad
Abdel-Rahman	The slave of the Most Gracious.
Abdel-Razzaq	The slave of the Provider.
Abde Manaf	Father of Hashim and ancestor of the Holy Prophet Muhammad.
Abed Manaf, Bani	The sons of Abed Manaf.
Abeed	Slaves
Ad-	The article «The».
Adi Ben Hatem	
Ahmad Ben Hanbal	One of the most distinguished mediaval juri theologians of Islam
Asia	One of the nine wives of the Hole Messenger
Al-	The article «The»
Ali Ben Abi Taleb	The Holy Prophet's cousin and son-in-law He first Shiite Imam and a
Allah	The Moslem term for God.
Amir al-mu'minin	The prince of all believers; Ali Ben Abi Talib.
Amre Ben al-Ass	He is primarily renowned as the conquror or between 19/640-21/642.
An-	The article «The».
Anas	Ibn Malik.
As-	The article «The»
At-	The article «The».
Ath-	The article «The».
Baghdad	The capital of Iraq.
Bakre, Abu	One of the companions of the Holy Prophet.
Bani	The sons of.
Banu	The sons of.
Ben	The son of.
Fat-h, the year of	The year in which Mecca was conquered.
Fatiha, al	The opening chapter of the Holy Koran.
Fiqh	Islamic jurisprudence.
Hadith Shareef	Honorable Hadith.

Hajj	Pilgrimage; this is one of the five pillars of Islam
Halal	That which is permitted or lawful.
Haram	Proscribed.
Hasan, al-	Son of Ali Ben Abi Talib.
Hijra	Migration: specifically, the migration of the Prophet from Mecca to Medina.
Ibn	The son of.
Ibrahim	Abraham, patriarch and ardent proponent of monotheism.
Ijmaa'	Consensus of opinion.
Ijtihad	The exercise of independent judgement unfett law or past precedent.
Ilhad	Heresy.
Imam	Islamic leader at prayer.
Iman	Belief or faith.
Is-hak	Isaac.
Is-haq	Isaac.
Israel, Bani	The sons of Israel; the Jews.
Issa	Jesus Christ.
Jahiliyya	Pre-Islamic times.
Jibril	Gabriel.
Jihad	Holy stuggle.
Jinn(s)	Genie.
Niwas Ben Semaan Ben Khalid, an-	One of the companions of the Holy Prophet.
Nouh	Noah.
Omair Ben Habib as-Safi	One of the companions of the Holy Prophet.
Omar, Ibn	The son of Omar Ben al-Khattab.
Takhm	Demarcation line, limits or border.
Talaq, at-	Divorce.
Tawheed	Unification.
Tawassul	Intercession.
Taymiyya, Ibn	Distinguished Hanbali jurist and theologian.
Um	The mother of.
Umra	Minor Hajj.

Wahib The giver or donor.

Wahibah The she giver or donor.

SECTION III: ESSENTIAL ISLAMIC CONCEPTS

1. THE PILLARS OF ISLAM

The pillars of Islam or «Arkan» (Plural of Rukn which literally means «supports» or «basic element») This term has been used in Arabic to refer to the five pillars of Islam. These are in alphabetical order: Hajj, Salat, Sawm, Shahada, and Zakat. These five pillars of arkan constitute the essence of Islam, that is why I would like to say a brief explanatory note about each.

A. Hajj: that is to say pilgrimage to Mecca. This is one of the five arkan or pillars of Islam. All Muslims, provided a number of conditions including good health and financial ability are present have a duty to make a pilgrimage to Mecca at least once in their lifetimes. This major pilgrimage must be made in the Month of pilgrimage Dhu'l-Hijja, the last month of the Muslim lunar calendar between the eight day of the month and the twelfth or thirteenth. Also a minor pilgrimage to Mecca, which does not count towards fulfilment of the religious duty and is called in Arabic 'umra, may be made at any time and requires less ceremonial.

B. Salat: that is to say performing the prayer ritual. Moslems have to pray five times a day starting with the Morning prayer, the Noon prayer, the Afternoon prayer, the Sunset prayer and finally the Evening prayer.

C. Sawm: that is to say fasting during the holy month of Ramadan. When they fast they are forbidden to eat or drink or smoke or take any thing that enters the body otherwise they wouldn't be considered as fasting. The duration of fasting starts from dawn and lasts till sunset is complete.

D. Shahada: that is to say the profession of Faith. The profession of Faith is saying, «I witness that there is no god but Allah and that Muhammad is His Holy Messenger».

E. Zakat: that is to say alms giving. Moslems are required to pay a fraction of their money and belongings each year to the poor. This fraction is specified by the Holy Koran and differs from one type of money and property to another.

2. CALENDAR

The Islamic calendar is lunar rather than solar. If formally began with the Hijra of the Holy Prophet (May Allah's peace and blessing be upon him) from Mecca to Medina. This took place in AD622 which became the first year of the Moslem lunar calendar. Because the Hijri Islamic dates are therefore termed in Arabic Hijri dates, they are written in English with AH (-Anno Hegirae) as a prefix or suffix in place of AD.

3. ABLUTION

All Moslems are required to perform the abluton ritual before they start their prayers, otherwise their prayers would not be accepted by Allah (the Exalted). This ritual consists of washing in sequence parts of the body such as the face, the head, the hands, part of the arms, the mouth and the feet, always starting with the right part and repeating washing three times.

All help and success are sought from Allah (the Exalted).

December 29, 1996

Muhammad Itani

Preface

Praise be to Allah the Lord of the worlds, and may Allah's blessings and peace be upon the most honorable among the prophets and the messengers, our Prophet, Muhammad, as well as upon his family and Companions, all together.

To proceed: I have studied the footnotes written by the authority Sheikh Muhammad Hamed Al-Faki, concerning the book «Understanding The Exalted- An Interpretation of the Book of Unification» by the researcher, the authority Sheikh Abdur-Rahman Ben Hasan Ben Al-Sheikh, the leader (Imam) and the reformer of the features of Islam in the twelfth century A.H., Al-Sheikh Muhammad Ben Abdel-Wahab Ben Suleiman Ben Ali At-Tamimi Al-Hanbali, may Allah's mercy be upon them all. I have found that those footnotes contain much benefaction and that he had excelled in his discussions. He had copied most of it, from the above mentioned Sheikh Abdur-Rahman. I ask Allah (the Exalted) may Thou benefit through them everyone who reads them and to compensate the reward for everybody; He (the Exalted) the Most Generous, the Most Bountiful. The following is a manifest of all those remarks. All success is granted by Allah (the Exalted).

Abdulel-Aziz Ben Baz
President of The Islamic University in Medina

In the name of Allah the Most Gracious, the Most Merciful Praise be to Allah the Lord of the worlds, and only those who are pious may succeed Mankind on earth, and no aggression may take place but against those who are wrong doers such as those who originate heresies and those who are polytheists, and I testify that there is no God but Allah (the Exalted) Alone, He who has no partner with Him, the Lord of those who came before and those who came after, the Self-subsisting and I testify that Muhammad is His servant and Holy Messenger as well as the best among all His creatures. O Allah bless Muhammad, his kinsfolk, his Companions and all who follow them righteously till the Day of Judgment, and may your peace be upon them all.

To proceed: Verily the book of Unification which has been written by the Imam Sheikh of Islam (Muhammad Ben Abdel-Wahab) may Allah (the Exalted) generously reward him, and forgive him as well as those who responded to his call till the Day of Judgment - has turned out to be original in meaning: By using his proofs to show unification and collecting his evidence to clarify it. Thus it has become knowledge for the monotheists and an evidence against the atheists. Thus many people have benefited from it. Verily this Imam, may Allah be merciful with him, in his youth Allah (the Exalted) has expanded his breast for the holy truth which Allah has sent with His messengers: by sincere worship in all its types only for Allah (the Exalted) the Lord of the worlds, and by rejecting much of the polytheism of polytheists. Thereupon Allah (the Exalted) has exalted to his endeavor and reinforced his determination; thus he embarked to call the people of Najd to unification, which is the essence of Islam and belief, and he had forbidden them from worshipping trees, stones, graves, and idols. He also forbade them from believing in magic, fortune-tellers and soothsayers. Thus Allah (the Exalted) has abolished every heresy and delusion called for by every Satan, by his call, also Allah(the Exalted) has erected the banner of holy struggle and refuted the doubts of oppossers among the people of stubborness and polytheism, and as a consequence most of the people living in that country adopted the religion of Islam. His call and books spread every where, till those who are the people of disunion admitted his favor, except he who was controlled by the Shaitan (Devil) who in turn made him hate faith, so he kept on being stubborn and oppressive.

The people of the Arab Peninsula became after his mission, as Kutada, may Allah's mercy be upon him has said about the case of those who came first among this nation, «Verily when the Moslims said, «There is no God but Allah, the polytheists rejected that and considered it as a great sin, also

Ibliss and his army of supporters were confined and limited by it; accomplishing it, bringing it into existence and supporting it against those who oppossed and resisted it; it is a word which he who uses in dispute succeeds, and which he who uses in struggle is granted victory; it is a word known by the people of the peninsula which is crossed by the riding in few nights; and there are groups of people living in insignificant eras who neither know about it nor acknowledge it».

Allah (the Exalted) has already expanded the breasts of many scholars and authorities and made them acknowledge His call; they in turn had regarded that call as auspicious, rejoiced at it and welcomed it by writing prose and poetry.

As far as his mentioned book is concerned, it is about clarifying what Allah (the Exalted) has sent through his messengers such as unifying worship, and supporting it by the Holy Koran and the Sunna (Honourable Hadith), and mentioning great polytheism that contradicts it or polytheism that is incompatible with its due perfection, or whatever is similar to that or leads to it.

The writer's grandson had taken the initiative of explaining it. He is Sheikh Suleiman Ben Abdullah may Allah's mercy be upon him. Thus he explained it extensively and beneficially and exposed whatever eloquence is required to show and include, and he called it (What The Exalted in Power, Worthy of all Praise Has Facilitated in Explaining The Book of Unification).

When the writer exclaims (Sheikh of Islam) he means Abu Al-Abbas Ben Abdel-Halim Ben Abdel-Salam Ben Taymiyya, and by (Alhafith) he means Ahmad Ben Hijr Al-Askalani.

When I read his commentaries and explanation, I realized that at certain places he elaborated it while at others he used repetitions where he should have elaborated. So I started refining and completing it, and I may have added some recommendable quotations in order to perfect the benefit. I called that book (The Glorious's Blessing For The Explanation of The Book of Unification).

I ask Allah (the Exalted) to benefit every scholar by this book. I ask Him (the Exalted) to make it purely for the sake of His Generous Face, and to lead whomever industriously studies it, to the Gardens in Heaven. There is no strength or power but with Allah's (the Exalted) help the Most High, The Great.

The writer, may Allah be merciful with him, said:

In the name of Allah, Most Gracious Most Merciful.

He began his book by saying, «In the name of Allah, Most Gracious Most Merciful, following the example of the Holy Koran and in conformity with an honourable Hadith:

1- «Every significant matter that does not begin with, In the Name of Allah, the Most Gracious, the Most Meciful, is incomplete.» This honourable Hadith has been narrated by Ibn Habban in two ways. Ibn Salah said: This honourable Hadith is fine.

2- Abi Dawud and Ibn Majah said, «Every significant matter that does not begin with, «Praise be to Allah or with thanking Allah is incomplete.»

3- Ahmad said, «Every significant matter, that does not begin by mentioning Allah's name, is considered incomplete». Also, the Darkutni said after Abi Huraira, «Every significant matter that is not begun by mentioning Allah's name is considered incomplete».

The writer of this book (Sheikh Abdur-Rahman Ben Hasan Al Ash-Sheik) has limited himself in some of his writings to saying, «In the name of Allah, the Most Gracious, the Most Merciful.» because this term is one of the most eloquent terms of praising and invoking Allah (the Exalted) before a following speech. The Holy Prophet (May Allah's blessings and peace be upon him) used to write it in his correspondence, as in his letter to Heraculus the Chief of the Romans. I have come across a copy written by his (the writer) own hand, may Allah's mercy be upon him, in which he started with, «In the name of Allah, the Most Merciful». Then he continued by saying, «May Allah's blessings and peace be upon the Holy Prophet and his kinsfolk. Thus, accordingly, beginning by saying, «In the Name of Allah, the Most Gracious, Most Merciful» is essential, and saying «May Allah's blessings and peace be upon the Holy Prophet and his kinsfolk», is relative and additional, that is relative to what comes after praising Allah (the Exalted).

4- «Verily when the mother of Jesus sent him to a teacher to teach him, the teacher told him, «write in the name of Allah.» Therupon Jesus said, «Do you know what Allah is? Allah is the God of Gods.»

The authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «This honourable name has ten verbal properties.» and he listed them, then he said, «As for its moral properties he said, «The best to know among the creatures is the Holy Prophet (May Allah's blessings and peace be upon him).

5- «I do not count praise on you as you have praised yourself.» How is

it possible to count the properties of a name whose owner absolutely possesses every perfection, praise, extolment, tribute, glory, majesty, might, beauty, benefaction, generosity, grace, and reverence? This name has never been mentioned on a small amount without increasing it; or fear without removing it; upon grief without dispelling it; or distress without relieving it; or worry without driving it away, or hardship without erasing it. Never has a weak person clinged to him without giving him power; or a humble person without granting him might; or a poor person without making him rich; or a lonely person without putting him at ease; or a defeated without supporting him with victory; or a needy person without dispelling harm; or a homeless wanderer without giving him shelter.

It is really the name by which grief and distress are dispelled; it is the name by which benefaction is descended and prayers are responded to and accepted; it is the name by which faults and slips are forgiven, lapses are undone, sins are removed and good deeds are brought forward. It is the name by which the earth and the skies have been erected, Holy books sent down, as well as messengers, and laws legislated. It is the name by which limitations and penalties have been set. It is the name by which Holy Struggle has been legislated, and creatures have been divided into happy and miserable. It is the name by which the Sure Reality has been proven to be true, and the Event Inevitable has come to pass. It is the name by which just measures and weights have been set, the straight path erected and the emporium of Hell and the Garden has been set out. It is the name by which the Lord of the worlds has been worshipped and praised; it is the name by which messengers have been sent; it is the name about which one is asked in the grave and on the Day of Reserruction. It is the name to which all conflict and litigation belong; it the name that encompasses all loyaiity and enmity; it is the name which makes the one who knows it happy; it is the name that causes misery to the one who does not know about or ignores; it is really the secret of all creation and states; by this name they have come into existence and have been proved; to that name they have wound up because He (the Exalted) was the cause and the reason of all creation. That is what He (the Exalted) has decided and required, «**Our Lord! Not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire**». (3 : 191) till the end of what he (Allah's Mercy be upon him) had said.

His Saying, «The Most Gracious, the Most Merciful», Ibn Jarir said: «As-Sari ben Yahya told us that Yahya Othman ben Zafar said that he heard Al-Azramy saying, «The Most Gracious to all creatures the Most

Merciful with the believers,» and he supported what he said by what Abi Sai'd -that is Al-Khidri-said after Allah's Holy Messenger.

6- «Verily, Jesus, the son of Mary, said: «The Most Gracious: The Most Gracious in the present life as well as in the Afterlife, while the Most Merciful: Most Merciful in the Afterlife.»

Ibn Al-Qayyim (Allah's Mercy be upon him) said, «His name, Allah, indicates that He (the Exalted) is worshipped by creatures as a result of their love to Him, glorifying Him and submitting to him. It also indicates that creatures resort to him whenever they are in need of something or suffering from misfortune and calamity. That is necessary for the perfection of his Lordship and Mercy which include the integrity of the Supreme power and praise, and His (the Exalted) Divinity, Lordship, Mercy and authority are necessarily all the qualities of His (the Exalted) Perfection, since it is impossible to prove that for he who is not alive, can not hear, can not see, can not move, can not speak, can not perform what he wants, and is not wise in what he says or does, since the attributes of glory and beauty are exclusive to the name «Allah», and the attributes of performing, ability and exclusively perform the actions of benefitting and harming (Granting, holding back, executing the will, the perfection of power, and managing the state of affairs of all creatures: all these are exclusive to the name of the Lord), the attributes of benefaction, generosity, reverence kindness, grace, compassion, and favor are exclusive to the name «Merciful».

Ibn Al-Qayyim (May Allah's be Mercy be upon him) also said, «The Most Gracious» denotes the attribute refering to Him (May He be blessed and praised above) and «The Most Merciful» denotes the attributes of Allah (the Exalted) refering to the person to whom Allah (the Exalted) has been merciful upon. If you want to understand what has been mentioned, consider carefully and think deeply about what He (the Exalted) has said, **«And He is full of Mercy to the Believers.»** (33 : 43) **«Unto them Most kind, Most Merciful.»** (9: 117), and it has never been mentioned as Merciful to them.

He said, «Verily the names of Allah (the Exalted) are names and attributes. They verily are indicative of the attributes of His perfection. Thus they are not incompatible as far as properties and attributes are concerned. Thus «The Most Gracious» is His name and His attribute. As far as it is considered as an attribute it precedes the name «Allah»; and as far it is considered a proper noun, it has been mentioned in the Holy Koran without preceding the name «Allah»; rather it has been used as a proper noun. For

Praise be to Allah, and may Allah's blessings and peace be upon Muhammad as well as upon his kinsfolk.

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example, Allah (the Exalted) has said, **«(Allah) the Most Gracious is firmly established on the Throne (of authority)»** (20: 5).

Praise be to Allah, and may Allah's blessings and peace be upon Muhammad as well as upon his kinsfolk.

His saying (Praise be to Allah) means using terms to eulogize the freely chosen in accordance with exaltation. It emanates from the tongue and the heart. Gratitude can be through the tongue, the soul and the dependence. It is more general than praise which is more contingent on something, and more special than praise as a cause; that is because it is in return for benefaction and grace; however, praise is more general as a cause, and more special as a contingency, because it is in return for benefaction and grace as well as in return for many other things. Thus on the surface they share the general and the special; in one aspect they meet and in another aspect they separate.

His saying (and may Allah's blessings and peace be upon Muhammad and his kinsfolk) is the best that has been said to mean Allah on blessing His servants. Al-Bukhary (May Allah's Mercy be upon him) has mentioned after Ibn Al-Aliah, «Allah's blessing of His servant is commending him by the angles.» This honourable Hadith has been confirmed by Ibn Al-Qayyim (May Allah's Mercy be upon him) in his two books, Jala' Al-Afham» and «Bada-ih al-Fawaid.

I said: It may be said with the intention to invoke Allah (the Exalted) as has been mentioned in the Musnad after Ali.

7- «The Angles bless one of you as long as he is in his praying place; they say, "Oh Allah forgive him, Oh Allah may Thou be merciful with him.»

His saying (and his kinsfolk) means those who follow his religion; this has been narrated by Imam Ahmad. Consequently this includes most of the Companions, including all his Companions and other believers.

The Book of Unification

The term book means a set of written, printed, or blank sheets bound together into a volume.

Unification is two types: Unification concerning knowledge and proof, and that is unification of Lordship, names and attributes. The second type is unification in demand and goal, and that is unification of divinity and worship.

The authority Ibn Al-Qayyim (May Allah is Mercy be upon him) has said. «As far as the unification which messengers have called for, and about which books have been sent down, is concerned, we say that it is of two types: Unification concerning knowledge and proof and unification concerning demand and goal. The first is concerned with proving the reality of the Lord (Be He blessed and raised above), His attributes, His deeds, His names as well as His expressing Himself in His Holy Books and talking to whomever He wishes from among his servants. It is also concerned with proving the universality of what He (the Exalted) has predestined and of His (the Exalted) wisdom; the Holy Koran has revealed this type as has been mentioned at the beginning of the Sura of Hadid , the Sura of Taha, the end of the of Hashr, the beginning of the Sura of Tanzeel As-Sajda, the beginning of the Sura of Al-Imran and the whole of the Sura of Iklas and many others.

The second type: What has been included in the Sura **«Say: O ye that reject Faith!»** (109: 1) and His saying,**«Say, O people of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not from ourselves, Lords and patrons other than Allah. If then they turn back say ye, Bear witness that we (at least) are Muslims (bowing to Allah's Will).»** (3 : 64). This has also been mentioned at the beginning of the Sura of Tanzeel Al-Kitab and its end, the beginning of the Sura of Mu-'min, its middle and end; the beginning of the Sura of A'raf and its end, the whole of the Sura of An'am and most of the Suras of the Holy Koran include the theme of both types of unification, thus testifying by the unification and calling for it.

Verily, the Holy Koran has either informed about Allah (the Exalted), His names, His attributes, His deeds and sayings; it is the cognitive and in-

formative type; however, calling for worshipping Him (the Exalted) Alone, no partner, with Him, while rejecting all others is willful and is a requested unification. Thus either commanding and forbidding; requiring us to obey Allah (the Exalted) or commanding us to obey His (the Exalted) commands and proscriptions; these are the just claims and integral parts of unification; the Holy Koran has informed, honoring those people who believed in unification and told us what has been done to them in the present life and how they will be honored in the Afterlife; that is the reward they are given because they have believed in unification; the Holy Koran has informed about polytheists and what has been done to them in the present life, that is, how they have been punished and the torture that they will pass through in the After-life. That is the punishment for those who reject unification. The whole Holy Koran is concerned about unification and its just claims and rewards. As well it is concerned about polytheism, polytheists and their punishment.

The Sheikh of Islam has said, «Unification said by the messengers but includes the proof that Allah (the Exalted) is Alone the only God; that is by testifying that there is no God but Allah (the Exalted) by worshipping only Him (the Exalted) by depending on Him (the Exalted) , Alone by remaining loyal to Him (the Exalted) , by showing enmity towards His enemies, and by working only for His sake. That includes proving what He (the Exalted) has proven for Himself through names and attributes. Allah (the Exalted) has said, **«And your God is One God: There is no God but He, Most Gracious, Most Merciful».** (2: 163). He (the Exalted) has also said, **«Allah has said, Take not (for worship) two gods: for He is just One God: Then fear Me (and Me alone).»** (16: 51). He (the Exalted) has also said, **«If anyone invokes, besides Allah, any other god, he has no authority therefore; and his reckoning will be only with his Lord! And verily the unbelievers will fail to win through!»** (2: 117). He (the Exalted) has also said, **«And question Thou our apostles whom we sent before thee; did we appoint any deities other than (Allah) Most Gracious, to be worshipped?»** (43: 45).

Also, He (the Exalted) has told about every prophet among the prophets who have called on people to worship only Allah (the Exalted) without worshipping any partner with Him. He (the Exalted) has said, **«There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people, "We are clear of you and of whatever ye worship besides Allah: We have rejected you, and there has arisen, between us and you,**

enmity and hatred for ever, -unless ye believe in Allah and Him alone.» (60: 4). He (the Exalted) has also said about the polytheists, **«For they, when they were told that there is no god except Allah, would puff themselves up with pride»**. (37: 36), and **«And say, What! Shall we give up our gods for the sake of a possessed poet?» (37: 36). There are plenty of these examples in the Holy Koran.**

Unification does not mean the unification of Lordship only. That is thinking that Allah (the Exalted) Alone has created the world as those suffists think. They think that if they had proven this by evidence, they would have proven unification, and that if they had testified that and they exhausted themselves then they would have perished for the sake of unification. Verily if a man acknowledges the names and the attributes that the Lord (the Exalted) deserves and He exalted Him and acknowledged that He (the Exalted) is the Creator of everything, that man would not be considered a unifier [Monotheist] unless he testifies that there is no God but Allah (the Exalted) Alone; thus he acknowledges that verily Allah Alone is the Diety who deserves to be worshipped, and he adheres to worshipping Allah (the Exalted) Alone with no partner with Him. And the «Deity» is the god who deserves to be worshipped rather than the deity in the sense of he who is able to invent. Thus if interpreters explain «Deity» to mean who is able to invent, and it has been thought and believed that this meaning is more specific to describe deity, and proving this has been set as the aim of unification -as has been done by those suffists, and that is what they say after Abi-'l Hasan and his followers- they have never realized the reality of unification with which Allah's Holy Messenger (May Allah's blessings and peace be upon him) has been sent. Verily the polythists of the Arabs acknowledged that Allah (the Exalted) Alone is the sole Creator of every thing; yet, they were polytheists. Allah (the Exalted) has said, **«And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106). A group of our forefathers said, «You ask them, who is it that has created the Heavens and the earth? They say, Allah; however, they worship, another». Allah (the Exalted) has said, **«Say, To whom belong the earth and all beings therein? (Say) if ye know!» They will say, «To Allah! say, «Yet will ye not receive admonition?» say, «Who is the Lord of the seven Heavens, and the Lord of the Throne, (of Glory) Supreme?» They will say, (They belong) to Allah? Say, will yet not then be filled with awe? Say, who is it in whose hands is the governance of all things, - who protects (All), but is not protected (of any)?**

(Say) if ye know. They will say (it belongs) to Allah. Say, «Then how are ye deluded?» (23: 84-89). Thus not every body, who acknowledges that Allah (the Exalted) is the Lord and Creator of everything, worships Him (the Exalted) Alone without a partner; invokes Him (the Exalted) , Alone without a partner; asking from Him (the Exalted) Alone; fearing Him (the Exalted) Alone, remaining loyal to Him (the Exalted) and showing enmity towards His enemies, obeying His Messengers and performing what He (the Exalted) commanded him to do, and proscribing what He (the Exalted) has proscribed. Most polythiests have acknowledged that Allah (the Exalted) is the Creator of everything while they confirmed those intercessors whom they worship along with Allah (the Exalted) thus they made equals to Him (the Exalted). Allah (the Exalted) has said, **«What! Do they take for intercessors others besides Allah? Say, «Even if they have no power whatever and no intelligence?» Say, «To Allah belongs exclusively (the right to grant) intercession, to Him belongs the domain of the Heavens and the earth»**. (39: 43-44) Also Allah (the Exalted) has said, **«They serve, besides Allah, things that hurt them not nor profit them, and they say, «These are our intercessors with Allah,» Say, «Do ye indeed inform Allah of something He knows not, in the Heavens or on earth? -Glory to Him! And far is He above the partners they ascribe (to Him)!»** (10: 18) He (the Exalted) has also said, **«And behold! Ye come to us bare and alone as we created you for the first time; ye have left behind you all (the favours) which we bestowed on you; we see not with you your intercessors whom ye thought to be partners in your affairs; so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!»** (6: 94). He (the Exalted) has said, **«Yet there are men who take (for worship) others beside Allah, as equal (with Allah). They love them as they should love Allah.»** (2: 165).

That is why the followers of those people prostrated themselves for the sun, the moon and the planets, they also invoked them and fasted and practiced asceticism for their sake; later to say that this is not polytheism; rather, polytheism is when I believe that it manages my life, if I made it a cause and means I would not have committed the act of polytheism while it is necessarily known in Islam that such behavior is polytheism.

Allah (the Exalted) has said, «I have only created Jinns and men, that they may serve me.» (51: 56).

The saying of Allah (the Exalted), **«I have only created Jinns and men,**

Allah has said, **«I have only created Jinns and men, that they may serve Me.»** (51: 56)

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that they may serve Me.» (51: 56).

The Sheikh of Islam has said, «Worship can be by obeying Allah (the Exalted), that is by performing whatever He (the Exalted) has commanded us to do through the Messengers.

He (the Exalted) has also said, «Worship is a term that connotes all that which is said and performed, whether manifest or hidden, and is loved and accepted by Allah (the Exalted).

Ibn Al-Qayyim had said, «It consists of fifteen rules; he who completes them has completed all the ranks of serving Allah (the Exalted) and worshipping Him).

That is as follows: Verily worship is divided among the heart, the tongue and the senses; the terms of whorship are five:

1-That which is essential,

2-That which is recommendable,

3-That which is wrongdoing,

4-That which is detestable,

5-That which is permissable (unproscribed). They apply to each of the heart, the tongue and the senses.

Also, Al-Kurtobi has said, «Worship is firmly rooted in submission and subservience. The functions of the Islamic law have been called acts of worship because worshippers abide by them and perform them while in a state of submission to Allah (the Exalted).

The verse means that Allah (the Exalted) has created the Jinns and men just to serve Him (the Exalted) and whorship Him (the Exalted). That is the wisdom behind their creation.

I said, «It is the lawful religious wisdom».

Imam Ibn Kathir had said, «Worshipping Him (the Exalted) is obeying Him (the Exalted) by performing what He (the Exalted) has commanded us to perform and by leaving whatever He (the Exalted) has prohibited us from performing. That is the reality and the truth of the Islamic religion because in Arabic the term Islam means surrendering to Allah (the Exalted); an extreme state of sumbmission, and subservience.

He had also said explaing this Holy verse, «This Holy verse means that verily Allah (the Exalted) has created all creatures to serve Him (the Ex-

alted) and worshipping Him (the Exalted) Alone without joining a partner. Thus he who obeys Him (the Exalted) , is perfectly rewarded; he who disobeys Him (the Exalted), is severely tortured. He (the Exalted) does not need them; rather they are poor in all situations while He (the Exalted) is their Creator and Benefactor. Also, Ali ben Abi Taleb (May Allah be pleased with him) said about this Holy verse, «Verily I will command them to wroship Me and I will call them to serve Me.». Also Mujahid said, «Verily I will command them and proscribe them from doing what I donot want them to do.» This has been chosen by the Zajjaj and Sheikh of Islam. He said: «And the following shows what He (the Exalted) has meant, **«Does Man think that he will be, left uncontrolled, (without purpose)?»** (75: 36). Ash-Shafi' said, «He (the Exalted) is neither commanded nor proscribed from doing whatever He (the Exalted) wants». He (the Exalted) has said in the Holy Koran and in more than one place, **«Adore your Guardian-Lord.»** (2: 21) and, **«Reverence yo Guardian-Lord.»** (4: 1), thus He (the Exalted) has commanded them to do whatever they have been created for; for that reason He (the Exalted) has sent messengers and that is absolutely what has been meant by the Holy Verse; that is what the Moslems understand and they use this Holy verse as an evidence upon it.

He said and this Holy verse resembles what Allah (the Exalted) has said, **«We sent not an Apostle, but to be obeyed, in accordance with the will of Allah.»** (4: 64) then he might be obeyed or disobeyed. Likewise He (the Exalted) has only created them to worship Him, then they might worship Him, or they might not worship Him (the Exalted) He (Be He blessed and raised above) has not said that He has done.

The first: He (the Exalted) has created them to be His object.

The second: That is worshipping Him (the Exalted); however, He (the Exalted) has mentined that He (the Exalted) has done the first so that He may do the second; thus it turns out that they are the ones who perform or do things for Him (the Exalted) consequently, they get their happiness through what He (the Exalted) has done and whatever He (the Exalted) loves and accepts to emanate from Himself (the Exalted) directed to them, takes place.

The best witness to this interpretation or explanation are the traditions, accounts and talks that have been said at intervals.

For example, what has been narrated by Moslem in his Saheeh after Anas ben Malek (May Allah be pleased with him) after the Holy Prophet

He (the Exalted) has said, **«For we assuredly sent amongst every People an apostle, (with the command), 'serve Allah, and eschew Evil'»** (16: 36).

(May Allah's blessings and peace be upon him), who said,

8- **«Allah (the Exalted) says to one of the people of Fire who is getting the easiest kind of torture in Hell: Had you possessed the present life with all that it included in addition to something equivalent to it, would you have redeemed yourself by it?» This person would say, . Allah (the Exalted) would say: All I want from you while you were in the loins of the son of Adam is not to worship a partner with Me so that I may not admit you into Hell; you refused my offer and adopted polytheism?»** This polytheist has disobeyed Allah's (the Exalted) will be worshipping a partner along with Him (the Exalted). That is the religious, and legitemate will exactly as has been mentioned above.

Thus between the religious and legitemate will on one hand, and universal deterministic will on the other, there are absolute general aspects and specific aspects. Both aspects meet in favor of the one who is loyal and obedient, while the universal deterministic will uniquely perform against the disobedient. Thus understand this and you are saved from the ignorance of the «masters of speech» and their followers.

He (the Exalted) has said, **«For we assuredly sent amongst every people an apostle, (with the command), Serve Allah, and eschew evil.»** (16: 36)

He said, «Allah's (the Exalted) saying, **«For we assuredly sent amongst every people an apostle, (with the command), serve Allah, and eschew Evil.» (16: 36). Omar ben Al-Khattab (May Allah be pleased with him) said, «Evil is the Shaitan», and Jaber (May Allah be pleased with him) said, «Evil means priests upon whom shaitans used to descend.» These two explanations have been narrated by Ibn Abi Hatem. Malek also said, «Evil is everything that is worshipped regardless of Allah (the Exalted)».**

I said, «And that mentioned above has been comprehensively defined by the authority Ibn Al-Qayyim; he said, «Evil is everything or every behavior through which a worshipper or servant exceeds the limits or boundaries set between him and his Lord, follower, or obeyed. Thus every people's evil is that to which they resort for justice or rule regardless of Allah (the Exalted) and His Messenger; or they worship regardless of Allah (the Exalted); or they follow without Allah's guidance; or obey him in matters that they do not realize as belonging to Allah's realm and that they must obey Allah

(the Exalted) and only Allah (the Exalted) in such matters. So if you pondered over the evils of the world as well as the states of people in relation to them, you would realize that most of them have turned away from worshipping Allah (the Exalted) to worshipping evil; you would realize that they have turned away from obeying Allah's Holy Messenger (May Allah's blessings and peace be upon him) to obeying evil and following him.

As for the meaning of the Holy verse, Allah (the Exalted) has informed us that He (the Exalted) has sent to every people messengers with the message. **«Serve Allah, and eschew Evil».** (16: 36). That is worship Allah (the Exalted) Alone and do not worship any other besides Him. In that connection Allah (the Exalted) has said, **«Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks».** (2: 256) and that is the meaning of «there is no God but Allah», that is trustworthy hand-hold itself.

Ibn Kathir has said concerning this Holy Verse: All of them-The messengers call on people to worship Allah (the Exalted), and had forbidden them from worshipping any body but Him, thus He (Be the blessed and raised above) kept on sending messengers to people to teach them that since the sons of Adam have practised polytheism at the times of the people of Noah to whom he was sent; he was the first messenger sent by Allah (the Exalted) to the people of the earth till He (the Exalted) sealed those messengers by Muhammad (May Allah's blessings and peace be upon him) whose call has been applied by Man as well as the Jinns in the east as well as in the west and all of them as Allah (the Exalted) has said, **«Not an apostle did We send before thee without this inspiration sent by us to him: That there is no god but I therefore worship and serve Me».** (21: 25).

Allah (the Exalted) has said in this Honorable Verse, **«For we assuredly sent amongst every people an apostle, (with the command), serve Allah and eschew Evil.»** (16: 36) So how can polytheists permit themselves to say after they heard the above, «Had Allah wished, we would not have worshipped any other partner besides Him.» Thus His legislative will is not applicable to them because He (the Exalted) has already forbidden them from that through His messengers; however, as for His universal will- that making them able to do it as part of their destiny- they cannot use it as an excuse, because He (the Exalted) has created Hell Fire and its people from Shaitans and unbelievers, while He (the Exalted) does not consent His servants to become unbelievers, and He (the Exalted) has a strong evidence and

And He (the Exalted) said, **«Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And of kindness, lower to them the wing of humility, and say, 'My Lord! bestow on them thy Mercy even as they cherished me in childrhood»**. (17: 23).

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absolute wisdom.

Moreover, He (the Exalted) has told us that He (the Exalted) disapproved of what they say inflicting upon them punishment in the present life, and that is what the messengers have warned them of, thus He (the Exalted) has said, **«Of the people were some whom Allah guided, and some on whom Error became inevitably (established).»** (16: 36).

I said, this Holy Verse explains the preceding verse; He (the Exalted) has said the following, **«of the people were some whom Allah guided, and some on whom Error became inevitably (established)»**. (16: 36). So think about what we have said.

This Holy Verse indicates that the wisdom behind sending messengers is to call on their peoples to worship Allah (the Exalted) Alone and to forbid them from worshipping any other partner along with Him (the Exalted) . Verily that is the religion of all the prophets and messengers even though their codes or laws may differ, and that is in conformity with what Allah (the Exalted) has said, **«To each among you have we prescribed a Law and an Open Way»**. (5: 51). Also the same Holy Verse indicates that the working of the heart and the senses are necessary for belief.

He said that Allah's saying, **«Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents»**. (17: 23). Mujahid said, «Decreed» means «willed». Oubay ben Ka'b and Ibn Masoud and many others have agreed upon that explanation while Ibn Jarir from Ibn Abbas who said «Thy Lord hath decreed» means «Thy Lord hath ordered».

His (the Exalted) saying, «That ye worship none but Him» means to worship Him (the Exalted) Alone without any partner, and that is the meaning of «There is no God but Allah».

Ibn Al-Qayyim (May Allah's Mercy be upon him) said that absolute negation is not unification, neither is affirmation without negation; thus unification can be only if it includes negation and affirmation. That is the reality of unification.

His (the Exalted) saying, «Ye be kind to parents» that is, He (the Exalted) has commanded you to be kind to parents in the same way He (the Exalted) has commanded you to worship Him, Alone with no partner along with Him as He (the Exalted) has said in the other Holy Verse, **«Show gratitude to Me and to thy parents: to Me is (thy final) goal.»** (31: 14).

And His saying, **«Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them.»** (17: 23) that is He (the Exalted) commands you not to tell them words that may hurt them, even do not show contempt which is the least degree of repelling. «nor repel them» He (the Exalted) commands you not to act in front of them in an offensive manner; Ata' ben Abi Rabah said, «Do not shake the dust off your hands in their presence».

However, after He (the Exalted) prohibited Man from performing in an offensive manner or from saying something bad, He (the Exalted) commanded him to do that which is good and acceptable, thus He **(the Exalted) has said, «But address them in terms of honour».** (17: 23) that is talk with them in a polite, good manner; also He (the Exalted) has said, **«And, out of kindness, lower to them the wing of humility.»** (17: 23) that is be humble in front of them «and say, **My Lord! Bestow on them thy Mercy.»** (17: 23) that is when they reach old age and die **«as they cherished me in childhood.»** (17: 23). Also on the subject of being kind to parents there are many honourable Hadiths some of which are:

9- The honourable Hadith narrated after Anas and others, **«Verily Allah's Messenger (May Allah's blessings and peace be upon him) said Amen, Amen, Amen, after he (May Allah's blessings and peace be upon him) ascended the pulpit. The Companions and other people asked him, «Oh Allah's Holy Messenger why have you said Amen». He answered, «Gibreal came to me and said, «O Muhammad, you name has been mentioned in front of a man who did not bless you thereafter he was disgraced and humiliated.» and he said: Say Amen, and I said Amen. Then he said, «Another man was disgraced and humilated when the Holy Month of Ramadan ended and he was not granted forgiveness, he said: Say Amen, and I said Amen. He said: Inspite one who perceives his parents or one of them, and they didnot let him enter Paradise. He said: Say Amen. I said Amen.»**

10- Imam Ahmad has narrated after Abi Huraira (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace

be upon him) said, «**A man who dies after his parents or one of them and is denied entrance to the Garden is definitely humiliated and disgraced.**» The authority Ibn Kathir said, «It is true that Abi Bakra (May Allah be pleased with him) said, Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

11- «**Shall I tell you about the greatest among the major sins? We said: Oh Allah's Holy Messenger: Yes, tell us. He said, worshipping along with Allah (the Exalted) and being ungrateful to parents. Saying this he (May Allah's blessings and peace be upon him) was reclining; he (May Allah's blessings and peace be upon him) straightened up himself and added: Verily false witness, and verily false witness, and he kept on repeating it till we said, we wish he had stopped talking.» This was narrated by Al-Bukhary and Muslim. And Abdullah ben Amr (May Allah be pleased with them) said, Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,**

12- «**If one's parents are pleased with him, Allah (the Exalted) will be pleased with him; if one's parents are displeased and angry with him, Allah (the Exalted) will be displeased and angry with him**». This was narrated by At-Tirmithi and approved and corrected by Ibn Hibban and Al-Hakim. Ousayd As-Sa'idi (May Allah be pleased with him) said,

13- «**While we were sitting at the Holy Prophet's (May Allah's blessings and peace be upon him) a man from the tribe of Bani Salma came and said, Oh Allah's Holy Messenger, «Is there any obedience and filial piety that I have to perform after my parents die? He said: Yes, you can bless them and ask Allah (the Exalted) to grant them forgiveness, also you can follow what they taught you when they were alive, and preserve the ties with blood relations and honouring their friends.**» This was narrated by Abu Dawud and Ibn Majah. There are many honourable Hadiths related to the same topic.

13- His (the Exalted) saying, «**Serve Allah, and join not any partners with Him.**» (4: 36), about this Holy Verse the great authority Ibn Kathir (may Allah's Mercy be upon him) said, «Allah (the Exalted) commands his servants to worship Him (the Exalted) Alone without joining any partner since He (the Exalted) is the Creator and the Provider who confers His (the Exalted) benefit upon His creatures under all circumstances, and He (the Exalted) is the one who deserves to be worshipped Alone regardless of any of His (the Exalted) creatures (the Exalted).

And what He (the Exalted) has said, **«Serve Allah, and join not any partners with Him». (4: 36)...**

This Holy Verse which is called the Verse of the ten rights, and in some adopted editions of this book this Holy Verse has been mentioned before the Holy Verse of An'am, that is why I have mentioned it earlier because of the following discussion of the Holy Verse of An'am by Ibn Masoud, so that mentioning him after, would be more suitable.

Allah's (the Exalted) saying, **«Say, Come, I will rehearse what Allah hath (really) prohibited you from: join not anything as equal with Him; be good to your parents...» (6:151-153)**

The great authority Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) tells His Holy Prophet and Messenger, Muhammad, (May Allah's blessings and peace be upon him), «Say» to those polytheists who have worshipped other than Allah (the Exalted) and prohibited themselves from what Allah (the Exalted) has provided them, «Come» that is come along and rush upon me so that I «rehearse» that is narrate for you «What Allah (the Exalted) hath (really) prohibited you from» really, neither by way of fabricating lies, or by way of assumption, imagination or guess; rather by means of revelation and commands emanating from Him (the Exalted) «join not anything as equal with Him» as if in this Koranic text a deleted term that is connoted by the text which implies: Allah (the Exalted) has commanded you not to worship others along with Him, that is why He (the Exalted) has said at the end of the verse, **«Thus doth He command (you).»** (6: 151).

I said, the meaning is: He (the Exalted) has prohibited you to quit such as worshipping others along with Him (the Exalted). In that connection Ibn Hisham mentioned in Al-Mughni about His (the Exalted) saying, **«join not anything as equal with Him».** (6: 151) that this has seven interpretations the best of which is that mentioned by Ibn Kathir and it is as follows: He (the Exalted) has shown you this and made it clear so that you may not join anything with Him (the Exalted), and the term «commanded» has been deleted as well as the preposition and what preceded it. That is why, when they were asked about what Allah's Holy Messenger (May Allah's blessings and peace be upon him) was saying, they said,

14- «Serve Allah (the Exalted) and never worship along with Him anything, and stop believing in what your fathers (Pre-Islamic) believed in.» As what Abu Sufyan said to Hercules, and that is what Abu Sufyan and others

and what He has said, «Say: 'Come, I will rehearse what Allah hath (really) prohibited you from]. Join not anything as equal with Him; be good to your parents.'» (6: 151).

«Kill not your children on a plea of want; We provide sustenance for you and for them; -come not nigh to shameful deeds whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: Thus doth He command you, that ye may learn wisdom.

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understood from what Allah's Holy Messenger (May Allah's blessings and peace be upon him) told them! **«Say there is no god but Allah so that yo may prosper and succeed»**.

He (the Exalted) has also said, **«Be good to your parents»**. (6: 151). Al-Kurtobi said, «Being good to parents is by being dutiful and obedient to them as well as by protecting and relieving them from slavery and allowing them to be in authority.

His saying, **«Kill not your children on a plea of want; We provide sustenance for you and for them»**. (6: 151) «want» means poverty; that is to say do not bury you daughters alive because you are afraid of poverty and need because I (Allah) provide sustenance for you and for them. Some Pre-Islamic people used to bury their male children alive as well for the same above mentioned reasons. This was mentioned by the Al-Kurtobi and in the two Saheehs after Ibn Masoud (May Allah be pleased with him).

15- I said, **«Oh, Allah's Messenger, which sin is considered greatest by Allah?» He said «To join an equal partner to Allah (the Exalted) while He (the Exalted) is the one who created you». I said, «Then what» He (May Allah's blessings and peace be upon him) said, «Killing your child out of fear of eating your food». I said, «Then what» He (May Allah's blessings and peace be upon him) said, «To commit adultery with your neighbour's wife». Then Allah's Holy Messenger (May Allah's blessings and peace be upon him) rehearsed, «Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment (but) the Penalty on the Day of Judgement will be doubted to him, and he will dwell therein in ignominy. Unless he repents, believes and works righteous deeds for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful».** (25: 68-70).

His saying: **«Come not nigh to shameful deeds, whether open or secret.»**

And come not nigh to the orphans property, except to improve it, until he attains the age of full strength; give measure and weight with full justice; -no burden do we place on any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the convenant of Allah: Thus doth He command you that ye may remember verily this is My way leading straight: follow it: follow not (other) paths: They will scatter you about from His (great) path: thus doth He command you that ye may be righteous». (6: 152).

(6: 151), concerning this verse Ibn Atiyya said, «This is comprehensive forbiddance from performing all kinds of fornication and abomination which constitute sins. «Open» and «Secret» are two states that meet the conditions for most things.

His (the Exalted) saying: **«Take not life, which Allah hath made sacred, except by way of justice and law.»** This was mentioned in the two Saheehs.

16- It was narrated after Ibn Masoud (May Allah be pleased with him), «No Moslem who witnesses that there is no god but Allah may be lawfully killed but because of three: The non virgin adulterous woman, the murderer, and he who left the religion of Islam and the consensus of the Islamic society.»

His saying. **«Thus doth He command you, that ye may learn wisdom»** (6: 151), Ibn Atiyya said, «Thus» refers to all proscribed matters and command is definite and determined order. His saying, **«That ye may learn wisdom»** (6: 151); «may» means that Allah (the Exalted) has told us these commands so that we may act as such and work accordingly.

In the Hanafite Tibri's interpretation: He mentioned first «Learn wisdom» then «remember» then «be righteous» because if they become wise, they will remember; and if they remember, they will become afraid and pious.

His saying, **«And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength.»** Ibn Atiyya said concerning this Holy Verse: That is comprehensive forbiddance for all kinds of approach related to dealing with the orphan's money thus He (the Exalted) has shut off the way in front all sorts of rationalization; however, He (the Exalted) has excluded all kinds of approach aiming at improving and developing this money. Mujahid said, «Except to improve it» means using it in commercial interprise; «Until he attains the age of full strength». Malek and

others said, «This means maturity and adulthood and the disappearance of foolishness and/or stupidity.» Something similar to this was narrated after Zayd ben Aslam, Ash-Sha'bi, Rabi'a and others.

His saying, **«Give measure and weight with (full) justice».** Ibn Kathir said, «Allah (the Exalted) commands people to be just in their interaction among each other. **«No burden do we place on any soul, but that which it can bear»** means that Allah (the Exalted) does not ask people to carry the burdens of interpretation or Judgement while giving other people's dues or while taking their own dues from other people. Thus if one commits a mistake after exerting an effort in trying to give people their rights or dues or while trying to take his rights or dues then he is not considered sinful or guilty.

His saying: **«Whenever ye speak, speak justly, even if a near relative».** That is a command for people to be just in what they speak as well as in what they do, whether they were dealing with a close relative or with a stranger. Al-Hanafi said: Justice in deeds does not vary, whether it was when dealing with an enemy, an associate; it does not vary whether one is angry or pleased; rather, one must be just even if it were against a close relative, thus one should not tend to be lenient with somebody whom he loves or with a close relative. **«And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: That is next to Piety». (5: 9).**

His saying: **«And fulfil the covenant of Allah.»** Ibn Jarir said, «Fulfil the commad that Allah (the Exalted) has commanded you». And fufilling this command takes place by obeying what Allah (the Exalted) has commanded them to do and by refraining from doing what Allah (the Exalted) has commanded them not to do. Also, it is by performing according to the Holy Koran and the Honorable Sunna of His Holy Messenger (May Allah's blessings and peace be upon him); that is indeed the fulfillment of the Covenant of Allah (the Exalted). The same interpretation was explained by many others. His saying, **«Thus doth He command you that ye may remember.»** That you may learn a lesson and stop performing your previous acts of Pre-Islamic times.

His saying, **«Verily, this is My Way, leading straight: follow not (other) paths: They will scatter you about from His (great) Path.»** Al-Kurtobi said, «That is a great Holy Verse related to what has been mentioned before. Ve-

rily, He (the Exalted) forbade, commanded and warned people from following other paths than His, and that is what the truthful Honourable Hadiths and narratives of those who came before tell us. «Verily» here means commanding the people to rehearse that this is His Path. This interpretation belongs to Al-Fira' and Al-Kisa'i. Also, it may mean that this is what Allah (the Exalted) has commanded you to believe in and that verily this is My Path. And the Path in this context is the religion of Islam. «Straight» means that Path is correct, sound, virtuous and not twisted or distorted, thus He (the Exalted) has commanded people to follow His Path that He (the Exalted) has sent through the Holy Prophet, Muhammad (May Allah's blessings and peace be upon him) and which includes His religion that leads to the Garden. From this Path there have emerged many paths, those who follow the straight one are saved and those who follow the ramifications are led to Hell Fire. Allah (the Exalted) has said, **«Follow not (other) paths: They will scatter you about from His (great) Path.»** That is scatter means here deviate.

The authority, Imam Ahmad, An-Nisai', Ad-Darimi, Ibn Abi Hatim and Al-Hakim have narrated after Ibn Masoud (May Allah be pleased with them) who said,.

17- «Allah's Holy Messenger (May Allah's blessings and peace be upon him) drew a line by his hand and then said that that was the Straight Path of Allah, then he drew to its left and to its right many other lines and said that those were Paths each having Shaitan calling people to it. Then he (May Allah's blessings and peace be upon him) recited, «verily, this is My way, leading straight: Follow it, follow not (other) paths: ... (till the end of the Holy Verse). And after Mujahid it was narrated that by «Follow not (other) paths» Allah (the Exalted) meant do not follow your desires, lusts or heresy.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «let us say something brief about the Straight Path, since people have many terms for describing it or talking about it as well as about what is related to it; however, the truth about it is one, it is the path that Allah (the Exalted) has erected for His servants so that they may be able to reach Him (the Exalted), and there is no other path but it; rather, all other paths are blocked in front of people but it, that path which He (the Exalted) erected through His messengers and made it a means for worshipping Allah (the Exalted) that is worshipping Him (the Exalted) alone and obeying His (the Exalted)

Ibn Masoud said: «He who wants to read Muhammad's (May Allah's blessings and peace be upon him) will that (May Allah's blessings and peace be upon him) sealed with his own seal, let him read what Allah (the Exalted) has said, **«Say, 'Come, I will rehearse what Allah hath (really) prohibited you from»: Join not anything as equal with Him.»** (6: 151) till He (the Exalted) says: **«Verily; this is My way leading straight: Follow it»... till the end of the Holy Verse». (6: 153).**

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messengers. Thus people shall not join partners or worship partners along with Allah (the Exalted) neither shall they obey other than His Holy Messenger (May Allah's blessings and peace be upon him).

Thus this means unifying Allah (the Exalted) and following only His Holy Messenger (May Allah's blessings and peace be upon him), all of the above mentioned is connoted in «There is no god but Allah and that Muhammad is Allah's Holy Messenger». Therefore, any explanation or interpretation of the straight Path is included in these fundamental two terms. All this means that you love Allah (the Exalted) by your heart and please Him by your performance and deeds, thus you do not leave a place in your heart that is not full of loving Him (the Exalted), and you will not have a desire or volition that is not related to pleasing Him (the Exalted). The first event is accomplished by witnessing that there is no god but Allah (the Exalted) and the second event is accomplished by witnessing that Muhammad is the Holy Messenger of Allah (the Exalted). That is true guidance and the religion of rightness, that is realizing what Allah (the Exalted) has sent through His Holy Messenger (May Allah's blessings and peace be upon him) and acting according to it. Now say whatever you want to say as far as the above mentioned term is the solid and firm bases for it. He said, «And Sahl ben Abdullah said,

18- You should follow the Honourable Sunna since and fear that a day will shortly come when a man mentions the Holy Prophet (May Allah's blessings and peace be upon him) and follows him in all that he (May Allah's blessings and peace be upon him) does, people curse him, reject him, humiliate and scorn him.

His saying, «Ibn Masoud said, He who wants to read Muhammad's (May Allah's blessings and peace be upon him) will, that he (May Allah's blessings and peace be upon him) is sealed with his own seal, let him read what Allah (the Exalted) has said, **«Say, Come, I will rehearse what Allah, hath (really) prohibited you from» -till- «verily, this is My way leading**

straight: follow it» till the end of the verse».

By Ibn Masoud he means Abdullah ben Masoud ben Ghafil ben Habib Al-Hathli Abu Abdur-Rahman who is an emanant companion of the first generation who had the chance to converse with the Holy Prophet (May Allah's blessings and peace be upon him) and learn from him (May Allah's blessings and peace be upon him). Also, he is one of the people who fought with the Holy Prophet (May Allah's blessings and peace be upon him) in the battles of Badr, Uhud, Khandaq and participated in the pledge of allegiance of Al-Radwan. He is as well, one of the greatest authorities among the Companions. He was appointed by Omar as a prince and a ruler of Kufa. He died in the year thirty-two (32) A.H (May Allah be pleased with him).

This biography was narrated by At-Tirmithi as well as by Ibn Al-Munthir, Ibn Abi Hatem and At-Tabarani. Some of those said that these words mean that he who wants to look at the will as if it had been written and sealed without undergoing any change, let him read, «Say Come-till the end of the Holy Verse.». He compared it by the book which was written then sealed without being added to or decreased from. Verily, the Holy Prophet (May Allah's blessings and peace be upon him) ordered his people to follow only the Holy Koran, Allah's Holy Book, as was mentioned by Muslim.

19- **«Verily, I leave behind me something which if you follow, you will never ever go astray: Allah's Holy Book».** Also, Oubadah ben As-Samit narrated that the Holy Messenger (May Allah's blessings and peace be upon him) said,

«Who among you pledge allegiance to me concerning these three Holy Verses. Then he (May Allah's blessings and peace be upon him) rehearsed, «Say, Come I will rehearse what Allah hath (really) prohibited you from» till he (May Allah's blessings and peace be upon him) read all the three verses.» Then he (May Allah's blessings and peace be upon him) said,

20- **«He who follows them and abides by them honestly, gets his reward from Allah (the Exalted)' he who does not follow them exactly, Allah (the Exalted) would punish him in the present life and he whose punishment is delayed till the After life, then Allah (the Exalted) would either punish him or forgive him».** This was narrated by Ibn Abi Hatim and Al-Hakim and was conformed and corrected by him.

It was narrated after Mou'ath Ben Jabal that he said, «I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) on a donkey and he (May Allah's blessings and peace be upon him) said, 'O Mou'ath do you know what are the servants' obligations toward Allah (the Exalted) and what are Allah's obligations towards His servants. The servants' obligations towards Allah is that they must worship Him without joining in any partner, and Allah's obligation toward His servants is not to torture he who does not join in partners with Him (the Exalted).» I said, «O Allah's Messenger, tell the people the glad tidings?» He said, «Donot tell them they will become dependent.» This Honourable Hadith was mentioned in the two Saheehs.

I said, «And because the Holy Prophet (May Allah's blessings and peace be upon him) did not order his people to do but that what Allah (the Exalted) commanded them to do through the Holy Prophet (May Allah's blessings and peace be upon him) and through His Holy Book which He (the Exalted) sent down, **«Explaining all things, a guide, a Mercy, and Glad Tidings to Muslims»** (16: 89) These Holy Verses are Allah's commands and His Holy Messenger's orders.

His saying : (And after Mou'ath ben Jabal who said, «I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) on a donkey and he (May Allah's blessings and peace be upon him) said,

21- **O Mou'ath, do you know what are the servants' obligations toward Allah (the Exalted) and what are Allah's obligations toward his servants? I said «Allah and His Holy Messenger know best. He (May Allah's blessings and peace be upon him) said, «The servants' obligation toward Allah (the Exalted) is that they must worship Him (the Exalted) Alone without joining in any partner, and Allah's obligation toward His servants is not to torture he who does not join in partners with Allah (the Exalted)». I said, «O Allah's Holy Messenger tell those glad tidings to the people.» He said, «Do not tell them they will become dependent». This Honourable Hadith was mentioned in the two Saheehs).**

This Honarable Hadith tradition is mentioned in the two Saheehs in different versions, one of which is mentioned by the writer.

And (Mou'ath ben Jabal) (May Allah be pleased with him) is the son of Amr ben Aws Al-Ansari Al-Khazaraji Abu Abdur-Rahman who is a very

famous and eminent Companion of the Holy Prophet (May Allah's blessings and peace be upon him). He fought with the Holy Prophet (May Allah's blessings and peace be upon him) the battle of Badr and the one after it. He (May Allah be pleased with him) was an authority concerning the science of Honourable Hadith, the Holy Koran and religious Jurisdiction. The Holy Prophet (May Allah's blessings and peace be upon him) said,

22- **«On the Day of Judgment Mou'ath will be gathered in front of the savants by one step».**

At the end he (May Allah's blessings and peace be upon him) said, **«He precedes the religious authorities by the distance crossed by an arrow thrown through a bow.»** Also it was said, «One mile.» and, «As far as one can see». These three interpretations fit this Honourable Hadith best. Mou'ath died in the year eighteen in the land of Ash-sham (Damascus now) of the Plague of Amwas. The Holy Prophet (May Allah's blessings and peace be upon him) assigned him the Caliph of Mecca so that he may teach the people there the religion, i.e. the religion of Islam.

His saying: (I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) means the riding behind the Holy Prophet on a donkey is permissible. It also denotes Mou'ath's (May Allah be pleased with him) virtue.

His saying: (On a donkey) he means the donkey which was called Oufayre. This was narrated in one of the stories. I said, «The donkey was sent to the Holy Prophet (May Allah's blessings and peace be upon him) as a gift by the Moukawkas, the ruler of Egypt.

This means: The Holy Prophet (May Allah's blessings and peace be upon him) was so humble that he (May Allah's blessings and peace be upon him) rode a donkey and accepted that some body else rides behind him (May Allah's blessings ana peace be upon him). That is in contradistinction with what those who are conceited do.

His saying: (Do you know what are the servants' obligations towards Allah) is a question in the form of exclamation so that it would be more impressive and more effective in being understood by the learner. And «The servants' obligations» is what they have to offer Him (the Exalted) and «Allah's obligations towards servants» means that is going to be inevitably accomplished because He (the Exalted) has promised that to them as a reward for unifying Him (the Exalted) as has been said in the Holy Verse, **«(It is) the promise of Allah. Never does Allah depart from His promise.»** (30: 6).

The Sheikh of Islam said, «Deserving the reward, the obedient servant receives his reward as benefaction and kindness rather than receiving this reward from an equal creature because of mutual services. Thus some people say. «Deserving is meaningless». However, He (the Exalted) has told about this and He (the Exalted) is most truthful and keeps His promises, but most people confirm the worth and justice of this promise as has been mentioned in the Holy Koran and the Honourable Tradition (Sunna).

Allah (the Exalted) has said, **«And it was due from us to aid those who believed»**. (30: 47) However, the people of the Tradition say, «He (the Exalted) is the One who foreordained upon Himself Mercy, and made incumbent on Himself justice; He (the Exalted) has not foreordained mercy upon His creatures nor has He (the Exalted) made incumbent on them justice. The Mu'tazila claim that it is His (the Exalted) duty relative to the creature and that verily the servants have obeyed Him without making them do that and that they deserve their reward with Him (the Exalted) being necessarily the cause. In that conclusion, they made a big mistake. Also, concerning that the people of Jabr (Determinism) and the people of Qadar (fate) have also made the same mistake; they are the followers of-Jahm.

His saying: (I said Allah and His Holy Messenger know best) this answer reflects the politeness and civility of the learner; thus he who is asked about something the answer of which he does not know, should use the same answer, that is in contradistinction with most mannered people.

His saying: (That they must worship Him without joining in any partner). That is to unify Him (the Exalted) through worship. The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) did a very good job when he defined worship comprehensively, so he said,

And worshipping the Merciful,

Two poles when one worships.

One goal, a heart of pure love is full.

The second goal a heart of humbleness is full.

You obey the orders.

His commands and His Messenger's.

Never passion or Shaitan.

His saying: (Without joining in any partner) means to unify Him (the Exalted) through worship; it is a must that one frees himself from joining

partners in worshipping Allah (the Exalted) . He who does not free himself from joining partners along with Allah (the Exalted) during worship does not in fact worship only Allah (the Exalted); rather he is a polytheist since he makes equal partners to Allah (the Exalted). And that is the meaning of what the writer (May Allah's Mercy be upon him) said:

(Worship is unifying Allah (the Exalted), because it leads to controversy. It was mentioned in some Divine quotations, «I (Allah (the Exalted)). The Jinns and people are in a great conflict, I create and another is worshipped, I provide and another is praised. My benefaction is sent down to the servants, and their evil doings is ascending to me; I approach them by giving them ease and comfort and they make Me abhor them by performing sins.»).

His saying: (And Allah's obligation toward His servants is not to torture he who does not join in partners with Allah). Al-Hafeth said, «He (the Exalted) limited Himself (the Exalted) to rejecting polytheism because religion necessitates unification, and requires proving the Message by necessity, thus he who gives the lie to Allah's Holy Messenger (May Allah's blessings and peace be upon him) has indeed given the lie to Allah (the Exalted) , and he who gives the lie to Allah (the Exalted) is a polytheist as it has been said, «He who performs the ritual of ablution and prays, his prayer is valid and accepted, on condition he satisfies all other conditions.

His saying: (tell the people the glad tidings) this terms includes favoring to tell the Muslim about whatever makes him happy. It also includes what the companions desired to tell the people. The writer (May Allah's Mercy be upon him) said so.

His saying: (Do not tell them the glad tidings so that they will not become dependent on that). That is they will not depend on that and quit competing in doing good acts. One of the narratives says: «Mou'ath told this Honourable Hadith just before he died so that not to keep it secret and do wrong by keeping it secret». Al-Wazeer Abu Al-Muthaffar said, «He only refrained from telling it to an ignorant person whose ignorance might lead his to misbehave by disobeying Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); however, those civil and courteous people who heard this Honourable Hadith became more obedient and believed that more benefection ease and comfort require more obedience; thus there was no need to refrain from telling them this Honourable Hadith.

This chapter discusses many issues:

The first: Wisdom behind creating Jinns and Mankind.

The second: Verily worship is unification because conflict between the Holy Prophet (May Allah's blessings and peace be upon him) and the polytheist took place because of it.

The third: The issue that he who does not unify Allah (the Exalted), does not worship Allah (the Exalted). This denotes what Allah (the Exalted) has said when He said in His Holy Koran about His Holy Prophet (May Allah's blessings and peace be upon him), **«Nor will ye worship that which I worship.»** (109: 3) and His (the Exalted) **«Saying, «Those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on the (right) guidance.»** (6: 82).

This chapter has many benefits besides what has already been discussed; urging people to worship Allah (the Exalted) faithfully and that if such worship is accompanied by polytheism, it becomes futile and without any benefit; rather, it is not called worship. Also, the writer drew the attention of people to the great and significant right of parents and the proscription of being ungrateful to them. He also drew people's attention to the greatness of the perfect and firmly connected Holy Verses of the Holy Sura of An'am as well as the permissibility of keeping knowledge away from some people of this works for the benefit of the group.

His saying, «Narrated by» he means Al-Bukhary and Muslim. «Al-Bukhary» (May Allah's Mercy be upon him) is the Imam Muhammad ben Ismail Al-Ja'fi; the great person who knows by heart the Traditions (Honourable Hadiths) of the Holy Prophet (May Allah's blessings and peace be upon him), he is the writer of As-Saheeh, At-Tarrekh and Al-Adab Al-Mufrad and many other books. The above has been narrated by Imam Ahmad ben Hanbal, Al-Houmaidy and Ibn Al-Madiny and others who have the same religious qualifications. It has been narrated about him by Muslim, An-Nisa'i, At-Tirmithi, and Al-Firbary the narrator of As-Saheeh. He was born is the year 194 A.H and died in the year 256....A.H

And «Muslim» (May Allah's be Mercy be upon him) is Ibn Hajjaj ben Muslim An-Naisabouri, the writer of As-Saheeh, and Al-Wijdan and any many other books. It has been narrated after Ahmad Ibn Hanbal and Yahya Mou'in and Abi Khuthaima and Ibn Abi Shaiba and many others who are of the same religious qualifications. It has been narrated after Al-Bukh-

ary. At-Tirmithi, Ibrahim ben Muhammad ben Sufyan the narrator of As-Saheeh. He was born in the year 204 A.H and died in the year 261 A.H in Naisabour (May Allah's Mercy be upon them).

The fourth: The wisdom out of sending messengers.

The fifth: That the message reached all nations.

The sixth: That verily the religion of prophets is one.

The seventh: The most important and greatest issue is that worshipping Allah (the Exalted) is achieved only by disbelieving and rejecting the devil; He (the Exalted) meant this when He said, **«Whoever rejects evil and believes in Allah hath grasped the most trustworthy Hand-Hold, that never breaks.»** (2: 256).

The eighth: Evil is a general term that means all that is worshipped regardless of Allah (the Exalted).

The ninth: The great significance and importance of the three perfect and firmly connected Holy Verses in the Holy Sura of An'am and this discusses ten issues the first of which is proscribing polytheism.

The tenth: The perfect and firmly connected Holy Verses in the Holy Sura of Isra' which discusses eighteen issues where by Allah (the Exalted) starts by saying, **«Take not with Allah another object of worship or thou (O man!) Will sit in disgrace and distitution.»** (17: 22) and He (the Exalted) ended by saying, **«Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected»** (17: 39) He (Be the blessed and raised above) has drawn our attention to the significance of these issues by saying,

«These are among the (percepts of) wisdom, which thy Lord has revealed to thee.» (17: 39).

The eleventh: The Holy Verse in the Holy Sura of Nisa' (Women) which is called the verse of the ten rights, which Allah (the Exalted) has started by saying, **«Serve Allah, and join not any partners with Him.»** (4: 36).

The twelfth: Drawing attention to the Holy Messenger's (May Allah's blessings and peace be upon him) while on his (May Allah's blessings and peace be upon him) death bed.

The thirteenth: Acknowledging our obligations towards Allah (the Exalted).

The fourteenth: Acknowledging Allah's obligations towards His servants if they did what they are supposed to do.

The fifteenth: The issue of Mou'ath is not even known by most of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him).

The sixteenth: That it is permissible to keep knowledge as secret if it is for the welfare of all people.

The seventeenth: Favoring to tell the Moslem glad tidings which make him happy and pleased.

The eighteenth: Fear of becoming dependant on Allah's Unlimited Mercy.

The nineteenth: A responsible person says, «Allah and His Messenger know best» when he is asked about an issue the answer of which he does not know.

The twentieth: It is permissible to allow certain people to learn about an issue regardless of others.

The twenty-first: The Holy Messenger's (May Allah's blessings and peace be upon him) humbleness evident in riding a donkey as well as accepting to let another person ride behind him.

The twenty-second: It is permissible to ride on a donkey behind somebody.

The twenty-third: The virtue of Mou'ath ben Jabal.

The twenty-fourth: The great significance of this issue.

Chapter

(Benefits of Unification and that which protects Mankind and covers their sins)

His saying: (Allah (the Exalted) has said, **«Those who believe and confuse not their beliefs with wrong- that are (truly) in security, for they are on (right) guidance.»** (6: 82) Ibn Jarir said, «Al-Muzni told me - and he reported his reference - after Al-Rabi' ben Anas that he said, «Belief is being faithful to Allah (the Exalted)»).

Ibn Kathir said about the Holy Verse, «Those who faithfully worshipped Allah (the Exalted) Alone without joining partners, those people will be safe on the Day of Judgment, they are guided to the right path in the present life as well as in the After life». Also, Zaid ben Aslam said, «That is from Allah (the Exalted) concerning the judgement between Ibrahim and his people.

And after Ibn Masoud, «When this Holy Verse was sent down they said, who among us that has not done wrong to himself?».

23- Thereupon Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, **«It's not your effort, haven't you heard what Lukman has said to his son (Quoted from the Holy Koran), «Join not in worship (others) with Allah, for false worship is indeed the highest wrong-doing.»** (31: 13). Al-Bukhary continued narrating from the reference and said, «Omar ben Hafs ben Ghayyath told us that Al-Amash said that Ibrahim said after Alkama after Abdullah (May Allah be pleased with them): «When the Holy Verse was revealed**«Those who believe and confuse not their beliefs with wrong»**. (6: 82) We said «O Allah's Holy Messenger, who among us does not do wrong to himself?» He said, «The truth of the matter is not what you say; rather, «confuse not their beliefs with wrong» the term «wrong» here means joining partners with Allah (the Exalted). Have you not heard what Lukman said to his son. **«O Son join not in worship (others) with Allah for false worship is indeed the highest wrong-doing»** (31: 13).

Ahmad said something similar after Abdullah when he said, «When the Holy Verse was revealed **«Those who believe and confuse not their beliefs with wrong.»** (6: 82) The Holy Messenger's (May Allah's blessings and peace be upon him) Companions felt that such a case is hard to bear so they said, «O Allah's Holy Messenger, who among us that have not done wrong to himself?» He (May Allah's blessings and peace be upon him) said,

24- **«You have understood that wrongly. Haven't you heard what the righteous servant said (O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing** (31: 13). Thus doing wrong to oneself here means joining in worship others with Allah.» And after Omar it has been said that he interpreted doing wrong to oneself as sinning. Therefore the meaning is the following: Being saved from all sorts of torture. Al-Hasan and Al-Kalbi said, «Those people are saved from all torture, in the After-life and they are guided to the right path in the present life».

The Sheikh of Islam said: What people thought is difficult and unbearable is that condition was that they should not do wrong to themselves, and that those who do wrong to themselves can not be saved or guided, so the Holy Prophet (May Allah's blessings and peace be upon him) showed them that doing wrong to themselves in this context means joining in worship others with Allah (the Exalted) and that was what was meant in Allah's Holy Book. Thus peace and guidance to the right path happen only to those who do not join in worship others with Allah (the Exalted); thus he who does not perform much wrong, is one of the people who are saved from torture on the Last Day and those who are guided to the right path in the present life; Also he will be from the chosen people as has been said by Allah (the Exalted) in that connection, **«Then we have given the book for inheritance to such of Our servants as we have chosen: But there are among them some who wrong their own souls' some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.»** (35: 32) That does not mean that one is not punished if he does wrong to himself without repenting; in that connection Allah (the Exalted) has said, **«Then shall anyone who has done an atom's weight of good, see it! And any one who has done an atom's weight of evil, shall see it.»** (99: 7-8). and Abu Bakr As-Siddiq (May Allah be pleased with him) has asked the Holy Prophet (May Allah's blessings and peace be upon him) about this, he said,

25- «O Allah's Holy Messenger, who among us has not done wrong?» The Holy Prophet (May Allah's blessings and peace be upon him) answered, «O Abu Bakr, don't you become ill»? Don't you become sad? That is your reward in the present life». So he (May Allah's blessings and peace be upon him) showed that verily when the believer dies and is admitted into the Garden he might be punished for his wrong doing in the present life by calamities and ordeals. Thus he has not performed any of the three types of wrong doing which are namely, polytheism, oppressing other servants and doing wrong to himself without joining in worship other partners with Allah (the Exalted) has in fact been completely saved from punishment and torture and he is as well guided to the straight path.

On the other hand he who does wrong to himself can enjoy absolute safety from punishment and guidance into the right path. That is to say he is going to be admitted to the Garden as he has been promised in the second Holy Verse: And verily Allah (the Exalted) has guided him to the straight path which is rewarded by admission to the Garden, however, some loss of peace and guidance afflict him in as much as his faith is deficient by doing wrong to his soul; and the Holy Prophet (May Allah's blessings and peace be upon him) by saying «Verily it is polytheism» did not mean that he who does not commit the greatest of sins enjoys perfect safety and perfect guidance, rather, verily his Honourable Hadiths, if read in the light of the Holy Koran show that those who commit great sins are subject to dismay; they can not enjoy perfect peace and safety, nor perfect guidance which lead them to the straight path, the path of those whom Allah (the Exalted) has bestowed upon them; without being afflicted with any kind of torture. Rather, they possess the base of the guidance to that path.

Grace that He (the Exalted) bestowed upon them; they are definitely admitted into the Garden. By saying «Rather it is polytheism», he (May Allah's blessings and peace be upon him) means the greatest of sins. Thus he (May Allah's blessings and peace be upon him) means he who is not one of the people who perform great sins, is saved from torture that Allah (the Exalted) has promised the polytheists; torture in the present life and in the After-life.

On the other hand if he (May Allah's blessings and peace be upon him) means the type of polytheism. It is said that the servant's wrong doing to himself; like his stinginess because he loves money, and not performing some of his duties is in fact a minor sin. On the other hand loving what Allah (the Exalted) hates and advancing the satisfaction of his desires to the love

It has been narrated after Oubada Ben As-Samit who said that Allah's Holy Messenger said, «He who testifies that there is no God but Allah and that there is no partner with him...

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of Allah (the Exalted) is a minor sin. This person loses safety and guidance in as much as he performs minor sins. That is why those who came first included sins in this category or type of polytheism and consider it as such.

Ibn Al-Qayyim (May Allah's Mercy upon him) said: When Allah (the Exalted) said, **«Those who believe and confuse not their beliefs with wrong-that are (Truly) in security, for they are on (right) guidance.»** (6: 82) The Companions said, (O Allah's Holy Messenger! Who among us has not confused his belief with wrong?» He (May Allah's blessings and peace be upon him) said, «wrong here means polytheism. Haven't you heard what the righteous servant said (false worship is indeed the highest wrong-doing)» they would not have been confused about what is meant by wrong-doing, thus they thought that verily it includes doing wrong to oneself.

Verily he who does wrong to himself, any type of wrong doing, can not be safed or guided. He (May Allah's blessings and peace be upon him) answered them that only polytheism is the wrong-doing which absolutely removes safety, peace and guidance. Moreover, Allah (the Exalted) is the only satisfying answer. Thus verily absolute and perfect wrong-doing is polytheism that is to say joining in worship (others) with Allah (the Exalted) which is putting worship in an emplacement to which it does not belong. And absolute safety and guidance are safety in the present life and in the After life as well a guidance to the straight path. Thus absolute wrong doing removes perfect and absolute safety as well absolute guidance. It is not impossible for wrong doing to cause deprivation from absolute safety and absolute guidance. So contemplate; the absolute for the absolute and the partial for the partial.

His saying: After Oubadah ben As-Samit (May Allah be pleased with him) who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

26- **«He who testifies that there is no God but Allah and that He (the Exalted) Alone who does not have a partner, and that verily Muhammad is His servant and Messenger and that verily Jesus (Issa) is Allah's servant and His messenger as well as His will that He (the Exalted) sent down to Mary (Mariam) as well as it is His spirit. The Garden is a reality; Hell is a reality, Allah**

(the Exalted) would admit this person into the Garden for what he had performed.» This was narrated by both.

Oubadah ben As-Samit: One of the researchers on the Holy Prophetic Traditions; he is a famous man in the battle of Badr; he died in the year 34 A.H at the age of seventy-two years. It was said that he lived till the Caliphate of Mou'awyah (May Allah be pleased with him).

His saying. «He who testifies that there is no God but Allah». that is he who verbalizes this term while fully conscious and aware of its meaning, and performs according to its meaning; both the hidden and the manifest meaning; it is imperative that the one who verbalizes the two testimonies be fully aware of their meanings and perform accordingly; in that connection Allah (the Exalted) has said, **«Know, therefore, that there is no God but Allah»** (47: 19) as well as **«Only he who bears witness to the Truth, and they know (him).»** (43: 86). As for verbalizing it without realizing its meaning, being aware of that meaning or performing according to it such as being free from all polytheism, and being faithful in all what is said or done; whether the said is verbalized or kept secret, or whether what is done is performed and sensed or just thought of without being executed - that verbalization of the two testimonies is of no avail; it does not benefit he who verbalizes those two testimonies.

Al-Kurtobi said in his book «Al-Mufhim» that explaining Muslim's Saheeh (book), «It is not enough to just verbalize the two testimonies; rather, it is essential to be fully aware of their meaning as well as to be fully conscious of what one says-this interpretation is a warning against the corrupt teachings to the creed of extremist Murji'a who say that just verbalizing the two testimonies is enough for one to be considered a faithful believer. Discussions in this chapter of his book point at the corruption of this creed; rather, it is a creed that is notorious for its corruption especially for those religious authorities, since this creed permits and justifies hypocrisy and the followers of this creed say that a hypocrite is a good believer while that is absolutely wrong and untrue.

This discussion includes what we mentioned above and that is his saying, «He who testifies» verily the testimony is not valid but if it were fully aware of knowledge, certitude, loyalty and truth.

An-Nawawi said, «This is a great discussion that has an Honourable

status and it is most comprehensive - or one of the most comprehensive- Honourable Hadiths concerning the dogma. He (May Allah's blessings and peace be upon him) included in it what leads people out of the various and differing creeds of disbelief. Thus He (May Allah's blessings and peace be upon him) limited himself to what breaks up with them and contradicts them all.

The meaning of «There is no God but Allah» is, absolutely there is no one who deserves to be worshipped but Allah (the Exalted), and this has been mentioned several times in the Holy Koran. And the Beka'i is clear and explicit when he said that «alone» is to emphasize and confirm the testification and that «He has no partner» is to emphasize and confirm the denial. This was mentioned by Al-Hafeth. Also Allah (the Exalted) has said, **«And your god is One god: There is no god but He.»** (2: 163). He (the Exalted) has also said, **«Not an apostle did we send before thee without this inspiration sent by Us to him: That there is no god but I; therefore, worship and serve Me.»** (21: 25). Also He (the Exalted) has said, **«To A'd people, (we sent) Hud, one of their (own) brethren: He said, «O my people! Worship Allah! Ye have no other god but Him.»** (7: 65) so they answered him by saying, **«They said, Comest thou to us, that we may worship Allah Alone, and give up the cult of our fathers?»** (7: 70) and He (the Exalted) has said, **«That is because Allah- He is the Reality; and those besides Him whom they invoke, - they are but vain falsehood: verily Allah is He, Most High, Most Great.»** (22: 62).

Thus the above includes disproving divinity of other than Allah (the Exalted) ; that is in fact worship, and its confirmation that the only god is Allah (the Exalted); He (the Exalted) has no partners. The Holy Koran from the very beginning to the very end shows this, decides upon it and guides to it.

Thus worship in all its kinds emanates from a heart full of love, submission, and humbleness due to aspiration and want as well as due to fear and reverence. All that is deserved only by Allah (the Exalted) as was mentioned in the evidence listed in this chapter. Thus he who performs such acts for the sake of other than Allah (the Exalted), has in fact made that object a partner to Allah (the Exalted) in worship and that person cannot benefit through any deed or any utterance.

(The discussions of savants concerning the meaning of «There is no God but Allah»)

The discussion of Ibn Abbas has been mentioned above, also Al-Wazir Abu Al-Muthaffar said in his book «Al-Ifsah», «His witnessing: There is no God but Allah» necessitates that the witness is consciously aware that there is no God but Allah (the Exalted). In that connection Allah (the Exalted) has said, **«Know, therefore, that there is no God but Allah».** (47: 19). Abu Al-Muthaffar also said, and the name (Allah) after (but) denotes that divinity is necessarily His (the Exalted) and that no body but Him (the Exalted) deserves it. He said also that the general or comprehensive theme is to realize and become aware that this term implies rejecting evil and consequently believing in Allah (the Exalted); thus when you deny that divinity could be for someone other than Allah (the Exalted) and confirmed that Allah (the Exalted), Alone must be worshipped then you have in fact rejected evil and believed in Allah (the Exalted).

Also, Ibn Al-Qayyim said in his book «Al-Badai'» answering that who said, «Verily the excluded disagees with the excluded from» then if the case was as mentioned above a man would not embrace Islam just by saying, «There is no God but Allah» because he did not confirm divinity for Allah (the Exalted). And that is the greatest term since it included denying divinity for other than Allah (the Exalted) and confirming it for Him (the Exalted). Thus its denotation on proving His divinity is greater than saying (Allah is a God and no body ever suspects that.

Also, Abu Abdullah Al-Kurtobi said when he interpreted (There is no God but Allah): That no body is worshipped but Him (the Exalted).

Also, Az-Zamakhashari said, The (word) «god is a common noun, like man and the mare; it is an object of every sort of worship whether this worship was truthful or false; however, this common noun was predominantly used for He who is truly worshipped.

Also, Sheikh Al-Islam said, «The God is the one who is worshipped and obeyed; since verily a God is the one who is worshipped and the one who is worshipped is the one who deserves to be worshipped. Deserving to be worshipped takes place because of the qualities that he possesses which in turn necessitates that he becomes the beloved who receives the highest degree of love; the one to whom every body submits to the highest degrees of submission... thus the God is the beloved and the worshipped who is

made divine by the love of the hearts which in turn submits to him and becomes humble in front of him; he is the one who is feared and begged by those hearts. They also resort to him in difficult times and invoke him in times of stress and depend on him concerning their interests and resort to him and become peaceful when they invoke him and tranquil when loving him. That is not but Allah (the Exalted) Alone, that is then (There is no God but Allah) the most truthful among all terms and the people who verbalize it are the people of Allah (the Exalted) while those who deny it and reject it are Allah's enemies and the people who receive His wrath and revenge. Thus if one verbalizes this term truthfully, every issue and situation and taste will become righteous and if not, corruption and unsoundness will haunt all his knowledge and deeds».

Ibn Al-Qayyim said: (The god) is the one who is worshipped by the hearts as a result of their love for him, their exalting him, and their turning to him in repentance. Also this is because they honour him, exalt him, behave humbly in front of him, submit to him, fear him and depend on him».

Also, Ibn Rajab said, « (The god) is the one who is obeyed rather than disobeyed in honor for him, revering and exalting him, as well as a result of loving him, fearing him, depending on him asking him to satisfy their needs and desires and invoking him. It is improper to perform all of the above or to experience those feelings but to Allah (the Exalted), thus he who worships any one with Allah (the Exalted) is considered an evil doing and disloyality and deception concerning his saying (There is no God but Allah) thus resulting in worshipping other creatures with all the consequences it carries.

Also, Al-Bika'i said, «There is no God but Allah) means that it is absolutely impossible for any body to be truly worshipped but Allah (the Exalted); this knowledge is the greatest one that saves people from the horrors of the Hour; knowledge is true knowledge when it benefits one, and it benefits people if it is accompanied by obedience, submission and performing accordingly; otherwise it is pure ignorance.»

Thus (There is no God but Allah) denotes negation of divinity from everything but Allah (the Exalted) no matter who that thing or being is; also confirming divinity is for Allah (the Exalted) Alone regardless of any body else; that is unification which the Holy Messenger called for and which the Holy Koran pointed at from its very beginning to its very end Concerning that Allah (the Exalted) has said about the Jinns, **«Say, «It has been revealed to me that a company of Jinns listened (to the Koran). They said, «We have really heard a wonderful Recital! It gives guidance to the Right, and we have**

that Muhammad is verily His servant and Messenger...

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believed therein; we shall not join (in worship) any (gods) with our Lord.» (72: 1-2) Thus (There is no God but Allah does not benefit except he who realizes its connotation in its two facts, confirming and negating, besides believing in that and accepting it and performing according to it. As for him who says it without realizing its meaning, believing in it or performing according to it, has in fact been considered by religious authorities as pure ignorance, this is certainly an evidence against him.

His saying in the Honourable Hadith «.... and that there is not other partner with him» is a confirmation and account of the connotation of its meaning. Allah (the Exalted) has verily made that clear in the stories of prophets and messengers in His Holy Book, so how ignorant about their state are those who worship graves and tombstones! O how great is polytheism that they have committed, polytheism that contradicts, «There is no God but Allah», the term of faithfulness! Verily the polytheists among the Arabs and those who followed their fashion, have denied the term «There is no God but Allah» both from «Verbal and from a meaningful facts. Those polytheists acknowledged it as a term, yet denied and rejected its meaning, so you may find one of them say it while worshipping other than Allah (the Exalted) through performing various sorts of worship like love, exaltation, reverence, hope, dependence and invocation as well as other various sorts of worship.

Rather, their polytheism has exceeded in many degrees the polytheism of the Arabs, thus if one of them passes through difficulties he will solemnly invoke other than Allah (the Exalted) and they think that that object of worship which is other than Allah (the Exalted) is faster in driving away their worries, that is in contradistinction with the early polytheists who used to join in partners in worshipping Allah (the Exalted) only during times of comfort and prosperity while at times of difficulties they only resorted to Allah (the Exalted) Alone. In that connection Allah (the Exalted) has said, **«Now, if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him. But when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!»** (29: 65). This shows that the polytheists of these times are more ignorant about Allah (the Exalted) as well as about unifying Him than the polytheists of the Arabs and those who came before them.

And his saying, «And that Muhammed is verily His servant and Holy Messenger» means that one should witness and testify about that. This term is joined with the term that comes before it (there is no God but Allah); the

that verily Issa (Jesus) is the servant of Allah and His Holy Messenger...

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term «Servant» means the slave owned who practices worship, that is he belongs to Allah (the Exalted), and special and private slavery, as Allah (the Exalted) has said in that connection, **«Is not Allah enough for His servant?»** (39: 36).

Thus the highest degrees of slavery is private slavery and message; since the Holy Prophet (May Allah's blessings and peace be upon him) the most perfect among the creatures possesses these two honorable qualities. As for Lordship and divinity we say that they are Allah's rights and no body can be joined in His (the Exalted) worship, neither a very close king nor a sent prophet. And His saying «His servant and Messenger». He (the Exalted) brought these two qualities and combined them in one term in order to avoid immoderation in interpreting the terms and abusing them, since many people who claim to belong to the nation of Muhammad(May Allah's blessings and peace be upon him) have been immoderate both verbally and in deed, also he neglected his duties by not following them up and depended on opinions which are contradicting with what the Holy Prophet (May Allah's blessings and peace be upon him) has brought, also he adopted arbitrariness in interpreting his news and rules and thus by deviating from its real denotations and connotations as well as by turning away from following them besides renouncing them, since verily the testimony that Muhammad is verily the Holy Messenger of Allah necessitates believing in him as well as believing what he (May Allah's blessings and peace be upon him) tells us; it also means that we should obey his (May Allah's blessings and peace be upon him) commands and not performing what he (May Allah's blessings and peace be upon him) proscribed. Also, it means that his orders and proscriptions should be respected and revered, neither one gives precedence for the speech of somebody else, no matter who that one was. However, the status quo these days and before these days. Those who belong to the realm of religious authority such as Judges and Mufities is the opposite of that; all help is sought from Allah (the Exalted). Also Al-Darimi narrated in his Musnad after Abdullah ben Salam that he has said «We would find the qualities of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

27- Verily we have sent you as a witness, a bearer of glad tidings and a shield for the illiterate. You are My servant and My Messenger, whom I called the one having confidence in Me and depending on Me; he is neither rude nor ungracious; he is neither boistorous while in the markets nor does he return an evil doing by an evil doing; rather, he forgives and he over-

His word that He sent to Mary as well as a spirit from Him.

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looks and disregards others' mistakes. I will never take him into death till he straightens the deviating people by testifying that verily there is no God but Allah, by which he makes the blind eyes see, the deaf ears hear and harsh hearts». Atba' ben Yasar said, «Abu Wakid Al-Laythi told me that he heard Ka'b saying the same that Ibn Salam said.

His saying, «And that verily Issa (Jesus) is the servant of Allah (the Exalted) and what the Christians believe is that Issa is Allah or the Son of Allah (the Exalted) or the third among a group of three. May Allah be exalted and praised. Allah (the Exalted) has said in that connection, **«No son did Allah beget, nor is there any God along with Him»** (23:91). Thus it is imperative that he testifies that Issa is Allah's servant and messenger and that definitely he belongs to Him (the Exalted), He has created him from a female without the need for a male to fertilize her, as Allah (the Exalted) has said, **«The similitude of Issa before Allah is as that of Adam; He created him from dust, then said to him, «Be», and he was».** (3:59) Thus Issa is not a lord from the things they ascribe to Him. He (the Exalted) has said, **«But she pointed to the babe. They said, «How can we talk to one who is a child in the cradle?» He said, «I am indeed a servant of Allah; He hath given me revelation and made me a prophet; and He hath made me blessed wheresoever I be and hath enjoined on me prayer and charity as long as I live; He hath made me kind to my mother, and not overbearing or miserable; so Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)?! Such (was) Issa the Son of Mary; (It is) a statement of truth, about which they (vainly) dispute. It is not befetting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it Be», and it is. Verily Allah is my Lord and your Lord: He therefore serve ye: This is a Way that is straight.»** (19:29-36). He (the Exalted) has also said, **«Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (To Allah); Those who desdain His worship and are arrogant, He will gather them all together unto Himself to (answer).»** (4:172) Also the believer testifies what his enemies, the Jews, said is null and void; they said that he is the son of a harlot but the Holy Koran says that this is null and void, may Allah (the Exalted) curse them all. Thus no body's Islam is truthful unless he denies what the Jews said and only believes in what Allah (the Exalted) has said, «Verily he is the servant of Allah and His Messenger».

His saying: «His word» he means that Issa (May Allah's peace be upon him) was called by this term because it exists in what Allah (the Exalted) has said: (Be) as had been interpreted by those interpreters who came before. Imam Ahmad said answering the Jouhmi, «The word which He (the Exalted) sent to Mary when He (the Exalted) said (Be) and so Issa was through.

His saying: «Sent it to Mary». Ibn Kathir said, «He (the Exalted) created him (May Allah's peace be upon him) by the word that He (the Exalted) sent with Gibrail to Mary. Gibrail who breathed into Mary from his spirit in accordance with the commands of Allah (the Exalted): Thus Issa (May Allah's peace be upon him) came into existence after the permission of Allah (the Exalted); therefore, he (may Allah's peace be upon him) originated and developed from the word that He (the Exalted) said (Be and he was) as well as the spirit that was sent with him: he is Gibrail (May Allah's peace be upon him).

His saying: «And a spirit from Him» Ibn Abi Kaab said concerning it, «Issa is one of the spirits which Allah (the Exalted) has created and commanded to speak by saying, **«Am I not your Lord (who cherishes and sustains you)? They said, «Yea!»** (7:172) Allah (the Exalted) has sent Gabrail to Mary; he breathed a spirit into her». This was narrated by Abd ben Hamid and Abdullah ben Hamid in the «Zaw'id Al-Musnad» as well as by Ibn Jarir and Ibn Abi Hatem and many others. Al-Hafeth said, «And He (the Exalted) described him as emanating from Him, but the meaning is that it is originating from Him. In that connection Allah (the Exalted) has said, **«And He has subjected to you as from Him, all that is in the Heavens and on earth»** (45:13) It means that he (May Allah's peace be upon him) came into being from Him (the Exalted), also the meaning of the second Holy Verse is that He (the Exalted) subjected all these things that originate from Him (the Exalted), that is He (the Exalted) is the One who formed that and brought it into being by His (the Exalted) Ability and Wisdom.

Sheikh Al-Islam said: Whatever attribute is given to Allah (the Exalted), if that attribute has a meaning that cannot stand alone or can stand by other creatures, then it is a necessity that that attribute is an attribute of Allah's (the Exalted) and it cannot be given to a creature who is treated as a Lord and if the one added is a seperate being like Issa and Gibrail (May Allah's peace be upon them) and the spirits of the sons of Adam then it cannot be an attribute of Allah (the Exalted) because what can stand alone

And the Garden is true and the Hell Fire is true, may Allah admit him to the Garden because of what he used to do».

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cannot be an attribute to others.

However, the attributes added to Allah (the Exalted) are of two types:

The first: It is added to Him (the Exalted) because He is its Creator and Originator, and that includes all creatures, like saying the sky of Allah (the Exalted) and the land of Allah (the Exalted); thus all creatures are the servants of Allah (the Exalted) and all belongings belong to Allah (the Exalted).

The second: It is added to Him (the Exalted) because of the special meaning that He (the Exalted) gave to it; He loves it, and commands people to perform and accept it; as He (the Exalted) distinguished the Ancient House by a kind of worship what cannot be practised in another. Also as has been said concerning the fifth of money and the fay' which is considened as the money belonging to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). From this we understand that the servants of Allah (the Exalted) are those who worship and obey His commands. That is an addition which includes His Divinity, His legislation and His religion, and that is an addition which encompasses His Lordship and His creatures.

His saying, «And the Garden is true and the Hell-Fire is true». This means that he witnesses that the Garden which Allah (the Exalted) has told us about in His Holy Book, and which He said that He has prepared for those who rever Him and are pious, is true, that is to say a confirmed unequivocal fact; he also witnessed that Hell Fire which He (the Exalted) said in His Holy Book that He (the Exalted) prepared for those who are unbelievers is as well a confirmed and true fact. In that connection Allah (the Exalted) has said, **«Be ye foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of Heaven and earth, prepared for those who believe in Allah and His apostles: that is the grace of Allah, which He bestows on whom be pleases: and Allah is the Lord of Grace abounding»** (57:21)He (the Exalted) also has said, **«Then fear the Fire whose fuel is Men and Stones, which is prepared for those who reject faith»** (2:24). In both Holy Verses as well as in other Holy Verses that are similar to them, there is evidence that the Garden and Hell-Fire are created now, contrary to what the heresiarchists say. These two Holy Verses tell us about believing in the Afterlife.

It has been mentioned in the Honorable **Hadith of Itban that, «Verily Allah forbade Hell-Fire from taking any man who says there is no god but Allah, aiming by that at pleasing Allah (the Exalted).**

His saying: «Allah will admit him into the Garden because of what he used to do». This sentence is the conditional answer. In another narration «He would admit him from any one of the eight doors of the Garden he choses.» Al-Hafeth said, «Because of what he used to do» meaning his righteous or corrupt behavior because the people of unification are going to be admitted into the Garden. Also, another interpretation for «Because of what he used to do» may be that the people of the Garden are admitted into it according to the degrees of their behavior.

The judge Ayyad said: What was mentioned in Oubad's Honourable Hadith is particular to him who said what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and at the same time paired those two testmonies with truthful faith and unification that was mentioned in the Honourable Hadith. Thereupon such a person is rewarded by what exceeds his sins and makes him deserve forgiveness and admittance into the Garden at first sight.

(He said: And they said concerning the Honourable Hadith of Itban.

28- **«Verily Allah has forbade Hell-Fire from taking he who says there is no God but Allah to please Allah only»).**

His saying: (And they) he means Al-Bukhary and Muslim and everything they mentioned in their Saheehs. And the above mentioned is part of long discussion by the two Sheikhs.

And Itban is Ibn Malek ben Amr ben Al-Ijlan Al-Ansari; he came from Bani Salem ben Awf; he was one of the famous Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and died during the Caliphate of Moawiya.

Al-Bukhary mentioned in his Saheeh after Qutadah, he said, «Anas ben Malek told us that the Holy Prophet (May Allah's blessings and peace be upon him) and Mou'ath who was riding behind him (May Allah's blessings and peace be upon him) on a donkey. He said,

29- «O Mouath, he said, O Allah's Holy Messenger, here I am at your service. He (May Allah's blessings and peace be upon him) said, O Mouath. He said: O Allah's Holy Messenger! Here I am at your service. He (May Allah's blessings and peace be upon him) said: O Mouath! He said: O Allah's Holy Messenger! Here I am at your service - Three times - He (May

Allah's blessings and peace be upon him) said: Every body who testifies that there is no God but Allah and that verily Muhammad is the Holy Messenger of Allah, truthfully Allah (the Exalted) will never admit him into Hell-Fire». He said: «O Allah's Holy Messenger, shall I tell the Glad Tidings to the people so that they may become happy? He (May Allah's blessings and peace be upon him) said, «They will become dependent». Mouath told about this before he died, in order to avoid sin. Also it was mentioned by another reference. Moutamir said that he heard his father saying that he heard Anas saying, «I was told that verily the Holy Prophet (May Allah's blessings and peace be upon him) told Mouath ben Jabal.

30- **«He who meets Allah without associating any one with him is admitted into the Garden. He said, shall I tell the Glad Tidings to the people» He (May Allah's blessings and peace be upon him) said, «No, verily I fear that they might become dependent».**

I said, «Thus I understood from this context the meaning of the witness that there is no God but Allah; it denotes quitting polytheism for he who faithfully and truthfully says it.

The Sheikh of Islam as well as many others said, «Concerning this Honourable Hadith, he who says the two testimonies and dies believing in them as has been mentioned «With full awareness and faith without any suspicion and with truth and certainty». Verily the truth and reality of unification is the total attraction of the soul to Allah (the Exalted). Thus he who testifies that there is no God but Allah (the Exalted) truthfully and faithfully, is admitted into the Garden because faithfulness and sincerity are the attraction of the heart to Allah (the Exalted) by repenting his sins sincerely. Thus if he dies while in that condition he obtains that -admission into the Garden - and verily it was said that «He who says there is no God but Allah is let out of Hell-Fire and the benefaction in his heart weighs as much as a seed of hay, or an atom.»

It was frequently said that many of those who say there is no God but Allah are admitted into Hell-Fire then they will be let out of it. Also it was frequently said that Allah (the Exalted) forbade Hell-Fire from engulfing areas on the Son of Adam's body that have resulted from praying, since those used to pray and prostrate themselves in prayer. Also it was frequently said that He (the Exalted) forbade Hell-Fire from engulfing he who says there is no God but Allah. He who testifies that there is no God but Allah and that verily Muhammad is the Holy Messenger of Allah; however, it is subject to burdensome conditions, and most of those who rehearse it are not

sincere, most of those who rehearse it say it only imitatingly or as a habit without having the grace of faith encompassing their hearts. Most of those people suffer distress at death in the graves as was mentioned in the Honourable Hadith.

31- «I heard people saying something so I repeated it». Most of the works of those people are mere imitations and as a result of identification they are those who most closely fit to what Allah (the Exalted) has said, **«We found our fathers following a certain religion, and we will certainly follow in their footsteps»** (43:23).

Then there is no contradiction among the many Honourable Hadith, thus if one says it while fully aware of its meaning and fully sincere he would in this case be insisting on a sin, since verily the perfection of his sincerity and awareness necessitate that Allah (the Exalted) is the One who is loved Most, and consequently his heart will never include any will for performing what Allah (the Exalted) has proscribed, and whatever Allah (the Exalted) commands us to do cannot be abhorred. In addition to this person will be saved forever from Hell-Fire even though before that he might have had so many sins, since this faith and this sincerity and this repentence and this love and this certainty do not leave a sin without erasing it in the same way day light erases the darkness of the night. Thus if one says it in its perfect form and satisfying all its conditions, which do not fall within the realms of great as well as small polytheism, then this person does not intend to perform a sin; thereupon, Allah (the Exalted) will forgive his sins and save him from Hell-Fire forever. However, if one says it in such a way that he falls within the realm of minor polytheism and not major polytheism and then does not perform what contradicts it, then this good deed cannot be resisted by any of the sins and good deeds will exceed bad deeds. That is in conformity with the Honourable Hadith.

32- So he will be forbidden from Hell-Fire. However, his rank in the Garden becomes less in as many sins as he has committed; that is in contradiction to what happens to him whose wrong-doings exceed his good deeds and dies insisting and willingly adhering to his stance; this person definitely deserves to be tortured in Hell-Fire. And if he says there is no God but Allah and avoids this major sin of polytheism and he doesnot die while adhering to that stance; rather, he furthur commits wrong-doings which exceed in degree and frequency the good deed of his saying there is no God but Allah, he in case he was sincere and faithful when he said it and performed sins which weakened that term of faith and unification and

strengthened the Fire of sins till it burns that which is good. That is in contradistinction to the faithful and fully aware person who says it, this person possesses good deeds that are definitely exceeding his wrong doings and sins and this person does not adhere to his stance concerning the wrong doings, thus if he dies on that situation, then he would definitely be admitted into the Garden.

Rather it is feared that the faithful person commits one act of wrong doing that weakens his faith, which leads him to rehearse «There is no God but Allah» unfaithfully or without certainty which protects him from committing any sort of sin or wrong-doing, and thus it is feared that he might commit major and minor sins, so if he is saved from the major then the minor sin would stay with him, this in turn will add to those sins and wrong-doings which accumulate to this polytheism which results in the wrong-doings becoming in excess and verily wrong-doings weaken certainty and belief. Thus saying the term «There is no God but Allah» becomes weaker and faith through the heart stops; consequently the one who verbalizes it becomes, like somebody who is delirius or talking in his sleep or like somebody who trains his voice by rehearsing the Holy Koran without having sense, taste or understanding. All of those did not say with pure faith and certainty; rather, after saying it they perform wrong-doings that contradict it; rather, they say with uncertainty and untruthfully and they live and die on that stance; they perform many wrong-doings which deny their entrance into the Garden. So if sins become plenty, the tongue will find it difficult to verbalize them; the heart will become too tough to be able to say them, and hate righteous deeds and is overburdened by listening to the Holy Koran being rehearsed and he will become cheerful for other than Allah (the Exalted) and feels peaceful and reassured when performing or when witnessing the false and the obsolete, and he would be delighted with sexual intercourse and obscenity, he would be pleased to socialize and he would hate to socialize with the righteous people, the people of truth; if such a person says this testimony, he really says it through his tongue only rather than to express what is in his heart; he verbalizes by his mouth what his heart does not believe.

Al-Hasan said, «Faith can not be only by wishing things to happen nor by outside appearances; rather faith is what the hearts believe in and what the deeds confirm. Thus he who says something good and does something good, Allah (the Exalted) would accept that; but he who says something good and does evil, Allah (the Exalted) would not accept that.».

Bakr ben Abdullah Al-Muzni said, «Abu Bakr did not get ahead of

And after Abi Saïd Al-Khidri who said that Allah's Messenger (May Allah's blessings and peace be upon him) said, 'Moses said: O Lord teach me something by which I invoke and praise You.

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them by much fasting or praying; rather, he got ahead of them all by some reverence that existed in his heart».

Thus he who said, «There is no God but Allah» and does not work according to that term; rather, he works in a way that burdens him with sins while he is fully believing in it and fully aware of its meanings, but he had sins that weakened his certainty and truthfulness, and in addition to that minor polytheism is added and those sins and wrong doings exceed this good deed and he dies insisting on his sins and wrong-doings; that is in contradistinction with he who says it while fully certain and fully truthful; then either he is not essentially insisting on a wrong-doing and his unification which encompasses his certainty and truthfulness will make bad deeds. And those who say it and are admitted into Hell Fire: either they had not said it with perfect certainty and truthfulness that are incompatible with sins and wrong-doings or to their becoming in excess, or they might have said it exceeded their good deeds and as a consequence their certainty and truthfulness become weak, then after that they never said with perfect truthfulness and full certainty, because sins had weakened that truthfulness and that certainty existing in their hearts, thus saying it by those people is not strong enough to erase wrong-doing. Therefore, their wrong-doings exceed their good deeds.

Many religious authorities mentioned that; like Ibn Al-Qayyim, Ibn Rajab and many others.

I said, «Whatever the Sheikh of Islam decided on, agreed upon by all Honourable Hadiths.

He said, «The Honourable Hadith includes the evidence that verbalizing without belief or vice versa is not enough for one to be faithful; the Honourable Hadith says that Hell-Fire is forbidden from taking the people of perfect unification; it also says that work or actions donot benefit unless they are purely for the sake of Allah (the Exalted) and according to what He (the Exalted) has legislated through His Holy Messenger (May Allah's blessings and peace be upon him)».

(A Note) Al-Kurtobi said, «His saying in the Honourable Hadith «to be faithful» that is to say the products of faith which are in turn the products of the organs. Thus it indicates that good deeds are the products of

He (the Exalted) said, O Moses say there is no God but Allah. He said, O Lord all your servants say this. He (the Exalted) said, O Moses if the seven skies, those inhabiting them and the seven earths were put in one pan of scales...

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faith, and the evidence that he meant by faith what we said, and he did not mean just the faith which is unification that refutes polytheism or being sincere by saying «There is no God but Allah» The very same Honourable Hadith includes what he (May Allah's blessings and peace be upon him) said, «Be thrown out-then after that He (Be the blessed and raised above) makes a group of people die and comes out people who have never done good or any benefaction.» By this he means unification devoid of all action or performance. This is summarized from the explanation of the Sunan of Ibn Majah.

The writer (May Allah's Mercy be upon him) said, «(And after Abi Sa'id Al-Khidri (May Allah be pleased with him) after Allah's Messenger (May Allah's blessings and peace be upon him) who said,

33 - **«Moses(May Allah's Peace be upon Him) said: O Lord, teach me something by which I invoke and praise you. He (the Exalted) said: O Moses say: There is no God but Allah. He said, «All your servants rehearse this.» He (the Exalted) said: «O Moses, if the seven skies and whoever lives in them and the seven earths are put in one pan of a balance and on the other hand «There is no God but Allah» is put in the other, «There is no God but Allah» would cause the pan to incline. This Honourable Hadith was narrated by Ibn Habban and Al-Hakem).**

Abu Saïd: His name is Sa'd ben Malek Al-Khazraji; he and his father were one of the honorable Companions of the Holy Prophet (May Allah's blessings and peace be upon him). At the battle of Uhud he was not taken to fight because he was too young; however, he witnessed and participated in the battles that followed. He died in the Madina in the year 63, 64, or 65 and it was said sixty-four.

His saying: (I praise you) means something that I may use to eulogize you, (I invoke you) means something that I may use to entreat you with.

His saying: (O Moses say, there is no God but Allah») means that the one who invokes Allah (the Exalted) says it all and never limits himself to the exalted name «Allah» nor does he limit himself to the pronoun «He» as is practised and done by the extremist and ignorant suffists; that is verily a delusion and an innovation introduced to the religion of Islam.

and «there is no God but Allah» in the other pan, would cause the scales to incline».

His saying: (All your servants say this) was confirmed since it was read in the original manuscript of the writer and who originally supports adhering to the term «All» and that is mentioned in the Musnad in part of the narration of Abdullah ben Amr who says the plural term as was mentioned by the writer concerning the meaning of «All» and the meaning of «All your servants say this» means that verily «I want something special for me regardless of what you give to your other servants»; in another narration - after he said,. «All your servants say this-say there is no God but Allah; he said, «There is no God but You! O Lord! Rather, I want you to give me something special.»

And since people -rather since all the world- have the need to the term «There is no God but Allah», it has become the most available term of invocation, the easiest to achieve and the greatest in meaning. Laymen and ignorant people turned away from it and resorted to innovative invocations which were neither mentioned in the Holy Koran nor in the Honourable Sunna.

His saying: Means, if the seven skies and whatever they included other than Allah (the Exalted) and the seven earths and whatever lies on them were put in one pan of scale and «There is no God but Allah» was put on the other pan, then «There is no God but Allah would cause the scales to incline.

Imam Ahmad narrated after Abdullah ben Amr after the Holy Prophet (May Allah's blessings and peace be upon him),

34 - **«Verily Noah (May Allah's Peace be upon Him) said to his son while he was on the brick of death bed; 'there is no God but Allah, for verily if the seven Heavens and the seven earths were put in one pan of scales and 'There is no God but Allah' was put in the other pan, the pan with 'There is no God but Allah' would cause the scales to incline; and if the seven Heavens and the seven earths had been a closed ring, «There is no God but Allah» would break them.**

His saying: (In one pan) he means the pan of scales.

His saying: (would cause them to incline) that is to say that pan would exceed in influence and in power the other pan, and that is because of what it encompasses such as refuting polytheism, and unifying Allah (the Exalted) and those are the best and most preferred among deeds, and they form the

basis and essence of religion and faith. Thus he who says it sincerely and with full awareness of its meaning and works according to it in the strict sense of the word, and maintains that stance, such benefaction can not be equalled by any thing. In that connection Allah (the Exalted) has said, «**Verily those who say, 'our Lord is Allah, and remain firm (on that Path), - on them shall be no fear, nor shall they grieve.**» (46: 13).

The Honourable Hadith has indicated that «There is no God but Allah» is the best means of invocation, as has been mentioned by the narration of Abdullah ben Amr that has been mentioned above.

35 - «**The best invocation is that said on that Day of Arafa, and the best that I and the prophets who came before me, 'There is no God but Allah, Alone; He has no partner; all belongs to His sovreignty and all praise goes to Him; He is able to do anything and everything**». This was narrated by Ahmad and At-Tirmithi.

36 - «**On the Day of Judgment a man from my nation who used to be one of the leaders leading that nation, would be called upon, then ninety-nine records would be opened for him and each record page is as long as one can see, then he is asked, «Do you deny anything from this? Did my record keepers oppress you? He would say, «O Lord No.» Then he would be told, «Do you have an excuse or have you ever done a good deed? So he would say No. Then he is told, «Yes, you have done one and you will never be oppressed on this day, so they would give him a card on which «I testify that there is no God but Allah and that verily Muhammad is His servant and Holy Messenger» is written. So he would say, 'O Lord what is this card and what are all those records? Then he is told, you will not be oppressed then the records would be put in one pan of scales and the card in another, the records would fail and the card would become heavier**». This was narrated by At-Tirmithi and Hasan and An-Nisai' and Ibn Habban and Al-Hakem. This Honourable Hadith is righteous since it satisfies the conditions of Muslim and Ath-Thahabi said that it is truthful when he summarized it.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «Deeds do not contend for superiorty by their numbers or their construction; rather, the contend for superiority by whatever is in the hearts. Thus the image of the two deeds becomes one; whatever is between them is like that distance between the earth and the Heaven. He said, «Contemplate over the Honourable Hadith concerning the card which is placed in one pan while on the

It was narrated by Ibn Hiban and Al-Hakem.

At-Tirmithi - and Hasanh- after Anas said, «I heard Allah's Messenger (May Allah's blessings and peace be upon him) saying, Allah (the Exalted) said addresssing son of Adam: O son of Adam, if you approach me with sins and wrong-doings that are as much as the size of the earth, then you approach me without joining partners in worshipping Me, then I would after your forgiveness.

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other pan there are ninety-nine records and each page of that record extends as far as one can see; the card becomes heavier than the records which in turn fail to incline the pan, and consequently this person would not be tortured. It is very well known that every person who unifies Allah (the Exalted) has such a card and many of those are admitted into Hell-fire because of their sins.

His saying: (It was narrated by Ibn Hibban and Al-Hakem). Ibn Habban's name is Muhammad ben Habban the son of Ahmad ben Hiban ben Moua'th, Abu Hatim At-Tamimi Al-Bisty Al-Hafeth the writer of: As-Saheeh, At-Turukh, Ad-Douafa' Ath-Thukat and many others. Al-Hakem said, «He was among those most learned people in language of jurisprudence, Honourable Hadith and exhortation, in addition he was one of those most reasonable men. He died in the year 354 A.H in the city of Bost.

As for Al-Hakem, his name is Muhammad ben Abdullah An-Naysabouri Abu Abdullah Al-Hafeth; he was better known by Ibn Al-Biyya'. He was born in the year 321 A.H. He wrote many books such as Al-Mustadrik, Turukh Naysabour and many others. He died in the year 405 A.H. The writer (May Allah's Mercy be upon him) said (At-Tirmithi said after Anas:

37 - I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, **«Allah (the Exalted) said addressing son of Adam, O son of Adam if you approach Me with sins and wrong-doings that are as big as the earth then you approach Me without joining partners in worshipping Me, I would offer you forgiveness that is as much big»**).

The writer (May Allah's Mercy be upon him) mentioned the last sentence of the Honourable Hadith and At-Tirmithi narrated it in full, he said,

38 - On the authority of Anas that he had heard Allah's Messenger (May Allah's blessings and peace be upon him) saying, **«Allah (the Exalted) said, 'O son of Adam; as long as you invoke Me and ask Me I would forgive you for whatever you had done and I would not mind about that; O son of**

This Honourable Hadith conveys to us many issues:

The first one: The extensiveness of Allah's benefaction.

The Second one: The reward for unification.

The third one: Granting remmission of ones sins.

The fourth one: Interpreting the Holy Verse number 82 of the Holy Sura of Anam.

The fifth one: Contemplating over the five issues in Oubad's Honourable Hadith.

Adam if your sins and wrong-doings reach the highest skies, then you ask for my forgiveness, I would forgive you and I would not mind about it; O son of Adam if you approach Me... till the end of the Honourable Hadith».

At-Tirmithi: His name is Muhammad ben Ad-Dahhak Al-Salmi Abu Issa the writer of Al-Jami' and one of those who memorized and rehearsed the Holy Koran before it was written. He was blind and he narrated after Kutaiba, Hannad, Al-Bukhary and Khalk. He died in the year 279 A.H.

Anas: He is Ibn Malek Al-Khathraji, Allah's Holy Messenger's (May Allah's blessings and peace be upon him) servant, he served him for ten years. Allah's Holy Messenger (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake saying, «O Allah! May Thou augment his money and possessions as well as his children' O Allah! May Thou let him admit the Garden.» He died in the year 93 or 92 A.H. It was said that he lived for more than hundred years.

The Honourable Hadith was narrated by Imam Ahmad after Abi Tharr's he just copied the meaning and put it into his own words and it reads as follows,

39 - **«And he who commits sins and wrong-doing that are as big as the earth then he approaches Me, not joining partners in worshipping Me, I would grant him forgiveness that is equivalent to the size of his sins and wrong doings.»**.

It was narrated by Muslim and issued by At-Tabarani after Ibn Abbas after the Holy Prophet (May Allah's blessings and peace be upon him).

His saying: (If you approach Me with sins and wrong-doings that are as great as the earth), means sins and wrong-doings that fill or almost fill the earth.

The sixth one: If you couple between this Honourable Hadith and Itban's Honourable Hadith and what comes after it, you will realize and understand the meaning of «there is no God but Allah» and you will see the mistake of those who are deluded and conceited.

His saying: (Then you approach Me without joining partners with Me.) This is an important condition for the promise of forgiveness to be fulfilled and that is being free from polytheism, whether great or minute, minor or major. No body is saved from this but he who surrenders and accepts Allah (the Exalted) ; that is the free and pure heart that Allah (the Exalted) tells us about, **«The Day whereon neither wealth nor sons will avail, but only he (will prosper) that brings to Allah a sound heart.»** (26: 88-89).

Ibn Rajab said: «He who believes in unification (Allah (the Exalted) is One) and commits sins and wrong-doings that are as great as the earth is met by Allah (the Exalted) with as much of forgiveness - till he (Ibn Rajab) said - if the servant's belief in unification and sincerity towards Allah (the Exalted) are perfect and complete in that servant, and in addition he fulfills its conditions through his heart (in secret), through his tongue and through his organs and senses, or through his heart and tongue when on the death bed; that will result in granting him forgiveness for all his past sins and wrong-doings and Allah (the Exalted) will save him and definitely prevent his admission into Hell-Fire. Thus he whose heart has actualized by the term of unification, this term will drive out of him every thing except Allah (the Exalted) : For love and exaltation, for reverence, fear and glorification as well as for dependence. Then all his sins and wrong-doings will be burnt even it were as the foam of the sea.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning the meaning of this Honourable Hadith, «The people who believe that Allah (the Exalted) is one without having any behaviors or thoughts that are colored by polytheism, will enjoy forgiveness that other people who are not like them in their faith will not enjoy. Thus if the person, who believes that Allah (the Exalted) is One and never joins partneres with Him (the Exalted) meets his Lord with sins and wrong-doings that are as great as the earth, Allah (the Exalted) will grant him forgiveness which is as big as his sins and wrong-doings. This is not going to happen to him if he has deficient faith. Thus, verily pure unification which is not spoiled by polytheism always eradicates and erases all sins and wrong-doings because it includes such qualities as loving, exalting, eulogizing, revering and pleading to Allah (the Exalted) Alone, what necessitates washing all sins and wrong-

doings even if they were as great as the earth, thus impurity is incidental and the motivation for it is strong.

This Honourable Hadith includes: The great number of rewards for unifying Allah **(the Exalted)** , the extensiveness of Allah's generosity, benefaction and mercy and responding to those seceders (Khawarij) who claim that a Moslim who has sins and commits wrong-doings is a disbeliever, it also includes the response to the Mu'tazila, those «Seceders» who believe in a «Rank between two ranks» which is straying from the right path; they believe as well that such a sinful person is neither a believer nor a disbeliever; however, he stays in fire eternally. While the right thing is what the people of Sunna (Those who follow the Holy Koran and the Honourable Hadith word for word) that is to say the Sunnites believe that such a person can not be deprived of the title «Believer» neither it is given to him; rather, it is said, «He is a disobedient believer.» Or «He is a believer if you take his faith into consideration and a sinful dissolute if we take his major sins into consideration.» This is what the Holy Koran and the Honourable Hadith (Sunna) as well as what those who came before agreed on. And after Abdullah ben Masoud (May Allah be pleased with him) who narrated,

40 - «When it was ascended by the Holy Messenger (May Allah's blessings and peace be upon him) he reached the Lote-tree boyond which none may pass, he (May Allah's blessings and peace be upon him) was given three things, the five prayers, the seals of the Holy Sura of the Cow, and forgiveness to whomever does not join partners to Allah (the Exalted) during worship: This was narrated by Moslim.

Ibn Kathir said in his inerpretation, «Imam Ahmad, At-Tirmithi, Ibn Majah, An-Nisa'i have said after Anas ben Malek,

41 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) read this Holy Verse, 'He is the Lord of Righteousness and the Lord of Forgiveness.' then said, 'Your Lord said that He deserves to be revered and feared so people must not join in another partner with Me; thus he who revers Me and does not join any partner with Me really deserves My forgiveness.»

The writer (May Allah's Mercy be upon him) said, (Contemplate the five issues mentioned in the Honourable Hadith narrated by Oubada so that if you couple between this Honourable Hadith and Itban's Honourable Hadith and what comes after it, you will realize and understand the meaning of

. . . .

«There is no God but Allah» and you will see the mistake of those who are deluded and conceited.

This Honourable Hadith means also, that prophets need to have their attention drawn to the benefits of «There is no God but Allah» as well as warned that it is predominant with all creatures even though many of these who rehearse it do not gain much from it. Also this Honourable Hadith includes confirmation of the qualities in contradistinction to those disrupted ones. Also it includes that if you learn about Anas's Honourable Hadith mentioned in Itban's Honourable Hadith «That verily Allah (the Exalted) will save from Hell-Fire he who says 'There is no God but Allah just for the sake of Allah (the Exalted).» Thus you realize that quitting polytheism cannot be accomplished by the tongue only).

The seventh: Warning for the condition in Itban's Honourable Hadith.

The eighth: The Prophets being in need for having their attention drawn to the benefits of «There is no God but Allah.»

The ninth: The warning that although all creatures rehearse it, many of those who rehearse it do not gain much from it.

The tenth: Stating that the earths are like the skies, seven in number.

The eleventh: That they verily have inhabitants.

The twelfth: Confirming qualities contrary to what Al-Ash'ariya believe in.

The thirteenth: That verily if you learn about Anas's Honourable Hadith, you will realize that his Honourable Hadith after Itban, «Verily Allah (the Exalted) will definitely save from Hell-Fire he who says «There is no God but Allah just for Allah's sake» It is quitting polytheism rather than just verbalizing the term.

The fourteenth: Contemplate the fact that Issa (Jesus) and Muhammad are both Allah's servants and Messengers.

The fifteenth: Realizing the special quality of Issa as being Allah's (the Exalted) will.

The sixteenth: Learning that Issa is a spirit from Allah (the Exalted).

The eighteenth: Understanding his saying «For the deeds he used to perform.»

The nineteenth: Learning that a balance has two pans.

The twentieth: Learning.

Chapter

THAT WHO ATTAINED MONOTHEISM STAGE, ENTERS PARADISE WITH NO ACCOUNT

(He who reached the stage of unifying Allah (the Exalted) is admitted into the Garden without being judged).

His saying: (The chapter concerning he who reached the stage of monotheism is admitted into the Garden without being judged.) That is to say without being punished or tortured.

(I said): Meeting the conditions for purifying oneself from the flaws of polytheism, innovations and wrong-doings.

Allah (the Exalted) said, **«Ibrahim was indeed a model, devoutly obedient to Allah, (and) true in faith, and he joined not gods with Allah.»** (16: 120) He (the Exalted) described Ibrahim (May Allah's Peace be upon Him) with these attributes which represent the utmost degree of monotheism.

The first one: He was a model; that is to say an example and leader teaching people to perform that which is good. That is only because he perfected the rank of patience and certainty through which leadership in religion is attained.

The second: His saying, «devoutly» the Sheikh of Islam said, «devotion» is continuous obedience, and if the praying person lengthens his period of standing, prostration, or bowing down, then he is considered a devoted and obedient person. Allah (the Exalted) has said, **«Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord.»** (39: 9).

The third: That verily he was true in faith (I said) the religious authority Ibn Al-Qayyim said that he who is truthful in faith is one who approaches Allah (the Exalted) while avoiding all others.

The fourth: That verily he was never a polythesist; that is because of his

And Allah (the Exalted) has said in that connection, «**Ibrahim was indeed a model, devoutly obedient to Allah, (and true) in faith, and he joined not gods with Allah.**» (16: 120) and He (the Exalted) has also said, «**Those who join not (in worship) partners with their Lord.**» (23: 59).

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truthfulness and sincerity and their perfection as well as he was very far from polytheism.

I said, «This is made clear by His saying (the Exalted), «**There is for you an excellent example (to follow) in Ibrahim and those with him**». (60: 4) that is those who followed his religion from among his Moslim brothers; this was narrated by Ibn Jarir (May Allah's Mercy be upon him), in that connection Allah (the Exalted) has said, «**When they said to their people, «We are clear of you and of whatever ye worship besides Allah' we have rejected you, and there has arisen, between us and you, enmity and hatred forever, - Unless you believe in Allah and Him, Alone.' But not when Ibrahim said to his father, 'I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah**» (60: 4).

Also He (the Exalted) has mentioned something about His (the Exalted) befriended (May Allah's Peace be upon Him) that he told his father Azar, «**And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: Perhaps, by my prayer to my Lord, I shall be not unblest.' When he had turned away from them and from those whom they worshipped besides Allah, we bestowed on him Isaac and Jacob, and each one of them we made a prophet.**» (19: 48-49). That is accomplishing monotheism. That is being clear and free from polyhtheism and from those who believe in it; it is rejecting them, hating them and taking them as enemies. May Allah (the Exalted) give us support and help.

The writer (Allah's Mercy be upon him) said about this Holy Verse: «Ibrahim was indeed a model.» So that the one who follows this path would not feel lonely or estranged due to the small number of those who pass through it (devoutly obedient to Allah) not to kings or affluent merchants; (true in faith) means that he does not sway to the left or to the right like the infatuated religious authorities (and he joined not gods with Allah (the Exalted)) contrary to those who became numerous and claimed that they were Moslims.

It was narrated by Ibn Abi Hatem after Abi Abbas concerning Allah's (the Exalted) saying Ibrahim was indeed a model) an example of a good

Moslim. Nobody at his time was a Moslem but him.

I said, «There is not contradiction between this and whatever was mentioned before concerning his being a leader (Imam) and an example that people take when they do good deeds.

He said and Allah (the Exalted) has said in that connection, **«Verily those who live in awe out of fear of their Lord those who join not (in worship) partners with their Lord.»** (23:57-59).

In this Holy Verse He (the Exalted) has described the believers who came before and preceded all people to the Garden, so He (the Exalted) praised them through the attributes He (the Exalted) gave them the greatest of which is, «They join not (in worship) partners with their Lord». And since one may come across what speaks evil of his Islam such as overt or covert polytheism, Allah (the Exalted) has denied that such is their attribute; that is actualizing and acquiring monotheism which has made all their deeds good, perfect and beneficial.

I said: His saying «Their deeds (had been made) good, perfect and beneficial» this means that they have been saved from minor polytheism, as for major polytheism the above cannot be said about quitting it. So contemplate. Even if the commentor said, «It would have become sound, truthful and correct» that would have been more correct.

Ibn Kathir said: (Those who join not (in worship) partners with their Lord) that is to say they do not join in worship partners with Allah (the Exalted); rather, they unify Him and are fully aware that «There is no God but Allah, One and steadfast; He never had a wife or a child and He has no equal.

The writer said: (After Husein ben Abdur-Rahman: I was at Sa'id ben Joubeir. He said, «Who among you saw the planet that dove down yesterday? I said, «I» then I added, «Verily I was not praying; however, I was stung.» He said, «So what did you do?» I said,. «I wore a charm». He said: «What made you do that» I said, «Once I heard As-Sha'abi saying after Bouraida ben Al-Housaib that,

«Charms are worn only against evil eyes or fever». He said he does well he who understands what he hears, but Ibn Abbas told us after the Holy Prophet (May Allah's blessings and peace be upon him):,

42 - **«The nations were exhibited on me, I saw the Holy Prophet (May Allah's blessings and peace be upon him) with the people, and he (May Attah's blessings and peace be upon him) accompanied by a man or two and I saw him**

It was narrated after Housein Ben Abdur-Rahman that, «I was at the house of Saï'd Ben Joubeir and he said, «Who among you saw the planet that dove down yesterday?» I said, «I» then I added «Verily I was not praying; however I was stung». He said, «So what did you do?» I said, «I wore a charm». He said, «What made you do that?».

(May Allah's blessings and peace be upon him) not accompanied by anyone. Then a great multitude of people was presented to me. I thought that they were my people, but I was told, «This is Moses and his people. So I looked and saw a great multitude of people and I was told then that those were my people and among them there are seventy thousand who will be admitted into the Garden without any judgment or torture. Then he (May Allah's blessings and peace be upon him) rose and entered his house; (the people) listening started discussing what he (May Allah's blessings and peace be upon him) mentioned and entered his house; the people listening started discussing what he (May Allah's blessings and peace be upon him) said. Some of them said, that those seventy thousands might be the Companions of the Holy Messenger (May Allah's blessings and peace be upon him) and some of them said that they might be those born during the days of Islam and never joined in worshipping Allah (the Exalted) partners, so the Holy Messenger (May Allah's blessings and peace be upon him) left his house and came to them, and they told him (May Allah's blessings and peace be upon him) about their discussions. He (May Allah's blessings and peace be upon him) said that those seventy thousand people are those who do not use charms or use cauterization or fly birds to help them decide, and they are those who depend on their Lord. So Oukasha ben Mouhsin stood up and said: O Allah's Holy Messenger; may you invoke Allah (the Exalted) to include me as one of them. He (May Allah's blessings and peace be upon him) said, that he was one of them. Then another man came and said: Invoke Allah (the Exalted) to include me among them. He (May Allah's blessings and peace be upon him) said, «Oukasha preceded you.».

This Honourable Hadith was narrated by the writer the way Moslem narrated it; however, it was also narrated by Al-Bukhary both in summary and at length. It was also narrated by At-Tirmithi and An-Nisai'.

His saying: (After Husein ben Abdur-Rahman), he is Al-Salami Abu Al-Huthayl Al-Koufi. He died in the year 136 A.H. and he was 93 years old.

I said: An Honourable Hadith that «Once I heard Ash-Sha'bi saying after Bouraida Ben Al-Housaib that, «Charms are worn only against evil eyes or fever». He said he does well he who understands what he hears.

Saï'd ben Joubeir is the religious authority and scholar and one of the best companions of Ibn Abbas. His narrative about Aisha and Abi Moussa is an example. He is from Kufa a master among the tribe of Bani Asad. He was killed by the Hajjaj in the year 95 and he was not 50 years old yet.

It is better here to say that Al-Housein said that he was not praying because he feared that those present might think what he had seen while praying and such a condition was not acceptable so he defended himself from being accused of obscurity of worship, and this indicates and shows the favor of those who came before and their observance of sincerity and their remoteness from hypocrisy and gracing themselves by what does not belong to them.

His saying: (However, I was stung). The linguists say, he was stung by a scorpion or any of those poisonous insects or animals, if it poisons him by pricking him with its sting.

His saying: (I said, «I wore a charm») Moslem narrated it as «I asked somebody to charm me.»).

His saying: (What made you do that?) That is asking about evidence concerning the soundness of this behavior.

His saying (an Honourable Hadith that I once heard As-Sha'bi saying). His name is Amr ben Shourahil Al-Hindami. He was born during Omar's Caliphate and he is one of the most truthworthy and reliable followers and religious jurists. He died in the year 103 A.H.

His saying (after Bouraida) He means Ibn Al-Housaib Ibn Al-Hareth Al-Aslamy, a famous companion. He died in the year 63 A.J. This Honourable Hadith was narrated by Ibn Saad.

His saying,

43 - (Charms are only worn against an evil eye or fever).It was narrated by Ahmad, Ibn Majah, Abu Dawud, At-Tirmithi after Omran ben Hussein. Al-Haithami said that Ahmad's (references) are reliable.

And the eye is when somebody has evil eye and envies or inflicts others with diseases, disasters or pain. Fever here means fever resulting from the poison of a scorpion and the like. Al-Khatabi said that the Honourable Hadith means that there is no charm which is more curing or has priority than the charm required for evil eye and such fever. Verily the Holy prophet

But Ibn Abbas told us after the Holy Prophet (May Allah's blessings and peace be upon him) that he said, «I was shown the nation so I saw a prophet accompanied by his people and a prophet accompanied by one or two men, and a prophet accompanied by no one. Then a great multitude of people were presented to me. I thought that they were my people, but I was told that this was Moses and his people...

(May Allah's blessings and peace be upon him) was once charmed and he (May Allah's blessings and peace be upon him) used to charm people.

His saying: (He does well he who understands what he hears) that is he who understands and applies the knowledge that reaches to him has done well that is in contradistinction with he who works out of ignorance or does not work according to what he knows; this person is disadvantageous and evil. This Honourable Hadith has a benefit which is learning about those who came before as well as about their good manners.

His saying: (but Ibn Abbas had) narrated, he is Abdullah ben Abbas ben Abdul-Muttaleb. The Holy Prophet's (May Allah's blessings and peace be upon him) cousin. He (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake, so he (May Allah's blessings and peace be upon him) said,

44 - «O Allah make him become learned in religious jurisprudence and teach him how to interpret the Holy Koran.» So this invocation was fulfilled and he became learned in religious jurisprudence. He died in Ta'if in the year 68 . A.H.

He said: The writer (May Allah's Mercy be upon him) and he has the depth of the knowledge of those who came before and this is shown when he said, «He does well, he who understands what he hears and applies the knowledge that reaches him.» But such and such. Thus it is known that the first Honourable Hadith does not contradict the second one.

His saying:

45 - (The nations were exhibited on me) At-Tirmithi and An-Nisai' after Abthar ben Al-Kassem after Husein ben Abdur-Rahman, «Verily that took place during the Holy Prophet's the night of ascersion to the seven Heaven». Al-Hafeth said: «If that was memorized and kept, he who would gain strength from it, and that it happened in the Medina also (I said) and that is subject to discussion.

His saying (I saw the Holy Prophet (May Allah's blessings and peace be upon him) accompanied by his people). It is mentioned in the Saheeh of

so I looked and saw a great multitude of people and I was told then that those were my people and among them there seventy-thousand who will be admitted into the Garden without any judgment or torture. Then he rose and entered his house; the people listening started discussing what he said. Some of them said that those seventy-thousand might be...

Moslim that this group of people was less than ten in number. It was also confirmed by An-Nawawi.

His saying (and the Holy prophet (May Allah's blessings and peace be upon him) accompanied by one or two men, and a prophet accompanied by no one) is a reply to those who claim that they are greater in number.

His saying: (Then a multitude of people was presented to me) what is meant here are people or individuals seen from a distance.

His saying (So I thought that they were my people) because people seen from a far distance cannot be distinguished; rather, one just perceives the image, and in the Saheeh of Moslem «But look at the horizon» but the writer did not mention this, it may have been deleted from the original copy of the Honourable Hadith. Allah (the Exalted) knows best.

His saying: (It was said to him, «This is Moses and his people») that is to say Moses the son of Imran the one whom Allah (the Exalted) the Most Merciful talked to. And his people are those who followed his religion from among Bani Israel.

His saying: (So I looked and saw a great multitude of people and I was told that those were my people and among them were seventy thousand who will be admitted into the Garden without any judgement or torture.) That is because they believed that Allah (the Exalted) is one. And in Ibn Foudail's narration «and seventy thousand from the people of your nation would be admitted into the Garden.» This was mentioned in Abi Huraira's Honourable Hadith as well as in the two Saheehs.

46 - «Verily, their faces would glitter like a full moon» This was narrated by Imam Ahmad and Al-Bayhaqi in Abi Huraira's Honourable Hadith.

47 - «So I asked my Lord to give me more and He (the Exalted) gave me an additional seventy thousand with each thousand.» Al-Hafeth said that this part of the Honourable Hadith is very well supported by evidence.

His saying: The people listening started discussing what he (May Allah's blessings and peace be upon him) said, this means that discussions, debates, disputes and argumentes are religiously allowed.

The companions of Allah's Holy Messenger (May Allah's blessings and peace be upon him) and some of them said that they might be those born during the days of Islam and never joined in worshipping Allah partners, so the Holy Messenger (May Allah's blessings and peace be upon him) left his house and came to them and they told him (May Allah's blessings and peace be upon him) about their discussions. He (May Allah's blessings and peace be upon him) said that those seventy thousand people are those who do not use charms; nor do they use cauterization or fly birds, and they are

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So that people may benefit from them and reveal that which is truthful and certain. It also shows how deeply learned were those who came before and that they did not reach this degree of knowledge but by hard work. It also shows how keen were they to do that which is good. This was mentioned by the writer.

His saying: (He (May Allah's blessings and peace be upon him) said that those seventy thousand were those who do not use charms). This was confirmed as such in the two Saheehs, also it was confirmed in the Honourable Hadith of Ibn Masoud in Ahmad's Musnad. Also it was narrated by Moslem.

48 - «Nor do they write or say charms for others» the Sheikh of Islam Ibn Taymiyya said, «This addition to the original text is a confabulation since the Holy Prophet (May Allah's blessings and peace be upon him) did not say nor do they write or say charms for others.» Rather when the Holy Prophet (May Allah's blessings and peace be upon him) was asked about using charms, he said,

49 - He who among you has the ability to benefit his brother, let him do that» and he (May Allah's blessings and peace be upon him) also said,

50 - «There is no harm in using charms as far as it does not constitute an act of polytheism.» He (May Allah's blessings and peace be upon him) said, «Also, Gibrail didnot use charms on the Holy Prophet (May Allah's blessings and peace be upon him) and he (May Allah's blessings and peace be upon him) in turn used charms on his Companions.»

He (May Allah's blessings and peace be upon him) said that the difference between the charmed and the charmer is the following, «The one who asks to be charmed and the charmer is the following, «The one who asks to be charmed is a beggar and mendicant who turns to other than Allah (the Exalted) while the charmer is a well-doer.» He said, «What is meant here is

those who depend on their Lord.

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attributing complete or total dependence on Allah (the Exalted) by those seventy-thousand. He said: A consequence of their total dependence on Allah (the Exalted), do not resort to others to charm them or cauterize them. The same was narrated by Ibn Al-Qayyim.

His saying: (Nor did they use cauterization that is to say they never ask others to cauterize them nor did they ask others to charm them as a result of surrendering to determinism and fate as well as a result to their enjoying distress and calamity.

I said, «It seems that his saying «Nor do they use cauterization» is taken in a more general sense as for cauterization per se, it is allowable as has been mentioned in the Saheeh after Jaber ben Abdullah.

51 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) sent to Oubay ben Ka'b a doctor who cut one of his veins then the latter cauterized it.»

It has been mentioned in Al-Bukhary's Saheeh after Anas.

52 - «He had been cauterized while the Holy Prophet (May Allah's blessings and peace be upon him) was still alive.» and At-Tirmithi and others narrated that after Anas.

53 - «Verily the Holy Prophet (May Allah's peace be upon him) cauterized Asa'd ben Zourara from a hurt by a thorn».

Also it was mentioned in Al-Bukhary's Saheeh after Anas,

54 - «Cure can be achieved in three ways: Drinking honey, cupping glass, and cauterization; however, I forbid my people from practising cauterization.» And in another reference «I do not like to be cauterized.»

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «The Honourable Hadiths about cauterization fall into four categories;

(The first) is the way performing it.

(The second) is not liking it.

(The third) is concerned about praising he who quits practising it.

(And the fourth) is urging people to practise it. They donot contradict each other praise be to Allah (the Exalted). Thus performing it means that it is allowable; not liking it; as for praising he who quits practising it means that quitting it is better and has priority to practising it; as for urging it, that is just leaving choice for people to decide while telling them how detesting is that.

. . . . chapters . . . .

His saying: (Or they fly birds to help them decide) that is they are never pessimistic because of birds and other similar objects. This topic if Allah (the Exalted) wishes, will be discussed extensively in the chapters to follow.

His saying: (And on their Lord they depend) this is a mention of the essence from which all these habits and deeds derived and that is depending on Allah (the Exalted) and being sincere when resorting to Him (the Exalted) and depending heartily on Him (the Exalted) and at the end that truly achieving monotheism which is believing that Allah (the Exalted) is One and this stance definitively leads to every honorable rank such as loving Allah (the Exalted) fearing Him (the Exalted) as well resorting to Him to fulfill your wishes, accepting Him as a God and Lord and accepting His (the Exalted) decree.

Let it be known by you that the Honourable Hadith does not show that they do not pursue the causes originally; verily pursuing the causes in general is a necessary and natural matter which no body can do without it; rather, depending on Allah (the Exalted) must be direct no matter how important or significant the cause is. In that connection Allah (the Exalted) has said, **«And if any one puts his trust in Allah, sufficient is Allah.»** (65: 3) that is as the Holy Verse says, Allah (the Exalted) is sufficient. What is meant is that those people quit perfoming abhorred acts although they need to perform them; they quit that because they totally depend on Allah (the Exalted); for example, they quit practising cauterization and exorcism because such things are abhorred especially the ill person who sticks to those acts because he believes that they constitute a cure for his ailment.

As for practising cauterization and/or exorcism in order to ward off the causes as well as to get treatment in a way that is not abhorred; that does not contradict depending on Allah (the Exalted) therefore quitting it would not be allowable from a religious point of view. This is consistent with what was said in the two Saheehs after Abi Huraira.

55 - «Allah (the Exalted) has not sent down a disease without sending its cure or treatment along with it. He who knows it has known it and he who is ignorant about it is ignorant about it.» And after Ousama ben Sharate,

56 - «I was at the Holy Prophet's (May Allah's blessings and peace be upon him) house when the Arab tribes came to visit him. They said, «O Allah's Holy Messenger, shall we use medication». He (May Allah's blessings and peace be upon him) answered, «Yes. O Allah's servants use

So Oukasha ben Mouhsin stood up and said, «Ask Allah (the Exalted) to include me among them». He (May Allah's blessings and peace be upon him) said, «You are one of them». Then another man stood up and said, «Ask Allah (the Exalted) to include me among them». He (May Allah's blessings and peace be upon him) said, «Oukasha preceded you».

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medication; verily Allah (the Exalted) has never created a disease without creating its cure and treatment, with the exception of one.» They asked. What is it?» He (May Allah's blessings and peace be upon him) answered, «Old age and senility.» This was narrated by Ahmad.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «These many Honourable Hadiths have included the evidence on the causes and the effects as well as the revocation of denying it; rather, they denote that one may ask for medication and treatment and that this fact does not contradict depending on Allah (the Exalted) in the same very logic we avoid and fight the pain of thirst, hunger, heat and cold by resorting to their opposites; rather, believing in Allah (the Exalted) truthfully can not be accomplished but by following the causes that Allah (the Exalted) has erected and made necessary their effects both religiously and deterministically, and that verily suspending them is speaking evil of depending on Allah (the Exalted), and it is speaking evil of wisdom. Also one weakens this dependence if the one who suspends it thinks that leaving it makes dependence on Allah (the Exalted) stronger, verily leaving it constitutes a failure that contradicts depending on Allah (the Exalted). The truth of which is the heart's dependence on Allah (the Exalted) concerning what benefits the servant in his present life as well as in the After life; also it protects him from whatever may harm him in his present life as well as in his after life. And with this dependence or Allah (the Exalted) there is no alternative to pursuing causes, otherwise that would constitute suspending work according to religious law and wisdom, thus the servant would neither make out of his disability total dependence on Allah (the Exalted) neither would he make of his total dependence on Allah (the Exalted) total disability.

The savants have disputed in the issue asking for treatment and cure and whether it is allowable or not, whether quitting it is better than practising it, or whether it is recommendable, agreeable or necessary and essential.

The famous from Ahmad: The firstly narrated for this Honourable Hadith and interpreted it and the Shafites are well know for the second, even An-Nawawi mentioned when he interpreted the Honourable Hadiths mentioned by Moslim that it is their creed and this creed is the path of those

This Honourable Hadith includes many issues:

- The first: Knowing the ranks of people in as far as believing that Allah (the Exalted) is One (unification).

  The second: The meaning of performing it.

  The third: His praise to Ibrahim because he was not one of the polytheists.

  The fourth: His praise to the leaders of holy men because they are free from polytheism.

  The fifth: Quitting exorcism and cauterizing as a factor in achieving unification.

  The sixth: The common factor of those practices is depending on Allah (the Exalted).

  The seventh: The depth of the knowledge of the Holy Prophet's Companions because they realized that they would not get this but by working.

  The eighth: Their aspiration to do that which is good.

  The ninth: The grace of this nation both in quantity and quality.

  Then tenth: The grace of the companions of Moses.

  The eleventh: Showing him (May Allah's blessings and peace be upon him) all the nations.

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who came before and most of those who came after. It was chosen by the Wazir Abu Al-Muthaffar who said, «And Abi Hanifa's creed is so surely established that it almost approaches the degree of being necessary and essential. He said, «And it makes no difference if one follows Malek's creed or not since Malek said, «There is no harm in asking for treatment and cure as well as there is no harm in leaving them.»

The Sheikh of Islam said, «Asking for cure and treatment is not said to be necessary by the Imams; rather; it was made necessary by a small group of the Shafi's and Ahmad's friends.

Thus his saying: (So Oukasha ben Mohsin stood up) he is Ibn Hourthban Al-Asady; he descends from Bani Asad ben Khouzayma. He was among the first people to embrace Islam and among the most handsome men. He joined the Holy Prophet (May Allah's blessings and peace be upon him) in the Hijra from Mecca to Medina as well he witnessed the battle of Badr and share in it. He died as a martyr while fighting those who rejected

The twelfth: That verily each nation is gathered seperately with its prophet.

The thirteenth: That those who believed and followed the prophets are few.

The fourteenth: That verily the prophet who was not believed in or followed, comes on the Day of Judgment Alone.

The fifteenth: The fruit of this knowledge should not be deceived by large number or renouncing fewness.

The sixteenth: «His saying, 'You are included among them'» is one of the banners signs of prophethood.

The seventeenth: Oukasha's grace.

The eighteenth: using.

The nineteenth: His (May Allah's blessings and peace be upon him) extraordinarily good manners.

The twentieth: Allowing exorcism against evil eye and fever.

The twenty-first: The depth of the knowledge of those who came before are made evident when he said, «He does well he who understands and performs what he hears but etc.» Thus he knew that the first Honourable Hadith does not contradict the second one.

The twenty-second: Those who came before are far from praising somebody for a quality that he does not possess.

Islam after the Holy Prophet's (May Allah's blessings and peace be upon him) death. He was fighting along with Khaled ben Al-Walid and was killed by Tulaiha Al-Asadi in the year 12 A.H. After that Tulaiha retuned to Islam and participated in Holy struggle against the Persians in the battle of Kadisiyya under the leadership of Sa'd ben Abi Wakkas. He died as a Martyr in the famous battle of Al-Jisre.

His saying: (So he said, «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) invoke Allah (the Exalted) to include me among them. He (May Allah's blessings and peace be upon him) said, «you are one of them.) Al-Bukhary narrated it in another way. He said, «He (May Allah's blessings and peace be upon him) said, «O Allah include him among them.» This Honourable Hadith has the connotation of asking the honorable person invoke Allah (May Allah be pleased with him) for you.

His saying: (Then another man stood up). This man's identity is not

very well known and there is no need to discuss his name.

His saying: (So he (May Allah's blessings and peace be upon him) said, «Oukasha preceded you») Al-Kurtobi said, «The second person was not as qualified as Oukasha, that is why his desire to be included was not fulfilled, since if he (May Allah's blessings and peace be upon him) had fulfilled the second man's desire, every person attending the discussion would have asked for the fulfillment of the same wish and thus a chain of requests would have followed, so he (May Allah's blessings and peace be upon him) closed the door by saying what he (May Allah's blessings and peace be upon him) said.

Chapter: The Fear from Polytheism

Allah (the Exalted) has said, **«Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth.»** (4: 48 and 116).

The saying of Allah (the Exalted), **«Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth.»** (4: 48 and 116).

Ibn Kathir said, «Allah (the Exalted) has informed that verily (He forgiveth not that partners should be set up with Him) He (the Exalted) does not forgive a servant involved in polytheism (but He forgiveth anything else to whom He pleaseth) that is to say He (the Exalted) forgives any other kind of guilt or sin that his servants perform if He (the Exalted) pleases.

This Holy verse shows us that polytheism is the greatest among all sins, because Allah (the Exalted) does not forgive he who does not stop practising polytheism and repents; however, all other sins or guilts may be forgiven by Allah (the Exalted) if and only if He (the Exalted) pleases; thus if any one of His servants commits any kind of sin other than polytheism He (the Exalted) might forgive him or He (the Exalted) might torture him, and that stance requires that the servant becomes very much afraid of Allah (the Exalted) and keen to avoid polytheism because polytheism is the ugliest and the most oppressive and it is dispraising the Lord of the world and the people. It purely gives what is to Allah (the Exalted) to other than Allah (the Exalted) as well as equating Him (the Exalted) with others.

In that conection He (the Exalted) has said, **«Yet those who reject Faith hold (others) as equal with their Guardian-Lord.»** (6:1) and because it contradicts that which is meant to be the Creator and Commander as well as inconsistent with it, and that is the utmost degree of opposing the Lord of the worlds and regarding as great obeying him and being humble towards him and submitting to his commands which the world can become righteous only through obeying them. Thus when the world become devoid of obeying these commands, it would be destoryed and the Day of Judgment would

Al-Khalil (May Allah's Peace be upon Him) said, **«And preserve me and my sons from worshipping idols»**. (14: 35).

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take place, in that connection Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

57 - **«The Last Hour does not take place till no body on earth says Allah, Allah»** This was narrated by Moslem. And because polytheism is likening the creature to the Creator and making him share with the Creator divine characteristies such as ascribing to him (creature) the ability to cause harm or benefit, the ability to give or inhibit a characteristic that necessitates associating invocation, fear, hope, dependence and all sorts of worship with Allah (the Exalted) Alone. Thus he who associates these characteristics with another creature, is in fact likening this creature to the Creator, and making he who does not possess the ability to harm himself, take himself in death, bring himself back to life again. To whom all praise goes, to whom all creatures belong, to whom all creation belongs, He (the Exalted) who possesses every thing and to Him (the Exalted) every command is attributed; He (the Exalted) possesses all benefaction. Thus all power and authority are His, whatever He (the Exalted) desires to come into existence, and whatever He (the Exalted) doesnot desire to come into existence. When He (the Exalted) gives no body can inhibit what He (the Exalted) gives and when He (the Exalted) proscribes no body can allow what He (the Exalted) proscribes; when, he (the Exalted) opens to the people the doors of Mercy no one can close them or inhibit people from having this Mercy; when He (the Exalted) withholds something, no one can release it after Him (the Exalted) and He (the Exalted) is the all-Mighty and all-Wise.

The ugliest type of likening is likening that whose essence is disabled and poor by someone whose essence is rich and able. Some of the characteristics of divinity are the following: Absolute perfection from all facets, that perfection which does not have any defect what so ever. This necessitates that worship becomes directed for such essence alone, this applies to eulogizing, exalting, revering, invoking, hoping, turning for repentance, depending, asking for help, the utmost degree of love and the utmost degree of humbleness. All the above mentioned are necessary from religious, mental as well as from natural points of view; all of that is necessary to be directed to Allah (the Exalted), Alone while at the same time it cannot be applied from religious, mental, or natural points of view to other than Allah (the Exalted). And that is the ugliest types of likening and the most untrue as well. Con-

cerning these matters He (the Exalted) has told us that He (the Exalted) will never forgive those who commit them even though He (the Exalted) has decreed Mercy upon Himself (the Exalted) . This is the meaning of Ibn Al-Qayyim's (Allah's Mercy be upon him) speech.

The Holy Verse includes responding to Khawarij who believe that disbelief is due to sins. It is a response as well to those Mutazila who believe that those who commit major sins stay in Hell-Fire eternally; and that they are not considered by them as either believers or disbelievers.

It is not allowable that His Holy Verse, **«but He forgiveth anything else»** (4: 48) oppresses or discriminates against he who turns to Allah (the Exalted) for repentance, since verily he who turns to Allah (the Exalted) for repentance because he joins partners with Allah (the Exalted), is going to be forgiven by Allah (the Exalted) who in that connection said, **«Say, O my servants who have transgressed against their souls! Despair not of the Mercy of Allah, for Allah forgives all sins, for He is Oft-Forgiving, Most Merciful.»** (39: 53) In this Holy Verse He (the Exalted) talked about forgiveness while, generalizing because the person who is meant in this Holy Verse's context is the one who has returned to Allah (the Exalted) in repentance.

His saying: (And Al-Khalal (May Allah's Peace be upon Him) said,

«And preserve me and my sons from worshipping idols.» (14: 35). An idol is that which was sculpted after a certain image while the Pagan is that which wasn't made and formed according to a certain image. This was mentioned by At-Tabari after Mujahid.

I said: An idol may be termed a pagan, as Al-Khalal (May Allah's Peace be upon Him) has said, **«For ye do worship idols besides Allah, and ye invert falshood-till the end of the Holy Verse.»** (29: 17), and it is said that a pagan is a more general and stronger term; verily idols are pagans in the same way graves and tombstones are pagans.

His saying: **(And preserve me and my sons from worshipping idols)** (14: 35) that is put me and my sons away from worshipping idols and separate us and place us at a distance. Allah (the Exalted) has verily answered his invocation and made his sons prophets and preserved them from worshipping idols. He (Al-Khalal) showed or pointed at what necessitates fear of worshipping idols when he said, **«O my Lord! They have indeed led astray many among mankind.»** (14: 36) Verily that is what really happens in every era. So if man learns that many people have committed major polytheism and were

It was mentioned in the Honourable Hadith, «Of the thing I fear most is that you commit Minor polytheism, so be (May Allah's blessings and peace be upon him) was asked about it and he (May Allah's blessings and peace be upon him) answered that it is hypocrisy».

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deluded by worshipping idols, then that necessitates that man fears to make the very same mistake made by many people who commit polytheism which is not forgiven by Allah (the Exalted) .

Ibrahim At-Taymi has said, «Who is safe from evil after Ibrahim?» This has been narrated by Ibn Jarir and Ibn Abi Hatem.

So no body would let himself commit polytheism unless he is ignorant of it as well as of its consequences, that is he is ignorant of knowledge about Allah (the Exalted) as well as of what He has sent through His Holy Messenger (May Allah's blessings and peace be upon him) to believe in Him (the Exalted) and to say that He (the Exalted) is one as well as to proscribe joining in partners in His (the Exalted) worship.

The writer said,

58 - «The thing I fear most is that you commit minor polytheism, so he (May Allah's blessings and peace be upon him) was asked about it and he (May Allah's blessings and peace be upon him) answered that it is hypocrisy.» The writer has mentioned this Honorable Hadith in brief without tracing it back to any of the known references. This Honorable Hadith was later narrated by Imam Ahmad, At-Tabari and Al-Bayhaqi, and the following is how Ahmad has narrated it, he said, «We were told by Younis that Layth has told them that Yazid -Ibn Al-Had- told them after Amr after Mahmoud ben Labid that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The thing I fear most is that you commit minor polytheism. They said: O' Allah's Holy Messenger (May Allah's blessings and peace be upon him) what minor polytheism is? He (May Allah's blessings and peace be upon him) said: Allah (the Exalted) on the Day of Judgment will punish people each according to his deeds, «Go to those whom you played the hypocrite on in the present life, so reflect, do they offer you any punishment or reward?».

Al-Munthiri said, «Mahmoud ben Labid saw the Holy Prophet (May Allah's blessings and peace be upon him); however he couldn't have heard what I saw. Ibn Abi Hatem has also mentioned that Al-Bukhary said, that Mahmoud was not ever a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and this was considered more probable by Ibn Abdel-Birr ànd Al-Hafeth. It was also narrated by At-Tabarani men-

And after Ibn Masoud (May Allah's Peace be upon Him) it has been narrated that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said, «He who dies invoking an equal to Allah (the Exalted) regardless of Allah, will definitely be admitted into Hell-Fire.» This has been narrated by Al-Bukhary.

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tioning good supporting references after Mahmoud ben Labid after Rafeh ben Khadij. Mahmoud died in the year 96 A.H and it has been said in the year 97. When he died he was 99 years old.

His saying: (Verily of the things I fear most is that you commit minor polytheism) this was as a result of his (May Allah's blessings and peace be upon him) fear for his (May Allah's blessings and peace be upon him) nation as well as because he (May Allah's blessings and peace be upon him) feels compassion for them, his mercy for them and pity for them, since there never existed good or benefaction without him (May Allah's blessings and peace be upon him) telling them about it or leading them to it; neither was there an evil without him (May Allah's blessings and peace be upon him) showing it to them, telling them about it or forbidding them from performing it; as he (May Allah's blessings and peace be upon him) has truly said,

59 - **«Allah (the Exalted) has never sent a prophet to a nation, without that Prophet showing his nation the best and most benefitting aspects of what he teaches them-till the end of the Honorable Hadith.»** So if the Holy Prophet (May Allah's blessings and peace be upon him) fears that his Companions who are well learned and have strong faith, might fall and make the mistake of committing minor polytheism so how wouldnot He (May Allah's blessings and peace be upon him) fear that those who are less learned and knowledgeable in religion and monotheism than his Companions wouldn't commit minor polytheism? Especially if one realizes that the savants in various countries nowadays do not know about monotheism and unification but that which is recognized by the polytheists; they never know the meaning of divinity which the term faith has denied to attribute to anything but to Allah (the Exalted).

Abu Y'ala and Ibn Al-Munthir have said after Huthaifa ben Al-Yaman after Abi Bakr after the Holy Prophet (May Allah's blessings and peace be upon him).

60 - **«Polytheism is more masked and concealed than the crawling of ants. Abu Bakr said, «O Allah's Holy Messenger (May Allah's blessings and peace**

And Moslim has narrated after Jaber (May Allah's Peace be upon Him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said, «He who meets Allah (the Exalted) without having set up rivals unto Him (the Exalted), will definitely be admitted into the Garden, and he who meets Him (the Exalted) while having set up rivals unto Him (the Exalted), will definitely be admitted into Hell-Fire».

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be upon him) isn't polytheism nothing more than joining partners in worshipping Allah (the Exalted) or invoking others along with Allah (the Exalted) .» He (May Allah's blessings and peace be upon him) said, «May your mother be bereaved of you. Polytheism among you is more masked and concealed than the crawling of ants.» Till the end of the Honorable Hadith which also says, «Polytheism is saying Allah (the Exalted) and so and so gave me; to invoke he who is an equal to Allah (the Exalted) is to say, «wouldn't it have been for so and so, I would have been killed by that person.

The writer said (And after Ibn Masoud (May Allah's Peace be upon Him) that Allah's Holy Mesenger (May Allah's blessings and peace be upon him) said,

61 - **«He who dies invoking an equal to Allah (the Exalted) regardless of Allah (the Exalted) , will definitely be admitted into Hell-Fire.»** This has been narrated by Al-Bukhary.)

Ibn Al-Qayyim (May Allah's Mercy be upon him) has said, «He who is equal is he who is similar or he who resembles, it is said so and so is the equal of so and so and it is said that the equal of his hand to mean that he is similar to him and like him. Allah (the Exalted) has said in that connection, **«Then set not up rivals unto Allah when ye know (The truth).»** (2: 22).

His saying: (He who dies invoking an equal to Allah) that is worship an equal to Allah (the Exalted) and invokes, begs and asks for his help, such a person will definitely enter Hell-Fire.

And let it be known that setting up rivals with Allah (the Exalted) is two kinds:

The first kind: Is to join in partners with Allah (the Exalted) in all types of worship or in some of them, as has been mentioned above; that is major polytheism.

The second kind: Is any one of the types of minor polytheism, for example, when a man says, «What Allah (the Exalted) and you have wished or wouldn't have been due to Allah (the Exalted) and you... Minor polytheism takes place when one easily performs an act of hypocrisy. It has been pro-

This Honorable Hadith tackles many issues:

The first: Fear of polytheism.

The second: That hypocrisy is verily one of the kinds of polytheism.

The third: Verily it is minor polytheism.

The fourth: Those most feared of committing minor polytheism are those who are righteous.

The fifth: The proximity of the Garden and Hell-Fire.

The sixth: Discussing their proximity in one Honorable Hadith.

The seventh: Verily he who meets Him (the Exalted) without joining partners in His worship will be admitted into the Garden, and he who meets Him (the Exalted) having joined in partners in worshipping Him (the Exalted) will be admitted into Hell-Fire even though he was the best in his worship among those who worship Allah.

The eighth: The great issue of Al-Khalil's invoking Allah (the Exalted) to protect him as well as his sons from worshipping idols.

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ven that when a man told the Holy Prophet (May Allah's blessings and peace be upon him),

62 - «What Allah (the Exalted) and you wished, the Holy Prophet (May Allah's blessings and peace be upon him) asked him, «Have you considered me Allah's (the Exalted) rival? Rather, what Allah (the Exalted), Alone has wished.» This has been narrated by Ahmad, Ibn Abi Shayba, Al-Bukhary in «Al-Adab Al-Mufrad», An-Nisai and Ibn Majah whose opinion has already been mentioned in the chapter on the benefits of monotheism.

This Honorable Hadith shows that invoking other than Allah (the Exalted) concerning matters that Allah (the Exalted) Alone is able to accomplish, is in fact a manifest of polytheism. It is like asking for intercession from the dead, since intercession belongs only to Allah (the Exalted) and it is granted at His will only; it does not belong to any body else; He (the Exalted) is the one who permits the intercessor to mediate for those who commit major sins and meet Allah (the Exalted) with full sincerity and faith that Allah (the Exalted) is one as will be discussed in the chapter concerning Intercession if Allah (the Exalted) pleases.

The writer (May Allah's Mercy be upon him) has written: (Moslem has said after Jaber that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said,

63 - «He who meets Allah (the Exalted) without having set up rivals unto Him (the Exalted) , will definitely be admitted into the Garden, and he who meets Him (the Exalted) while having set up rivals unto Him (the Exalted) with definitely be admitted into Hell-Fire»).

Jaber is the son of Abdullah ben Amr ben Harama Al-Ansari As-Salami. He and his father are honorable Companions of the Holy Prophet (May Allah's blessings and peace be upon him). His father has famous and virtuous deeds (May Allah be pleased with them). He died in the Medina seventy of A.H. He become blind when he died at the age of 94.

His saying: (He who meets Allah (the Exalted) without setting up rivals unto Him (the Exalted). Al Kurtobi has said, «That is, He has not joined any partners in worshipping Allah (the Exalted) in as far as divinity, or creation, nor worship. It is very well known from agreed upon legislation of the Sunnites that verily he who dies satisfying the above mentioned conditions will definitely be admitted into the Garden, even if before admitting him into the Garden he passes through various sorts of torture and ordeals. And if he dies as a polytheist, will never be admitted into the Garden nor will he receive Allah's (the Exalted) Mercy; moreover, he will stay eternally in Hell-Fire, without any interruption of his torture or decreasing durations.

The ninth: Considering worshipping idols as becoming much since he said (In the Holy Koran), **«O My Lord! They have indeed led astray many among mankind»** (14: 36).

The tenth: It includes the interpretaion of «There is no God but Allah» as has been mentioned by Al-Bukhary.

The eleventh: The virtue of being free from polytheism.

An-Nawawi has said, «As for admitting the polytheist into fire, this is considered in general, that is to say, the polytheist, will enter Hell-Fire and stay in it eternally without distinguishing between the Jews or the Christians and those who worship pagans and the rest of disbelievers; it makes no difference to the people of faith between the disbeliever as a result of his stubborness or other nor between he who disagrees with the creed of Islam and between he who enters Islam then he ruled according to his disbelief and rejection, that is all those are treated equally in Hell-Fire, however, they vary in their positions in its lowest levels while keeping in mind that your Lord (the Exalted) does not oppress any body by the weight of an atom. As for the entrance of he who does not die as a polytheist, the Garden is promised to him alone. However, if the one who has done a major sin dies uninsisting

on it, he will enter the Garden first; if the one who has done a major sin dies while insisting on it, then he is subject to Allah's wish. So if Allah (the Exalted) forgives him, he will enter the Garden first; other-wise he will be tortured in Hell-Fire then he is discharged from Hell-Fire and admitted to the Garden.

Others have said, «He limited himself to rejecting polytheism because this necessitates monotheism and necessitates confirming the Holy Message. Thus he who lies to Allah's Messengers has in fact given the lies to Allah (the Exalted) and he who gives the lies to Allah (the Exalted) is a polytheist. It is as if you are saying, «He who performs the ablution and prays, his prayer will be considered valid and hence accepted. That is if all other conditions are valid and accepted prayer are met. Thus what is meant here is the following:

Chapter: Calling people to witness

There Is No God But Allah

Allah (the Exalted) has said, «**Say thou, 'This is my way; I do invite unto Allah, an evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah! And never will I join gods with Allah.'**» (12: 108).

Chapter

His saying: (Chapter: Calling people to testify, there is no God but Allah).

When the writer (May Allah's Mercy be upon him) mentioned monotheism (unification) and the benefits and advantages of monotheism and what necessitates fear of whatever opposes it, he warned that the one who knows this fact should not limit this knowledge to himself; rather, he should call people to believe in Allah (the Exalted) through wise and good advice. That is the way of messengers and their followers as Al-Hasan Al-Basri has said when he rehearsed what Allah (the Exalted) has said, «**Who is better in speech than one who calls (men) to Allah, works righteousness, and says, «I am of those who bow in Islam?**» (41: 33). He said, «That is Allah's beloved, that is Allah's creatures, that is the chosen by Allah, that is the most beloved among the people of the earth by Allah (the Exalted), he responded to Allah's call and in turn called the people to what Allah (the Exalted) has called him to do, he has done righteous deeds by responding, «I am one of the Moslims.».

He has said (May Allah's Mercy be upon him): (And His (the Exalted) saying «**Say thou, «This is my way I do invite unto Allah, an evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah! And never will I join gods with Allah.**» (12: 108).

Abu Ja'far ben Jarir said, «Allah (the Exalted) says to His Holy Prophet Muhammad (May Allah's blessings and peace be upon him) «Say

thou» O Muhammad «This» is the mission I call for and the way I want people to follow from invocation to unify Allah (the Exalted) and worshipping Him faithfully regardless of pagans and idols or other gods till one arrives at obeying Him and quitting to obey Him (the Exalted) «My way» my path, my mission «I do invite unto Allah» (the Exalted) Alone who has no partner «A clear evidence as the seeing with one's eyes» while I am very much knowledgeable and certain «I» and he invites all people who believe me and follow me to believe in Allah (the Exalted) on clear evidence «Glory to Allah». He commands him saying: «Say Thou» as well as keeping Allah (the Exalted) away from being likened to others or having a partner joined in worship along with Him (the Exalted) and exalting Him at the same time. «And never will I join any God with Allah» He says, «I am not connected to those who are polytheists; I don't belong to them nor do they belong to me».

He said in «Sharh El-Manazil»: «He wants you to use inference in order to reach the highest ranks of knowledge which is the foresight and insight, and that is the distinguishing characteristic with which the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) were qualified away from other people among the nation of Islam; that is the highest ranks of religious authorities; He (the Exalted) has said in that connection, **«Say thou, «This is my way: I do invite unto Allah, a clear evidence as the seeing with one's eyes.** (12: 108) That is, I and those who follow me because of the evidence conclude through their insight and foresight. It was said that it means I invite unto Allah (the Exalted) while using insight and foresight to give evidence; he who follows me also invites unto Allah (the Exalted) using his insight and foresight to give evidence. Whichever explanation we adapt, the Holy verse indicates that his followers are those people who have insight and foresight who invite unto Allah (the Exalted) and that he who is not one of them is not considered as one of his followers who believe in the truth and accept it, even though that person is one of his followers in as far a call and affiliation.

The writer (Allah's Mercy be upon him) said: (This Holy Verse connotes many issues one of which is drawing attention to faith, because one may call for righteousness, he is in fact doing that is for his own sake. Another issue is that insight and foresight are one of the religious obligations. Another issue is one of the indications of truthfully believing that Allah (the Exalted) is one, is to keep Him (the Exalted) away from another issue is

that one of the reasons why polytheism is ugly is that it is abusing Allah (the Exalted). Another issue is keeping the Moslem away from the polytheists, he does not become a polytheist ever if he does not join partners in worshipping Allah (the Exalted).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said explaining the Holy Verse, **«Invite (all) to the way of thy Lord with wisdom and beautiful preaching... till the end of the Holy verse.»** (16: 125) He (Be the blessed and raised above) has mentioned all the ranks of inviting people to Allah (the Exalted) and divided them into three categories relative to the situation of the invited; so either he is asking for truthfulness and righteousness and loving for them, prefering them to others if he was confronted with others; this is called wisdom; this person needs neither preaching nor augumentation, or he works and acts against truthfulness and righteousness, but if he is confronted with righteousness and truthfulness, he will follow them and adapt them; this person needs preaching built on arousal of preaching and argument, or that person may be obstinately opposing to truthfulness and righteousness; this person argues by means which are beautiful. If he refrains from his obstinacy then it is fine; other-wise take him to the headsman if possible.

He said: (And after Ibn Abbas (May Allah be pleased with him).

64 - «Verily when Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Moua'th to Yemen he (May Allah's blessings and peace be upon him) said, «You are going to meet people who have a Holy Book. Let the first thing you invoke them to say is to testify that there is no God but Allah. In another version of the same Honourable Hadith, «Invite them to believe that Allah (the Exalted) is One». If they obey you, tell them that Allah (the Exalted) has required them to pray five times every day and night. If they obey you in that, tell them that Allah (the Exalted) demands them to pay «Sadaka» Zakat which is a sum of money taken from their rich and given to their poor. If they obey you, do not ever take that (Zakat) of the best of their belongings and shield yourself against the oppressed's invocation of Allah (the Exalted) , since there does not exist a veil between it and Allah (the Exalted)». This Honourable Hadith was narrated by both Moslim and Al-Bukhary).

Al-Hafeth said, «In the year 10 A.H Mou'ath was sent to Yemen before the Holy Prophet's (May Allah's blessings and peace be upon him) preforming the Hajj as the writer mentioned that. That is to say Al-Bukhary said in

And in another version of the Honourable Hadith, 'Invite them to believe that Allah (the Exalted) is one'.

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the last section of his book «al-Maghazi» (The Themes) and it was said that that took place at the end of the year 9 A.H when he (May Allah's blessings and peace be upon him) left Tabouk. This was also narrated by Al-Wakidi after Ka'b ben Malek and it was written by Ibn Sa'd in his book «At-Tabakat». All narrators agreed among each other that he stayed in Yemen till the Caliphate of Abu Bakr (10) then he left for Ash-Sham (Damascus) where he died.

The Sheikh of Islam said, «One of Mou'ath's (May Allah's Peace be upon Him) virtues is that the Holy Prophet (May Allah's blessings and peace be upon him)sent him to Yemen in order to inform the people about him (May Allah's blessings and peace be upon him), as a ruler and a teacher of religious knowledge.

His saying: (You are going to meet people who have a Holy Book) Al-Kurtobi said that the Jews and the Christians are meant here because in Yemen they were more numerous than the Arab polytheists or may be stronger and rather he (May Allah's blessings and peace be upon him) draws his attention to prepare himself for discussions and debates with them.

Al-Hafeth said, «It is like the introduction of a written will so that he may gather his strength in that direction.»

His saying :(So let the first thing you invite them to testify that there is no God but Allah (the Exalted)).

His saying: (and in another version of the Honorable Hadith, «Invite them to believe that Allah (the Exalted) is One.») This narrative is confirmed in the (Book of Unification) Kitab At-Tawhid of Saheeh Al-Bukhary. The writer by mentioning this narrative indicated the meaning of «testify that there is no God but Allah» because its meaning is verily unifying Allah (the Exalted) that is not joining partners in worshipping Him (the Exalted) and rejecting the worship of any other. And in another version of the same narrative «Let the first thing you invite them to worship is Allah (the Exalted)» and that is rejecting evil and believing in Allah (the Exalted). In that connection He (the Exalted) has said, **«Whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.»** (2: 256) And the most trustworthy hand-hold is (There is no God but Allah). And Al-Bukhary said,

65 - «Invite them to testify that there is no God but Allah and that verily I am Allah's Holy Messenger.»

If they obey you concerning this matter, then tell them that Allah (the Exalted) has required them to pray five times every day and every night, so if they obey you concerning that, then tell them that Allah has required that they pay «Sadaka» which is a sum of money taken from their rich and given to their poor.

I said: Testifying that verily there is no God but Allah has seven conditions, it does not benefit the one who says it unless these seven conditions are simultaneously satisfied; the first of these conditions is, «the knowledge rejecting ignorance.» The second is, «Certainty rejecting doubt.» The Third is, «Acceptance rejecting refusal.» The fourth, «Compliance rejecting neglect.» The fifth, «Faith rejecting polytheism.» The sixth, «Truthfulness rejecting lying.» The seventh, «Love rejecting its opposite.»

It also connotes that verily unification- which is faithfully worshipping Allah (the Exalted) Alone without joining partners in worshipping Him (the Exalted) and quitting the worship of other than Him (the Exalted) is the first religious obligation. That is why monotheism was the first issue that the messengers invited people to do **(Worship Allah! Ye have no other God but Him)** (23: 32) and Noah said **(That ye serve none but Allah)** (11: 26) and it includes the exact meaning of (There is no God but Allah).

Sheikh Al-Islam said, «It was necessarily known through the Holy Messenger's (May Allah's blessings and peace be upon him) religion and all people and nations agreed that verily the essence of Islam and the first thing that creatures are commanded to do is to witness that there is no God but Allah, and that verily Muhammad is His Holy Messenger. By doing this the disbeliever becomes a Moslem, the enemy becomes a supporter and protector and the one whose killing is religiously allowable and whose money may religiously be taken, becomes now safeguarded in his body and money. Then if he performs that heartily, then he is a member of belief; if he just rehearses it by his tongue and not by his heart, then as far as appearance is concerned he is a Moslem short of deep faith. He said, «However, if he does not verbalize it while able to do so, then the Moslems have agreed that such a person is both secretly and openly a disbeliever; all Moslems including those who came before as well as their religious authorities.

The writer (May Allah's Mercy be upon him) said: (and it includes that verily Mankind may be knowledgeable [An ordinary scientist, for example, a zoologist and not a religious authority] but does not know the meaning of «There is no God but Allah» or even has not heard of it or acted according to it).

If they obey you concerning that, then do not ever take from the best of their belongings and shield yourself against the oppressed's invocation of Allah (the Exalted), since verily there is not a veil between it and Allah. This Honourable Hadith was narrated by both Moslem and Al-Bukhary).

I said: How plenty these people are! May Allah (the Exalted) decrease their numbers.

His saying: (If they obey you concerning that) ie to testify that there is no God but Allah and complied with that (then tell them that Allah (the Exalted) has required them to pray five times). This means that prayer is the greatest and most significant religious duty that comes directly after the two testifications [There is no God but Allah and that verily Muhammad is Allah's Holy Messenger.] An-Nawawi said indicating that asking people to perform their religious duties can not take place but after Islam. However, that does not mean that they cannot be addressed concerning these matters; that their torture would be increased in the After life because of them. The truth is that verily the disbelievers are addressed by all branches of religion that people are commanded to perform or that people are commanded not to perform. The above mentioned is agreed on and said by most people.

His saying: (Then tell them that verily Allah (the He be Exalted) has required that they pay «Sadaka» which is the sum of money taken from their rich and given to their poor).

This shows that verily the «Zakat» [which is almost the Arabic conterpart of Sadaka] is the most important pillar after the five prayers, and that it is verily taken from the rich and given to the poor, and that verily the Holy Prophet (May Allah's blessings and peace be upon him) favored the poor because their right to take «Zakat» is more corroborated and emphasized than the right of the remaining eight types.

This Honarable Hadith also includes the following verily the Imam is the one who is responsible for taking the «Zakat» and spending it on those who deserve it. Either he spends it by his delegate and it is taken by force from he who refrains from performing it [paying it].

This Honorable Hadith shows that it is enough to pay «Zakat» from one sort of goods or money as has been mentioned in the creed of Malek and Ahmad.

It also shows: That verily it is not allowable to pay the money of «Zakat» to either a rich person or a disbeliever who can not be classified as somebody associating with Islam or liking the company of Moslems. And

that verily the «Zakat» is definitely taken from the money of children and mad persons as the public agree upon because the Honorable Hadith is wide, and general.

I said: If the poor were favored by the term it also includes the humble, and vice versa, that is this applies to all those similar or having the same status as the poor. This is in accodance with what the Sheikh of Islam established.

His saying: (And do not ever take from the best of their belongings). The writer of «Malali'h». The best of their belongings mean, the animal that gives much milk, that which is most beautiful as well as that which has much meat and much wool. This was mentioned by An-Nawawi (I said) and it is also the best and most precious belongings.

It also includes: That it is verily not allowable for the one collecting the «Zakat» from taking the best of this money and it also means that it is prohibited to give from money which was illegally earned. Rather it is taken from the middle and if the person agreeably gives the best of his money then it is allowable to take it.

His saying: (And shield yourself against the oppressed's invocation of Allah (the Exalted) that is make between you and this invocation some sort of prevention by being just and quitting oppression. These two matters protect who is endowed by them from all the evils in the present life and as well as from many other things.

This Honorable Hadith includes warning against all sorts of oppression.

His saying (verily there) that is the topic being discussed (there is not a veil existing between it and Allah (the Exalted). This sentence means that such invocation can not be kept away from Allah (the Exalted) therefore he directly accepts it.

This Honorable Hadith also means the acceptance of what the One (the Exalted) and just has informed and the necessity of working in confirmity with that information. It also includes the information that the Imam [The religous leader] send people to collect this money of «Zakat» and that he preaches and advises his delegates and rulers and orders them to rever Allah (the Exalted) and fear Him. Teach them and forbid them from oppressing people and informs them about its bad consequences. It also draws attention to teaching things gradually by teaching first things first. This was said by the writer.

I said: One should start with teaching the most essential then moves to

They also narrated after Sahl ben Sa'ad (May Allah's Peace be upon Him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said on the day the battle Khaibar, «I would give the banner

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teaching that which follows in importance.

Let it be known that the Holy Prophet (May Allah's blessings and peace be upon him) did not mention «Fasting» or «Hajj» and this caused many religious authorities to become confused and uncertain.

Sheikh Al-Islam said: Some people said: Verily some narrators of the Honorable Hadith had mentioned the Honorable Hadith summarized or in brief while the Honorable Hadith was not as such. Verily this constitutes contesting the narrators' version of the Honorable Hadith.

66 - The Honorable Hadith narrated the delegation of Abdel-Kais, where some of them [the narrators] mentioned «Fasting» while others did not mention it. But as for the two separate Honorable Hadiths their case is not as such; however, there are two answers concerning their issue:

The first one: Verily that happened due to the sequence of sending down the religious obligations and the first issue that was required of the Moslems is to testify that there is no God but Allah and that Muhammad is Allah's Holy Messenger then the prayer. Verily He (the Exalted) commanded people to perform the prayer at the early times of revelation that is why the Hajj and its necessity were not mentioned; rather, this mention came in those Honorable Hadiths that came last.

The second answer: Verily the Holy Prophet (May Allah's blessings and peace be upon him) used to mention in every occasion whatever suits it. So once he (May Allah's blessings and peace be upon him) would mention religious obligations which is usually fought for such as prayer and Zakat and once he (May Allah's blessings and peace be upon him) would mention prayer and fasting for he who did not have to pay Zakat, and once he (May Allah's blessings and peace be upon him) would mention Prayer, Fasting and Zakat, so either they are prior to Hajj or it is that the one who is addressed does not have to perform the ritual of Hajj [Either because he is not a Moslem or because he does not have to because of many other reasons].

As for Prayer and Zakat they are more important, that is why Allah (the Exalted) has said in His Holy Koran that one should fight those who do not pray or pay Zakat, that is so because they are two visible and observable types of worship, that is in contradistinction with fasting which is like performing ablution which is something secretive or private and the servant

tomorrow to a man who loves Allah and His Holy Messenger and who is loved by Allah and His Holy Messenger. Allah would make him conquer the enemies. So people spent...

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is trusted of performing without being supervised by religious leaders. Thus a person can not intend to fast and secretly eat. As well he is able to conceal his secrement and ritual impurity, and declaring in the open the deeds and become Moslims by it. That is why that was associated with prayer and Zakat regardless of fasting even though it is considered a religious obligation as has been mentioned in the Holy Verse which was descended after requiring fasting. People agreed on that. When Mou'ath was sent to Yemen he also did not mention fasting in the Holy Prophet (May Allah's blessings and peace be upon him) because fasting was required later and because it is secret. Moua'th did not mention Hajj as well because not all people are obliged to perform it and because it is recommended for those who are able to perform it once in a life time. This is the end of interpretation of the meaning.

His saying: (This Honorable Hadith was mentioned by both Al-Bukhary and Moslim). It was narrated by them. It was also narrated by Ahmad, Abu Dawud, At-Tirmithi, An-Nisai' and Ibn Majah).

He said: (They also narrated after Sahl ben Sa'd (May Allah's Peace be upon Him), verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said during the day of the battle of Khaibar:

67 - **«I would give the banner tomorrow to a man who loves Allah and His Holy Messenger and who is loved by Allah and His Holy Messenger, Allah (the Exalted) would make him conquer the enemies. So people spent their night thinking about who was going to be given the banner. Thus when they woke up in the morning they went early to Allah's Holy Messengver (May Allah's blessings and peace be upon him) each hoping to be given the banner. He (May Allah's blessings and peace be upon him) said, «Where is Ali ben Abi Taleb?» He (May Allah's blessings and peace be upon him) was answered, «His eyes are hurting him.» He (May Allah's blessings and peace be upon him) said, «Then send after him.» Thereupon Ali came; the Holy Prophet (May Allah's blessings and peace be upon him) spit into his eyes and invoked Allah (the Exalted) for his sake. Consequently Ali was cured as if his eyes had never hurt him. So he (May Allah's blessings and peace be upon him) gave him the banner and said, «Go slowly till you reach their field, then invite them to Islam, and tell them about their duties and obligations towards Allah (the**

...their night thinking about who was going to be given the banner. Thus when they woke up in the morning they went early to Allah's Holy Messenger (May Allah's blessings and peace be upon him) each ...

Exalted), by Allah if through you He (May Allah's blessings and peace be upon him) guides one man to Islam is better for you than the honorables.»).

«Spent their right thinking» that is considering and discussing.

His saying: (After Sa'd ben Sahl) That is to say Ibn Malek ben Khaled Al-Ansari Al-Khizraji As-Saidi, Abi Al-Abbas who is a famous Companion of the Holy Messenger (May Allah's blessings and peace be upon him). His father was also a famous Companion. He died in the year 88 A.H and lived more than one hundred years.

His saying: (He (May Allah's blessings and peace be upon him) said during the day of the battle of Khaibar) the same was mentioned in the two Saheehs after Salamah ben Al-Akwa' who said,

68 - «Ali (May Allah's Peace be upon Him) had lagged behind the Holy Prophet (May Allah's blessings and peace be upon him) during the day of the battle of Khaibar because he (May Allah's Peace be upon Him) was suffering from sore eyes. He (May Allah's Peace be upon Him) said, «Is it I who lags behind the Holy Messenger (May Allah's blessings and peace be upon him)?» Thereupon He (May Allah's blessings and peace be upon him) left home and followed the Holy Prophet (May Allah's blessings and peace be upon him). On the eve of the battle he (May Allah's blessings and peace be upon him) said, «I would give the Banner- or he would take the banner- tomorrow to a man loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him)» or he said: «Who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). Allah (the Exalted) would make him conquer the enemies.»

His saying: (I would give the banner), concerning this Al-Hafeth from Bouraida, **«Verily I am handing over the flag to a man loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).** Some linguists said that the terms «give» and «hand over» as well as «flag» and «banner» are synonymous, but Ahmad and At-Tirmithi narrated from Ibn Abbas narration.

69 - «Allah's Holy Messenger's banner was black and his (May Allah's blessings and peace be upon him) flag was white». In that connection At-Tabarani said the same after Bouraida. However, Ibn Uday said after Abi Huraira that he added **«Also written in it was «There is no God but Allah and**

... hoping to be given the banner. So he (May Allah's blessings and peace be upon him) said, «Where's Ali ben Abi Taleb?» He (May Allah's blessings and peace be upon him) was answered, «His eyes are hurting him» So they

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Muhammad is Allah's Holy Messenger.»

His saying: (A man who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). This shows a great virtue for Ali (May Allah's Peace be upon Him).

The Sheikh of Islam said, «This description is not limited to Ali alone or the Imams alone, verily Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love every righteous believer who truly loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him), however, this Honorable Hadith is among the best evidences against hostile people who do not take it upon themselves, disbelieve it or claim that it strayed from the right path, as the Kharijites [Those who seceded]. However, this evidence can not be completed according to what the Rafidites [The Rejecters] who believe that texts showing the virtues of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) were written before they apostated from Islam; verily the Kharijites say something like this about Ali, but that is false since verily Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) do not issue such praise on whom Allah (the Exalted) knows would die as a disbeliever.

This Honorable Hadith also confirms the attribute of love contrary to what the Juhmites or those who follow them believe.

His saying: (Allah (the Exalted) would make him conquer the enemies) this is obviously glad tidings that conquering the enemies was going to take place; that is one of the signs of prophecy.

His saying: (So people spent their night thinking) the writer said this means that they spent their night discussing to whom the banner would be handed over. This means that the Companions of the Holy Messenger (May Allah's blessings and peace be upon him) were keen about that which is good, interested in that which is advantageous, and that their rank in knowledge and faith was high.

His saying: (Concerning who) was going to be given the banner.

His saying: (Thus when they woke up in the morning they went early to Allah's Holy Messenger (May Allah's blessings and peace be upon him) each hoping to be given the banner) and in another narration by Abi Huraira as told by Moslem that verily Omar said:

sent after him; he was brought, he (May Allah's blessings and peace be upon him) spit into his eyes and invoked Allah (the Exalted) for his sake.

Consequently he was cured as if his eyes had never hurt him. So he (May Allah's blessings and peace be upon him) gave him the banner and said, «Go slowly till you reach their field...

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70 - «I had never wanted to assume leadership but on that day.»

The Sheikh of Islam said, «That identifies that the Holy Prophet's (May Allah's blessings and peace be upon him) testimony to Ali's private and manifest faith as well as confirming his loyality to Allah (the Exalted) and to His Holy Messenger (May Allah's blessings and peace be upon him) and the necessity that the believers become loyal to them as well. And if the Holy Prophet (May Allah's blessings and peace be upon him) testifies for someone concerning any object, or if he (May Allah's blessings and peace be upon him) invokes Allah (the Exalted) for his sake, many people would love to have such a witness and such an invocation. And verily the Holy Prophet (May Allah's blessings and peace be upon him) witnessed for many among mankind and invoked Allah (the Exalted) for the sake of many among mankind; that is similar to witnessing that Thabet ben Kais and Abdullah ben Salam were going to be admitted into the Garden. Verily he (May Allah's blessings and peace be upon him) had the same witness for many others as well as the witness to a person who was addicted to alcohol that he loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (He (May Allah's blessings and peace be upon him) said, «where's Ali ben Abi Taleb?») This shows that the Imam [Religious leader] asks and looks after his people.

His saying: (He (May Allah's blessings and peace be upon him) was told, «His eyes are hurting him.») That is to say Ali was suffering from sore eyes as was mentioned by Moslim's Saheeh after Sa'd ben Abi Waqqas. He said,

71) «Ask Ali to come to me, so he was brought and he was suffering from sore eyes,» till the end of the Honorable Hadith. And in another approved version written by the writer «It was said that he was complaining from his eyes, thereupon he (May Allah's blessings and peace be upon him) sent after him» and Moslem by way Iyas ben Salama ben Al-Akwa' narrated after his father.

72 - «Thereafter he (May Allah's blessings and peace be upon him) sent

me after Ali'. I brought him and guided him because he had sore eyes».

His saying: (and he (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake and consequently he was cured that he was immediately recovered from his disease; his recovery was complete as if he had never suffered from sore eyes or weakness of eyesight. At-Tabarani said after Ali (May Allah's Peace be upon Him),

73 - «Since the Holy Prophet (May Allah's blessings and peace be upon him) handed over the flag to me, I never had sore eyes or migraine.» This includes the evidence on the two testifications.

His saying: (Go slowly) that is to say approach them without hurrying and «their field» is their land and its surroundings.

This includes good manners when fighting and quitting rush, recklessness and unnecessary noises.

It also includes: The Imam's order to his subordinates to be kind yet not weak or without determination; this was indicated in his (May Allah's blessings and peace be upon him) saying: «Then invite them to Islam). What is meant here is the testification that there is no God but Allah and that verily Muhammad is Allah's Holy Messenger; if you wish you could say that Islam is: The testification of, there is no God but Allah and that verily Muhammad is His servant and Holy Messenger, and whatever these two witnesses require such as faithfulness to Allah (the Exalted) Alone while worshipping Him (the Exalted), and being faithful and obedient to His Holy Messenger (May Allah's peace be upon him). This Honorable Hadith and its interpretation are in conformity with what Allah (the Exalted) has said to His Holy Prophet and Messenger, **«Say, «O people of the Book! Come to common terms as between us and you: That we worship none but Allah; That we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah.» If then they turn back, say ye, «Bear witness that we (at least) are Moslims (bowing to Allah's will)»** (3: 64).

The Sheikh of Islam (May Allah's be Mercy be upon him) said, «Islam is surrendering to Allah (the Exalted) , and surrendering is submission and humbleness Him (the Exalted). This was the linguists' explanation.

He (May Allah's Mercy be upon him) also said: «The religion of Islam which Allah (the Exalted) has accepted and sent His messengers to teach people about it. It has its origin in the heart and submission to Him (the Exalted) Alone by worshipping Him (the Exalted) Alone, with no one with

And tell them about their duties and obligations towards Allah(the Exalted) .

By Allah (the Exalted) if through you He (the Exalted) guided one man to Islam, this would be better for you».

This Honorable Hadith points at many issues:

The first: Verily inviting people to believe in Allah (the Exalted) is the path of those who follow Allah's Holy Messenger (May Allah's blessings and peace be upon him).

The second: Drawing attention to faithfulness because many of those who invite people to righteousness are in fact inviting to Him.

The third: Verily insight and foresight are among religious duties and obligations.

The fourth: An indication of the advantages of unification [Believing that Allah (the Exalted) is One]: Verily it is exalting Allah (the Exalted) from being abused.

The fifth: Verily polytheism is disgraceful and abominable because it means abusing Allah (the Exalted).

The sixth: -Which is the most important- keeping the Moslem away from the polytheists does not become one of them even if he does not practice polytheism.

The seventh: Unifying Allah (the Exalted) is verily the first religious duty.

The eighth: Verily to start every thing with it, even the prayer.

Him. Thus he who worships Him (the Exalted) while associating another God in his worship, is not considered a Moslim. And he who is haughty about worship is not considered a Moslim; in essence Islam is something that is performed both by the heart and by the senses and organs. As for faith; its origin is believing, and confirming.

Thus it has been shown that monotheism and rejecting polytheism in worship are the essence of Islam; this is what all the messengers invited to and that is surrendering to Allah (the Exalted) Alone by monotheism as well as submitting to Him (the Exalted) by obeying His commands sent to them through His Messengers. In that connection Allah (the Exalted) has said

The ninth: Verily «To unify Allah» means to witness there is no God but Allah (the Exalted).

The tenth: Verily one may be one of the people of the Book [Christian, Jew]. Yet he does not know it or he knows it but does not work according to it.

The eleventh: Drawing people's attention that teaching should be a gradual process.

The twelfth: One should start by teaching first things first.

The thirteenth: The Bank of Zakat.

The fourteenth: The religious authority explains that which is confusing and ambiguous to the learner.

The fifteenth: Preventing those who collect the Zakat from taking the best belongings of people.

The sixteenth: Avoiding the oppressed's invocation of Allah (the Exalted).

The seventeenth: Telling that there is no veil between Allah (the Exalted) and the oppressed's invocation of Allah.

The eighteenth: Among the evidences of unification is what happened to the Master of messengers (May Allah's blessings and peace be upon him) and to the Masters of Allah's holy men, such as hardships, diffi-

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through His Messenger Noah, «**That ye should worship Allah, fear and obey me.**» (71: 3).

This Honorable Hadith also includes: That calling people to Islam before fighting them is religiously allowable, but if embracing Islam were attained, then it is allowable to fight them without inviting them first to Islam because the Holy Prophet (May Allah's blessings and peace be upon him) raided Bani Al-Mostalik while they were inadvertent. However, hadnot the call to Islam were reached, they should be invited to Islam first.

His saying: «And tell them about their duties and obligations toward Allah (the Exalted) » that is their duties and obligations toward Allah as set by Islam. So if they agreed with you then tell them about those duties and obligations which are essential and necessary to perform; for example, prayer and Zakat as was mentioned in Abi Huraira's Honorable Hadith.

culties, hunger and disease.

The nineteenth: His saying, «I will give the banner etc...» is of the signs of prophecy.

The twentieth: Spitting in the eyes of Ali ben Abi Taleb (May Allah's Peace be upon Him) is one of the signs of prophecy as well.

The twenty-first: Ali's (May Allah's Peace be upon Him) virtue.

The twenty-second: The Companions' virtue in spending that night discussing what the Holy Prophet (May Allah's blessings and peace be upon him) told them and being distracted from the glad tidings of conquering the enemies.

The twenty-third: Believing in determinism. That is to say believing that it might happen to the one who does not work for it while it might happen to the one who does not work for it.

The twenty-fourth: Good manners when saying, «Go slowly».

The twenty-fifth: Inviting people to Islam before fighting them.

Twenty-sixth: Fighting is religiously allowable against those who are invited before.

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74 - «If they do that, then they would prevent me from killing them or taking their belongings unless its their right.» And when Omar told Abi Bakr concerning fighting those who refused to pay Zakat, «How come do you fight women when Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

75 - «I was ordered to fight people till they say there is no God but Allah. Thereupon if they said it, then they would prevent me from killing them or taking their belongings unless with the right.» Abu Bakr said, «Verily the Zakat is the price of their belongings; by Allah (the Exalted) if they refuse to give me a young she-goat that they used to pay as Zakat to Allah's Holy Messenger (May Allah's blessings and peace be upon him) I would fight them to prevent that refusal.»

This Honorable Hadith includes: The Imam's sending men to invite others to Islam, as used to be done by the Holy Prophet (May Allah's blessings and peace be upon him) and his (May Allah's blessings and peace be upon him) Orthodox Caliphs. As was mentioned in the Musnad after Omar

Twenty-seventh: Using wisdom while inviting people to Islam. In that connection he (May Allah's blessings and peace be upon him) said, «Tell them about their duties and obligations».

The twenty-eighth: Learning about Allah (the Exalted).

The twenty-ninth: That the one who guides any person to Islam is rewarded.

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ben Al-Khattab (May Allah's Peace be upon Him) that he said in one of his oration,

76 - «However, I verily by Allah, never send you my rulers to kill your people or take your belongings; rather, I send them to you to teach you your religion and line of conduct [The Sunna of the Holy Prophet (May Allah's blessings and peace be upon him)].

His saying: «By Allah if through you He (the Exalted) guides one man to Islam is better for you than the honorable camels.

An-Nawawi said, «Likening the affairs of the After life to the affairs of the present life is just a matter of approximation in order to make things easier for people to comprehend; otherwise, one atom from the After life is better than the whole earth and many other similar earths added to it.

This Honorable Hadith also includes: The virtue of who guides one man to Islam and that swearing by Allah (the Exalted) concerning what is told as well as concerning religious advisory opinions is allowable even if one was not asked or required to swear.

Chapter: (Explaining Unification and his testification That there is no God but Allah)

And Allah (the Exalted) has said, «**Those whom they call upon do desire**

Chapter

His saying: Chapter Explaining the monotheism and the testification that there is no God but Allah).

If it was said, «At the beginning of the Book, Holy Verses explaining the meaning of «There is no God but Allah», and its connotations, were mentioned, for example, Allah's (the Exalted) saying: «**Thy Lord hath decreed that ye worship none but Him**» (17: 23) as well as what came before it and what followed it in addition to what was mentioned in other chapters. So what is the benefit of this explanation?

It was said: The Holy Verses mentiond in this chapter include additional clarification concerning the meaning of faithfulness as well as its denotation such as the monotheism of Allah. It includes the argument against those attached to prophets and righteous people invoking them and asking them to fulfil their needs, because that was the reason why some Holy Verses were descended much as the first Holy verse, «**Say 'call on those-besides Him- whom ye fancy.**» (17: 56). Most interpreters of the Holy Koran have agreed that it was descended concerning those who worship Christ and his mother, Ouzair and the angles. Allah (the Exalted) has strictly forbidden that. This Holy Verse also includes warning and threat concerning that. This shows that invoking other than Allah (the Exalted) is considered polytheism which is incompatible with Monotheism and the testification that verily there is no God but Allah; verily Unification is accomplished by invoking Allah (the Exalted) Alone. The term of faith rejected this polytheism because invoking other than Allah (the Exalted) is treating him as a God and worshipping him.

(for themselves) means of access to their Lord even those who are nearest: They hope for His Mercy and fear His wrath for the wrath of thy Lord is something to take heed of.» (17: 57)...

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77 - «Invoking is the core or heart of worship».

This Holy Verse means: Verily the one who is called upon does not possess the ability to dispel harm or divert it from one place to another, or from one state to another, even if the one who is invoked were a prophet or a king. This confirms that every invocation directed to other than Allah (the Exalted) is invalid no matter who that one was, because invoking him fails the one who invokes him because the one who asks for his invocation has in fact joined partners with Allah (the Exalted); partners who can neither benefit him nor harm him. This Holy Verse confirms monotheism as well as the meaning of the term there is no God but Allah (the Exalted) .

Allah's (the Exalted) saying, **«Those whom they call upon do desire (for themselves) means of access to their Lord.»** (17: 57) shows.

The path of prophets and messengers and those believers who followed Kutadah said; «Approach Him (the Exalted) by obeying Him (the Exalted) and by doing what pleases Him (the Exalted).» And Ibn Zaid rehearsed, **«Those whom they call upon do desire (for themselves) means of access to their Lord, -even those who are nearest.»** (17: 57) Ibn Kathir said: «The interpreters do not disagree among each other as far as this intepretation is concerned.» And he quoted several interpreters.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: «In this Holy Verse the three ranks were mentioned: Love which desires approaching Him (the Exalted); intercession which is approaching Him (the Exalted) through performing righteous deeds and finally hope and reverence.. That is the truth concerning monotheism and the reality of the Islamic religion as was mentioned in the Musnad after his grand-father that he told the Holy Prophet (May Allah's blessings and peace be upon him),

78 - «O Allah's Holy Messenger (May Allah's blessings and peace be upon him), by Allah (the Exalted) I did not come to you but after I swore ten times not to come to you. By the One who sent you to teach righteousness, explain to me that righteousness.» He (May Allah's blessings and peace be upon him) said: «It is Islam.» He asked, «And what is Islam?» He (May Allah's blessings and peace be upon him) said, «Islam is to surrender your heart and turn your face to Allah (the Exalted) , pray the preordained prayers, and pay the required Zakat.» And Muhammad ben Nasr Al-Mar-

... and, «**They take their priests and their anchorites to be their lords in derogation of Allah.**» (9: 31) till the end of the Holy Verse.

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ouzi said after Abi Huraira who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

79 - «Verily the religion of Islam has a guide post and a beacon similar to that found on the road to guide people. Some of these guiding principles are to worship Allah (the Exalted) without joining partners, to pray, to pay the Zakat, fast the Holy month of Ramadan, and to order people to perfom that which is good and righteous and forbid them from doing that which is abominable.» That is the meaning of the following Holy Verse, «**Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: And with Allah rests the End and Decision of (all) affairs.**» (31: 22).

And His (the Exalted) saying, «**Behold! Ibrahim said to his father and his people, I do indeed clear myself of what ye worship, (I worship) only Him who made me, and He will certainly guide me» and he left it as a word to endure among those who came after him**» (43: 26-28) that is to say this Word is, «There is no God but Allah».

So think about how Ibrahim Al-Khalil (May Allah's peace be upon him) expressed this great word to mean what was meant mean of clearing himself from all that was worshipped regardless of Allah (the Exalted) such as those things existing in such as planets and the temples and idols that the people of Noah made according to the images of righteous people, for example, Wadd, Souwa'h, Yaqouth and Nasr and many other idols and equals that used to be worshipped by the polytheists. And he (Ibrahim) did not choose from all these whorshipped objects but the One who created him, that One is Allah (the Exalted) Alone who has no partner; this is what the term faith meant and denoted.

In that connection Allah (the Exalted) has said, «**That is because Allah He is Reality; and those besides Him whom they; and those besides Him whom they invoke, they are but vain Falsehood.**» (22: 62) Thus every worship through which other than Allah (the Exalted) is intended, such as invocation or others is false and invalid; it is unforgiveable polytheism.

In that connection Allah (the Exalted) has said: «**Then shall it be said to them «Where are the (deities) to which ye gave part-worship in derogation of Allah?» Then will reply: «They have left us in the lurch, nay, we invoked not, of old, anything (that had real existence)» Thus does Allah leave the unbelie-**

vers to stray.» (40: 73: 74).

Also He (the Exalted) has said, **«They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their lord) Christ the son of Mariam)»** (9: 31).

It was also mentioned in the Saheeh Hadith [Truthful Honorable Hadith].

80 - Verily the Holy Prophet (May Allah's blessings and peace be upon him) rehearsed this Holy verse to Uday ben Hatem At-Tă'i. He said, «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we do not worship them.» He (May Allah's blessings and peace be upon him) said, «Do not they allow what Allah (the Exalted) has proscribed and you perform it, and do not they proscribe what Allah (the Exalted) has made allowable and you in turn refrain from doing it?» He said: «Yes.» The Holy Prophet (May Allah's blessings and peace be upon him) said: «Then what you do is worshipping them.»

Thus obeying them to perform that which is prohibited is worshipping other than Allah (the Exalted) and taking those worshipped as lords, as is the reality of this; that is considered an aspect of major polytheism which rejects monotheism that is what the term «There is no God but Allah.» denotes.

Thereupon this Holy Verse shows that the word of faithfulness rejects all this because it contradicts its meaning. So they stuck to whatever polytheism rejected and dropped all monotheism it confirms.

Allah (the Exalted) has said: **«Yet there are men who take (for worship) others beside Allah, as equal (with Allah); they love them as they should love Allah».** (2: 165) Thus every one who takes an equal to Allah (the Exalted) and invokes him regardless of Allah (the Exalted) and asks him to fulfil his desires and look forward to him to fulfil his wishes and drive away his worries and grief -that is similar to the case of those who worship graves, tombstones, idols and Pagans.

Thus it is inevitable that they exalt them and love them for this; thus they verily loved them with Allah (the Exalted) even though they loved Allah (the Exalted) and say: «There is no God but Allah», pray and fast, they joined partners with Allah (the Exalted) in love by loving other than Him (the Exalted) and in worship by worshipping other than Him (the Exalted). Thus taking equals to Allah (the Exalted) whom they love as they love Allah (the Exalted) revokes everything that they say and every deed

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that they do. That is so because all the deeds of a polytheist are rejected and considered invalid. If those people say, «There is no God but Allah». They in reality have dropped all the conditions for saying this great term: Realizing its denotation. It is so because the polytheist does not know its meaning and because he is ignorant of its meaning; he joined in partners with Allah (the Exalted) concerning love as well as many other issues. That is ignorance that contradicts knowledge of faithfulness that this term denotes; this person was not truthful in saying it, because he did not reject polytheism that it rejected, neither did he affirm faithfulness that it confirmed; he as well dropped certainty, because had he known its meaning and what it denoted, he would have rejected it, doubted it and denied it while it is the truth and the reality.

Neither did he reject all that is worshipped regardless of Allah (the Exalted) as was mentioned in the Honorable Hadith; rather, he had believed in what is worshipped regardless of Allah (the Exalted). And worshipping them regardless of Allah (the Exalted).

In that connection Allah (the Exalted) has said: **«But those of faith are overflowing in their love for Allah.»** (2: 165) because they were sincere and truthful in their love thus they never loved but Him (the Exalted) and they love whoever He (the Exalted) loves and they are sincere and truthful in all their deeds and they reject whatever is worshipped regardless of Allah (the Exalted). Through this it is shown to the one who is guided by Allah (the Exalted) to learn that which is truthful and righteous and accept it, how great those Holy Verses are in showing the meaning of «There is no God but Allah» as well as the meaning of monotheism to which all the messengers invited people. So think about all this.

He said, and Allah (the Exalted) has said, **«Those whom they call upon do desire (for themselves means of access to their Lord, even those who are nearest till the end of the Holy verse.»** (17: 57). The meaning of this Holy Verse becomes clear after reading the Holy Verse that came before it and which says, **«Say, «Call on those besides Him whom ye fancy: They have neither power to remove your troubles from you nor to change them»** (17: 56).

Ibn Kathir (May Allah's Mercy be upon him) said, «Allah (the Exalted) says, «Say» O Muhammad to those polytheists who have worshipped other than Allah (the Exalted) «Call on those -besides Him- who ye fancy», such as idols, pagans and equals and resort to them; they verily do not possess the ability to dispel what is harming you, that is taken i-- its general mean-

Allah also has said, **«Behold! Ibrahim said to his father and his people, 'I do indeed clear myself of what ye worship, (I worship) only Him who made me, and He will certainly guid me'. And he left it as a word to endure among those who came after him, that they may turn back (to Allah).»** (43: 26-28)

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ing, «nor to change them» that is to say they are unable to deviate harm from afflicting and direct it to others.

The meaning: Verily he who is able to do all this is Allah (the Exalted) Alone who has no partner; He (the Exalted) Alone possesses all creation and He (the Exalted) is the one who is All-commanding. Al-Awfy said after Ibn Abbas concerning the above mentioned Holy Verse, «Polytheists used to say, «We worships the angles, Christ and Azir; they used to be invoked, that is to say the angles, Christ and Azir».

Al-Bukhary narrated after Ibn Masoud (May Allah's Peace be upon him) concerning the Holy Verse,

81 - «People worshipped some Jinns; they turned to Islam» And in another version of the same Honorable Hadith, «there was a group of people who used to worship a group of Jinns; those Jinns turned to Islam and those people adhered to their religion»

Al-Saddi said after Abi Saleh after Ibn Abbas concerning the Holy Verse, «Issa [Jesus], his mother and Azir.» Moughira also said in connection to that, after Ibrahim, «Ibn Abbas used to say about that Holy Verse, «They are Issa, Azir, the sun and the moon.» And Mujahid said, «Issa, Azir and the angles».

His saying: (They hope for His Mercy and fear His wrath) worship is not accomplished but out of fear and hope, thus each invoker who invokes in worship must satisfy these conditions, either he is afraid or he is hopeful or both.

The Sheikh of Islam (May Allah's Mercy be upon him) said about this Holy Verse when he discussed what those who explained it said, «All what they say is true, verily this Holy Verse includes the one whose object of worship, worships Allah (the Exalted) in turn, whether he was of the Angles, Jinns or Mankind. Those who came before when they interpreted this Holy Verse they mentioned that which is commonly or generally meant by the Holy Verse by way of demonstrating in the same way the translator answers the following question, «what is the meaning of «bread». He would show the one who asked the question a loaf of bread and say, «This». Thus he indicates the kind rather than the essence. By doing this they do not aim at saying that the Holy Verse is specific; rather, this Holy Verse is directed to

whomever invoked other than Allah (the Exalted) who in turn hoped for Allah's Mercy and fears His wrath. Thus every one who invokes a dead or an absent prophet or a righteous man, whether he verbalizes the request for help or not, is meant by this Holy Verse. It is also directed at those who invoke Angles and Jinns; Allah (the Exalted) has forbidden us from invoking them and showed us that they are unable to dispel harm from those who invoke them, neither can they direct it from one person to another such as changing its severity or any of its adjectives that is why He (the Exalted) said (nor can they deviate it). Thus each one who invokes a dead or absent prophet or righteous man or invokes the angles has in fact invoked someone who can not save him; someone who does not possess the ability to dispel or divert his worries.

This Holy Verse also includes the response to those who invoke righteous men and say «I donot join in partners with Allah (the Exalted) , I am not a polytheist; polytheism is worshipping idols.»

He said, «Allah's (the Exalted) saying, **«Behold! Ibrahim said to his father and his people «I do indeed clear myself of what ye worship (I worship) only Him who made me at the end of the Holy verse»** (43: 26-28) Ibn Kathir said, «Allah (the Exalted) says telling us about His (the Exalted) servant, Messenger, beloved, the leader of Hanafites, and the father of the prophets sent after him, to whom Quraish is related in origin and creed, that verily he cleared himself of his father and people because they worshipped idols, so he said, **«I do indeed clear myself of what ye worship, (I worship) only Him who made me and He will certainly guide me». And he left it as a word to endure among those who came after him, that they may turn back (to Allah).»** (43: 26-28) That is to say this term which is worshipping Allah (the Exalted). Alone without joining in partners in His (the Exalted) worship and with dismissing all other pagans; this term «There is no God but Allah,» was made by him an example to be followed by those children of him who were guided to the right path from among the progeny of Ibrahim (May Allah's peace be upon him). (That they may turn back) that is to say to the term «There is no God but Allah.»

Akrama, Mujahed, Al-Dahhaq, Qatadah, and As-Saddi and many others said concerning: (And he left it as a word to endure among those who came after him, that they, may turn back (to Allah) that this 'word» is «There is no God but Allah» and that among his progeny there are still people who say it and believe in it.

Ibn Jarir narrated after Qatadah (I indeed clear myself of what ye worship (I worship) Him who made me- that he said concerning the above mentioned Holy Verse that they used to say, «Allah is our Lord»; **«If thou ask them, who created them, the will certainly say, Allah»** (43: 87). He did not clear himself of his Lord. This was narrated by Abed ben Hamid, Ibn jarir and Ibn Al-Munthir also narrated after Qatadah concerning (And he left it as a word to endure among those who came after him) he said, «faithfulness and believing that Allah (the Exalted) is One; there are still some people among his progeny who worship Allah (the Exalted) and believe that he is One.»

I said: Thus it became clear that the meaning of «There is no God but Allah» is faithful believing that Allah (the Exalted) is One by worshipping Him (the Exalted) sincerely and clearing oneself of all that is not Him (the Exalted).

The writer said (He be the blessed and raised above) mentioned that this clearance and this loyalty is in the testification of «There is no God but Allah.»).

He said, «Concerning what Allah (the Exalted) has said, **«They take their priests and their anchorites to be their Lords in derogation of Allah» till the end of the Holy Verse** (9: 31) .

Priests are religious authorities and anchorites are human beings this Holy Verse was explained by Allah's Holy Messenger (May Allah's blessings and peace be upon him) to Adi ben Hatem on the following occasion.

82 - «Verily when he embraced Islam and came to the Holy Messenger (May Allah's blessings and peace be upon him) who in turn rehearsed this Holy Verse. He said, «I said that they did not worship them» He (May Allah's blessings and peace be upon him) said, «Yes, they proscribed for those people what is allowable and allowed what was proscribed and those people followed them; that act is worshipping them.» This Honorable Hadith was narrated by Ahmad, At-Tirmithi, Hasnah, Abed ben Hatem and Ibn Abi Hatim and At-Tibarani.

As-Saddi said: «They asked for other men's advice and rejected Allah's Holy Book and put it behind their backs. That's why He (the Exalted) said, **«Yet they were commanded to worship but one god; there is no God but He. Praise and glory to Him: «Far is He) from having the partners they associate (with Him).»** (9: 31). Thus verily that which is allowable is that which Allah

(the Exalted) allowed; that which is proscribed [Haram] is that which Allah (the Exalted) proscribed; religion is what Allah (the Exalted) has legislated.

The above shows that this Holy Verse indicates that he who obeys other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) and turns away from following the Holy Koran and the Tradition [Honorable Hadith - Sunna] concerning what Allah (the Exalted) proscribed or proscribing what Allah (the Exalted) allowed, and obeyed that person in matters of sinful nature and continued to perform that which Allah (the Exalted) prohibited, then that person is considered to take a lord and diety other than Allah (the Exalted) and has associated with Allah (the Exalted); that contradicts monotheism which is Allah's religion indicated by the term of faithfulness (There is no God but Allah). For verily a diety is the worshipped and Allah (the Exalted) considered obeying them as worship and He (the Exalted) also called them Lords.

In that connection He (the Exalted) has said, **«Nor would he instruct you to take angels and prophets for Lords and Patrons.»** (3: 80); that is to say partners and associates of Allah (the Exalted) in worship, **«What! Would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?»** (3: 80) That is polytheism, thus every worshipped Lord and every obeyed and followed person in matter's different from what Allah (the Exalted) and His Holy Messenger have legislated then he, the obedient follower, took him as a worshipped Lord.

In that connection Allah (the Exalted) has said in the Holy Sura of An'am, **«If ye were to obey them, ye would indeed be Pagans»** (6: 14). This Holy Verse confirms to the interpretation and it resembles in meaning what Allah (the Exalted) has said, **«What! Have they partners (In God head), who have established for them some religion without the permission of Allah?»** (42: 21) and Allah (the Exalted) knows better.

The Sheikh of Islam said concerning the Holy verse, (They take their priests and their anchorites to be their lords in derogation of Allah), and those who took their priests and their anchorites to be their lords by obeying them in proscribing what Allah (the Exalted) has allowed and allowing what Allah (the Exalted) has proscribed are of two categories (the first) they verily realize that they have altered the religion of Allah (the Exalted) and they follow this alteration. and consequently believe that what Allah (the Exalted) has proscribed is allowable, or what Allah (the Exalted) has allowed is proscribed, following their leaders even though they realize that they (the

leaders) have contradicted the religion of the messengers. That is disbelief and Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) considered that as polytheism, even though those people did not pray or prostrate to those leaders. Thus he who follows others in matters contradicting with religion while knowing that those matters contradict religion, and he who believes those leaders regardless of what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) say, such a person is considered a polytheist.

The second: It is the category of people whose faith in proscribing what Allah (the Exalted) has proscribed and allowing what Allah (the Exalted) has allowed is fixed, however, they have obeyed their leaders in wrong doing; as the Moslem performs wrong doing that he believes are sins; what applies to those people is that which applies to sinful people. It has been confirmed that the Holy Prophet (May Allah's blessings and peace be upon him) said:

83 - «Verily obedience is obedience in performing kindness.»

Then as far the person, who proscribes that which is allowed and allows what which is proscribed, is concerned, if he were a scholar having his indepedent opinion aiming at following and identifying with the messengers; however, reality and truth were not clear to him and he revered Allah (the Exalted) as much as he could; then this person is not blamed or reproached by Allah (the Exalted); rather He (the Exalted) rewards him for his independent opinion or interpretation through which he was most obedient to his Lord.

However, he who realizes that this person has committed a mistake in interpreting what the Holy Messenger (May Allah's blessings and peace be upon him) brought, then he followed him in his mistakes disregarding what the Holy Messenger (May Allah's blessings and peace be upon him) said, such «a person has a share of this polytheism that was cursed by Allah (the Exalted) especially if he added to this his own desires and supported them by hand and tongue while knowing that what he is doing contradicts the Holy Messenger (May Allah's blessings and peace be upon him). That is in fact polytheism and the one who performs it deserves punishment, that is why the savants have agreed that if one realizes the truth, then it is not allowable for him to follow others in matters that contradict it; rather, they conflicted over the permissibility of following others while one is capable of reasoning, even though he is unable to reveal the truth which he knows. It is as if one realizes that the religion of Islam is the truth while he is among

and His Holy Verse, «**Yet there are men who take (for worship) others beside Allah, an equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah.** (2: 165).

Christians, thus if he performs whatever he was able to perform, he would not be blamed for whatever he was unable to perform. An-Najashi and others are very good examples.

In that connection Allah (the Exalted) has sent down Holy Verses, «**And there are, certainly among the people of the Book those who believe in Allah, in the revelation to you, and in the revelation to them.**» (3: 199) and He (the Exalted) has said, «**And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognise the truth ... till the end of the verse.**» (5: 86) and He (the Exalted) has said, «**Of the people of Moses there is a section who guide and do justice in the light of trutht**» (7: 159). However, if the follower of the interpreter or the one who has an independent opinion concerning a religious matter unable to realize the truth in full detail and he acts according to what others like him to act: Such as having one's own opinion concerning classical matters, such a person is not blamed in case he committed a mistake as the case with the Kibla [Taking the direction of Mecca at praying]. As for the person who copies another person who is less in rank than his counterpart just following his desires and he supports him by his hand and his tongue without realizing that he is right then that person is like the people of Pre-Islamic times and if the one followed were right his act is not righteous and even if the followed person was a sinner and a wrongdoer. It is as if one said his own opinion about the Holy Koran; if he gave the right opinion, then he would make a mistake [because no body should give such an opinion] and if he made a mistake, then he would have a place reserved for him in Hell-Fire. Such people are of the same category as those who refrain from paying Zakat. Verily when that person loves money, this love prevents him from loving Allah (the Exalted) and obeying Him (the Exalted) and he became a servant to that money; such includes minor polytheism and they are promised to be punished accordingly. Also the following Honorable Hadith says,

84 - «Verily little hypocrisy is polytheism». That is included in the texts that classify unbelief and polytheism many sins.

Abu Ja'far ben Jarir said concerning the meaning of the Holy verse, «**And do ye join equals with Him?**» (41: 9) that you join equals with the One

who created that, and they are competent men whom you obey in wrong doing and disobey Allah (the Exalted)..

I said: This is the truth about many of those who are grave worshippers.

He said: And His (the Exalted) saying, **«Yet there are men who take (for worship others besides Allah, as equal (with Allah) they love them as they should love Allah... till the end of the Holy verse.»** (2: 165).

The authority Ibn Kathir (May Allah's Mercy be upon him)said, «Allah (the Exalted) mentioned the case of those who join partners with Him (the Exalted) in the present life and their end in the After life. Since they joined in partners with Allah (the Exalted) that is to say equals and counterparts whom they worship and love as they should love Allah (the Exalted) whom there is no God but Him; He (the Exalted) neither has an equal nor a counterpart nor a partner. In the two Saheehs after Abdullah ben Masoud (May Allah be pleased with him) who said: I said:

85 - «O Allah's Holy Messenger (May Allah's blessings and peace be upon him); which is the greatest sin? He (May Allah's blessings and peace be upon him) said, to join in equals with Allah (the Exalted) while He (the Exalted) is the One who created you.»

Also Allah (the Exalted) has said, **«But those of faith are overflowing in their love for Allah».** (2: 165) It is because of their love for Allah (the Exalted) and because of the perfection of their knowledge of Him (the Exalted), their revering to Him (the Exalted), their monotheism to Him (the Exalted). They do not join in partners with Him (the Exalted); rather they worship Him, Alone and depend on Him (the Exalted) and resort to Him in all their matters. Then He (the Exalted) warned the polytheists and those who did wrong to themselves by joining in partners with Allah (the Exalted). Thereupon Allah (the Exalted) has said in that connection, **«If only the unrighteous could see, behold, they would see the Penalty: that to Allah belongs all power»** (2: 165). Some people said that this Holy Verse means: If they saw or observed the torture, they would realize that Allah (the Exalted) possesses all power, that is to say all power and authority are His (the Exalted); He (the Exalted) has no partner; verily all things are under His (the Exalted) power and authority and that, **«Allah will strongly enforce the Penalty.»** (2: 165) as He (the Exalted) has said, **«For, that Day, His chastisement will be such as none (else can inflict, and His bonds will be such as none (other) can bind.»**

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(89: 25-26). He (the Exalted) says: Had they known what they would suffer and what terrible thing would inflict them because of their polytheism and disbelief, they would have refrained from straying from the right path.

Then He (the Exalted) informed us about their rejection of their followers and clearing themselves. In that connection Allah (the Exalted) has said, «**Then would those who are to follow (them).**» (2: 166) that is to say, the angles whom they allegedly worshipped in the present life, cleared themselves of them; the angles would say, «**We free ourselves (from them) in Thy presence: We are not whom they worshipped.**» (28: 63) and they [The angles] would also say, «**They will say, «Glory to Thee! Our (ties) are with Thee - as Protector- not with them. Nay, but they worshipped the Jinns: most of them believed in them.**» (34: 41) Also the Jinns clear themselves from them and disavow worshipping them. In that connection Allah (the Exalted) has said, «**And who is more astray than one who invokes, besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call to (them)? And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!**» (46: 5-6). End of his speech.

Ibn Jarir narrated after Mujahid concerning the Holy Verse «they love them as they should love Allah». that is considered comparing Allah (the Exalted) with equals «But those of faith are overflowing in their love for Allah» from the unbelievers' love for their idols.

The writer (May Allah's Mercy be upon him) said: (And among those things that show the meaning of monotheism and the testification that there is no God but Allah: The Holy Sura of Al-Baqara and what was mentioned in it concerning the unbelievers; Allah (the Exalted) has said, «**Nor will there be a way for them out of the Fire».** (2: 167). He mentioned that they love those as they should love Allah (the Exalted) , this indicates that they love Allah (the Exalted) very much. Thus they did not embrace Islam; so what do you think about the one who loves those whom he considers as equal to Allah (the Exalted) while disregarding Allah (the Exalted), and that verily is considered unforgivable polytheism. In that connection Allah (the Exalted) has said, «**Nor will there be a way for them out of Fire.**» (2: 167) and, «**If only the unrighteous could see behold, they would see the Penalty».** (2: 165). The term unrighteous means in this context polytheism. He (the Exalted) also said, «**Those who believe and confuse not their beliefs with wrong».** (6:

82) as has been mentioned above.

Thus he who loves Allah (the Exalted) Alone and loved for His sake is considered sincere, while he who loves Him (the Exalted) and loves others with Him is considered a polytheist as Allah (the Exalted) has said, «**O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness; who has made the earth your couch, and the Heavens your canopy; and sent down rain from the Heavens; and bought forth there with fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).» (2: 21 - 22) He who resorts to other than Allah (the Exalted) Sheikh Al-Islam, Ibn Taymiyya said something with the following meaning: thus in order to have his needs fulfilled or worries dispelled; must be loving to him and his loving is essential.**

Thus the term of faith, «There is no God but Allah» rejects any type of polytheism whatsoever and confirms the fact that worship in all its phases and facets should be dedicated to Allah (the Exalted) Alone. It was mentioned before that verily, «A Diety is that which is worshipped and adored by the hearts through love as well as through other types of worship.» Thus «There is no God but Allah» rejected all types of worship and love dedicated to other than Allah (the Exalted) and limited them to Allah (the Exalted) Alone. Thus this is what the term of faith means, and there is no other alternative to learning its full meaning and, accepting it and working according to it both overtly and secretly and Allah (the Exalted) knows best.

The authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Thus unifying the beloved is materialized by not having numerous objects of that love, that is to say, numerous objects of love along with Allah (the Exalted) through worshipping him; unifying love is explained as follows: Verily he should not leave an atom of love in his heart without dedicating it to Him (the Exalted); such love even may be called passion or adoration -it aims at the welfare of the servant, his wellbeing, and his comfort; his heart would not become righteous or feel the ease and comfort unless he loves Allah (the Exalted) and His Holy Messenger (May Allah's peace be upon him) more than any one and that his love of all other things should follow his love of Allah (the Exalted), thus he should not love but Allah (the Exalted) , as was mentioned in the righteous Hadith.

86 - «There are three qualities.... till the end of the Hadith.» [An Honorable Hadith narrated by Al-Bukhary after Anas] loving Allah's Holy

It was mentioned in the Saheeh after the Holy Prophet (May Allah's blessings and peace be upon him), «He who said 'There is no God but Allah' and rejected all that is worshipped regardless of Allah (the Exalted), must be protected by Islam; it is forbidden to kill him or take his money and Allah (the Exalted) would reward him».

Messenger (May Allah's blessings and peace be upon him) is a part of loving Allah (the Exalted); loving other people is for Allah's sake then it is like loving Him and if it were for the sake of other than Allah (the Exalted) , then it would decrease from the love of Allah (the Exalted) and weaken it; one believes such love if the lover hated the most hateful issues by his beloved and that is disbelief, like one hates to be thrown into Fire or like something more severe; this is absolutely the greatest type of love since Man does not love anything more than he loves himself or his life. Thus if loving Allah (the Exalted) precedes his love for himself such that if he were given the choice to choose between disbelief and being thrown into Fire, he would chose to be thrown into Fire and to reject disbelief. Such love transcends that love of the passionate lovers; rather, such love is unequalled. Also he who is loved is not equalled. Also this kind of love necessitates preceding the beloved to one's soul, money and child. It also necessitates total humbleness and submission as well as obedience and eulogizing and following the beloved both secretly and overtly. Such a love does not have an equal in the love of a creature no matter who that creature was.

That is why he who joins partners in Allah's (the Exalted) worship in this type of special love is committing unforgivable polytheism. In that connection Allah (May the be Exalted) has said, **«Yet there are men who take (for whorship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of faith are overflowing in their love for Allah.»** (2: 165). Verily and truthfully this Holy Verse means: Those who believe in Allah (the Exalted) love Him (the Exalted) more than those who love others than Him (the Exalted). As was mentioned before, loving Allah (the Exalted) by servants can not be matched by the loving of a creature, also their beloved [(the Exalted)] cannot be equalled. And every harm that takes place when one loves another is considered comfort and easy in loving him. Moreover, he who uses as examples of his love those who are used by the creature who loves his Creator such as maintaining close relationships, seperation, prejudice without any reason and the like from which Allah is Exalted; such a person commits the ugliest mistake and he himself deserves to be deserted and hated.

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(It was mentioned in the Saheeh after the Holy Prophet (May Allah's blessings and peace be upon him),

87 - «Who said «There is no God but Allah» and rejects every other thing worshipped regardless of Allah (the Exalted) must be protected by Islam; it is forbidden to kill him or take his money and Allah (the Exalted) may reward him.» Saying in the Saheeh: That is Moslim's Saheeh after Abi Malek Al-Ashja'i after his father from the Holy Prophet (May Allah's blessings and peace be upon him).

Abi Malek's name is Sa'd ben Tarek; he is from Kufa and is reliable. He died on the 140 A.H. His father was Tarek ben Ash-yam the son of Mas'oud Al-Ashai'. He is one of the Holy Prophet's Companions and narrated many Honorable Hadiths. Muslim said: It is not known that he had other sons. Also in Imam Ahmad's Musnad it was narrated after Abi Malek that he heard the Holy Prophet (May Allah's blessings and peace be upon him) saying to people, «He who believes that Allah (the Exalted) is One and rejects all that is worshipped regardless of Allah (the Exalted) , is protected by Islam; it is forbidden to kill him or to take his money and Allah (the Exalted) may reward him.» It was also narrated by Imam Ahmad after Yazid ben Haroun. He said: We were told by Abi Malek Al-Ashjai' after his father. Also Ahmad narrated the same Honorable Hadith after Abdullah ben Idriss. He said, I heard Abi Malek saying: I told my father.... till the end of the Honorable Hadith.

His saying: (He who says there is no God but Allah and rejects all that is worshipped regardless of Allah (the Exalted)) let it be known that the Holy Prophet (May Allah's blessings and peace be upon him) connected forbidding killing the Muslim and taking his money in this Honorable Hadith as to two conditions.

The first is saying «There is no God but Allah» with full awareness of its denotations and connotations as he was bound in saying it by things that were mentioned before.

The second: Rejecting all that is worshipped regardless of Allah (the Exalted) , thus mere verbalizing the term without understanding its meaning and binding oneself to it is not enough; rather, one has no alternative to it.

I said: This Honorable Hadith also includes the meaning, «**Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah hearth and knoweth all things.**» (2: 256).

. . . .

The writer (May Allah's Mercy be upon him) said, (That is among the most significant things that shows the meaning of there is no God but Allah (the Exalted), he (May Allah's blessings and peace be upon him)did not consider verbalizing it enough to protect the life and money of a Muslim; rather, it is not enough even to know its meaning and to verbalize it; nor is it enough to aknowledge that; moreover it is not enough to invoke only Allah (the Exalted) rather, his life and money are not protected by Islam unless he adds to that rejecting of all that is worshipped regardless of Allah (the Exalted) ; thus if he hesitates or becomes suspicious, then his like and money cannot be protected by Islam and thus it would not be prohibited to kill him or to take his money. O! What an exalted issue this is! O! What clear rhetoric and convincing evidence for the disputer.)

I said: And that is the condition for saying: «There is no God but Allah». Thus it is not proper to say it without this mentioned by the writer for saying: «There is no God but Allah». Thus it is not proper to say it without this mentioned by the writer (May Allah's Mercy be upon him) in the original text. Allah (the Exalted) has said, **«And fight them on until there is not more tumult or oppression and there prevail justice and faith in Allah altogether and everywhere.»** (8: 39) and He (the Exalted) has also said, **«Then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them».** (9: 5) He (the Exalted) commanded us to fight them till they repent and clear themselves from polytheism and become faithful to Allah (the Exalted), perform the required prayers, and pay Zakat and in case they refuse to perform all that or part of it then they are fought.

It was narrated in Muslim's Saheeh after Abi Huraira,

88 - «I was commanded to fight people till they testify that there is no God but Allah (the Exalted), and believe in Me and what I have given to them; if they did that, then I declare that their lives and their money would be protected by Islam or be paid for and Allah (the Exalted) would reward them.» In the two Saheehs it was mentioned after Ibn Omar from Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,.

89 - «I was commanded to fight people till they testify that there is no God but Allah (the Exalted) and that verily Muhammad (May Allah's blessings and peace be upon him) is Allah's Holy Messenger, perform the five

The explanation of this interpretation is found in the chapters to follow.

However it includes the most significant issues which is the interpretation of the testimony and making it clear.

One of which is the Holy Sura of Isra' in which He (the Exalted) made clear the reply to the polytheists who call on the righteous, thus it includes that this is major polytheism.

Also in the Sura of Bara' He (the Exalted) showed that the people of the book took as Lords their monks regardless of Allah; He (the Exalted) also showed that they were only commanded to worship one God even though this Holy Sura was unequivocable, includes the meaning that we should obey the religious authorities in wrong doing but not invoking them.

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prayers and pay the Zakat. Thus if they did so, then their lives and money are protected by Islam otherwise, they should be paid for and Allah (the Exalted) would reward them.» These two Honorable Hadiths explain the two chapters [Aya] namely the Holy Aya of Anfal and the Holy Aya of Bara'. Moreover, all religious authorities agree unanimously that any one who says «There is no God but Allah» without believing its meaning or working according to it, should be fought till he works according to what it says.

Abu Suleiman Al-Khatabi (May Allah's Mercy be upon him) said concerning the Holy Prophet's (May Allah's blessings and peace be upon him) saying I was commanded to fight people till they say, «There is no God but Allah». It is known that people who are meant in this Honorable Hadith are the Pagans not those who have a Holy Book because these people say, «There is no God but Allah»; the Pagans are fought till they are killed or they believe in Allah (the Exalted).

The Judge Ibn Ayyad said: Protecting the life and belongings of the one who says «There is no God but Allah» is an expression telling us that when one becomes faithful to Allah (the Exalted) , Allah would respond and protect him, and that verily those who are meant by this Honorable Hadith are the Pagans and the polytheist Arabs; however, as far as others who are monotheists are concerned, it is not enough for him to rehearse «There is no God but Allah» if his life and money are to be protected by Islam if he were saying it while he is an unbeliever.

An-Nawawi said: Believing in what the Holy Messenger (May Allah's blessings and peace be upon him) came with is inevitable, as was narrated, «And they believe in me and in what I brought.»

Sheikh Al-Islam said: When he was asked about fighting the Tatars;

Some of it: What Al-Khalil (May Allah's Peace be upon Him)told the unbelievers **(I do indeed clear myself of what ye worship: (I worship) only Him who made me, and He will certainly guide me).** (43: 26). Thus he set aside all other worshipped objects but his Lord, and He (the Exalted) mentioned that this clearance and this loyalty constitutes the interpretation of the term «There is no God but Allah» thus He (the Exalted) continued, **(And he left it as a Word to endure among those who came after him, that they may turn back (to Allah))** (43: 28).

Also one of them: The Holy Sura of Baqara [The Cow] in which He (the Exalted) said something concerning the unbelievers, **(Nor will there be a way for them out of the Fire)** (2: 167) He (the Exalted) mentioned that they love their idols as they should love Allah (the Exalted) thus He (the Exalted) showed that they love Allah (the Exalted) very much, without this love they will not become Moslims. Thus how about the person who loved his idol more than he loved Allah (the Exalted)? How about the person who loved the idol only, regardless of Allah (the Exalted)?.

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each group of people who refuse to confirm with the laws of Islam should be fought till they confirm with those laws even though they might have verbalized the term of the two testifications and confirmed with some rather than all the laws of Islam. This is similar to what Abu Bakr and the Companions (May Allah's Mercy be upon them) did when they fought those who refused to pay Zakat. All the savants agreed on that. He said: Any group of people who refuse to perform some required prayers or to fast or to visit the Holy places the [performing Hajj rituals] or did not observe nor killing other believers or taking their belongings without paying for them or did not refrain from drinking alcoholic beverages or gambling, or refuse to participate in the Holy struggle against the unbelievers or reject any other religious duty which absolutely no one is excused to quit or ignore and become an unbeliever. Verily this rejecting group of people should be fought even though they acknowledge it; as far as I am concerned I haven't heard as yet that the savants have conflicted about such a matter. He said that according to religious authorities those people are not wrong-doers only; rather, they are dissenters [kharijites].

His saying: (Allah may reward him) that is Allah (the Exalted) is the One who is going to reward the person who verbalizes this term [There is no God but Allah]; thus if he were truthful, Allah (the Exalted) would reward him by admitting him into the Garden; if he were a hypocrite, Allah (the Exalted) would severely torture him. As to the present life, one should severely torture him, judge by what can be observed, thus he who believes in

One of it also, what he (May Allah's blessings and peace be upon him) said: «He who says there is no God but Allah» and rejects all that they worship regardless of Allah, then his life and belongings are protected by Islam and it is prohibited to kill him or take his money [without paying], and Allah (the Exalted) would reward him». That is among the greatest things that show the meaning of «There is no God but Allah» He (May Allah's blessings and peace be upon him) verily did not consider just verbalizing it protection of his life and belongings; even not knowing its meaning or even acknowledging it; rather, nor if he invokes only Allah (the Exalted) without joining in partners in worship; his life and belongings become protected only if in addition to that he rejects all that is worshipped regardless of Allah (the Exalted). Thus if he becomes suspicious or if he hesitates, then his life and belongings cannot be protected by Islam.

O what a great and exalted issue, O what a clear rhetoric and what a conclusive evidence for the disputer.

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monotheism and does not perform what contradicts it while at the same time he adheres to the laws of religion, should not be persecuted.

I said: This Honorable Hadith also shows that man might say «There is no God but Allah» and does not reject what they worship regardless of Allah (the Exalted), and he did not do what protects his life and belongings as was shown by the Holy Suras and Honorable Hadiths.

His saying: (This interpretation is explained in the coming chapters) I said: Also the chapters that come after it, explain monotheism and clarify the meaning of «There is no God but Allah». It also shows many things that are considered minor and major polytheism the thing that leads to much exaggeration. Through learning about minor polytheism one learns about major polytheism that rejects monotheism; as for minor polytheism, it contradicts the perfection of monotheism, Thus the person who avoids it is a true monotheist. Also through learning about means of polytheism are prohibited, become clear, thus avoiding all that requires monotheism and faithfulness, even it necessitates it and considers it essential. It also includes evidence on monotheism such as confirming the qualities of Allah (the Exalted) and exalting the Lord from whatever is not appropriate for Him (the Exalted). All that through which Allah (the Exalted) is known, such as attributes of his perfection, evidence on His Divinity. All this show that He (the Exalted) is the only object of worship and that verily worship can not be but for Him (the Exalted); that is monotheism and the meaning of the term «There is no God but Allah».

Chapter

(It is polytheism to wear a ring or a thread or other similar objects in order to remove affliction or to drive away distress).

Allah (the Exalted) has said, «**Say, 'See ye then? The things that ye invoke besides Allah, -can they, if Allah wills some Penalty for me, remove His penalty? -Or if He wills some Grace for me, can they keep back His Grace?' Say, 'Sufficient is Allah for me! In Him trust those who put their trust.**» (39: 38).

Chapter

His saying: (It is polytheism to wear a ring or a thread or other similar objects in order to remove affliction or to drive away distress.) Remove it means to dispel it after it has happened or occurred and to drive it away means to prevent it from happening.

He said: Allah (the Exalted) has said, «**Say, «See ye then? The things that ye invoke besides Allah, -can they, if Allah wills some Penalty for me, remove his penalty? -Or if He wills some Grace for me, can they keep back his Grace?» Say? Sufficient is Allah for me! In him trust those who put their trust.**» (39: 38).

Ibn Kathir said: That is you can do nothing (say, «sufficient is Allah for me» that is Allah (the Exalted) responds to those who depend on Him (the Exalted). (In Him trust those who put their trust) as Hud (May Allah's Mercy be upon him) said when his people said, «**We say nothing but that (perhaps) some of our gods may have seized thee with imbecility.**» **He said,** «**I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him, other gods as partners! So scheme (your worst) against me, all of you, and give me no respite. I put my trust in Allah my Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.**» (11: 54-56). Mukatil said about

It was narrated by Imran ben Housein (May Allah be pleased with him) that, «Verily the Holy Prophet (May Allah's blessings and peace be upon him) saw a man in whose hand there was a brassring, so he (May Allah's blessings and peace be upon him) asked, «What for, do you wear this ring?» The man answered, «I wear it protecting myself against weakness'. He (May Allah's blessings and peace be upon him) said, 'Remove it because it only increases your weakness and if you dy wearing it, you would never succeed [that is be admitted into the Garden]» This Honorable Hadith was narrated by Ahmad with satisfactory support.

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the meaning of this Holy Verse, «The Holy prophet (May Allah's blessings and peace be upon him) asked them and they did not respond because they did not believe in them. [strings and rings].

Rather they used to consider those things as means and intercessors as to Allah (the Exalted), not as things that remove harm or respond to the person in distress because they knew that that belonged to Allah (the Exalted) Alone. In that connection Allah (the Exalted) has said, «**And moreover, when ye are touched by distress, unto Him ye cry with groans; yet when He removes the distress from you, behold! Some of you turn to other gods to join with their Lord-**» (16: 53).

I said: This Holy Verse as well as similar Holy Verses prevents the heart from becoming attached to other than Allah (the Exalted) in order to bring forth benefaction or to dispel distress and joining in partners. Moreover this Holy Verse shows that Allah (the Exalted) has labeled the people of polytheism by invoking other than Allah (the Exalted) and resorting to other than Him while monotheism is against that and that is invoking only Allah (the Exalted), resorting only to Him (the Exalted), depending only on Him (the Exalted), and this applies to all sorts of worship which are not right even if a very small part of it was dedicated to other than Allah (the Exalted). This was shown in the Holy Koran and the Honorable Hadith as well as consensus of Moslem legal scholars who came before and leaders of Islam as was mentioned before.

He said: (And it was narrated by Imran ben Housein that verily the Holy Prophet (May Allah's blessings and peace be upon him) saw a man in whose hand there was a brass ring. He (May Allah's blessings and peace be upon him) asked, «What for do you wear this?» The man answered, «I wear it against weakness.» He (May Allah's blessings and peace be upon him) said, «Remove it because it only increases your weakness and if you die

wearing it, you would never succeed [That is, be admitted into the Garden].» This Honorable Hadith was narrated by Ahmad with satisfactory support).

Imam Ahmad said: Khalaf ben Al-Waleed told us that Al-Mubarak said after Al-Hasan who said that Imran ben Housein told him «Verily the Holy Prophet (May Allah's blessings and peace be upon him) saw on a man's wrist a ring-he said I saw it made from brass- he (May Allah's blessings and peace be upon him) said: Woe unto you what's this? He answered, «I wear it against weakness». He (May Allah's blessings and peace be upon him) told him. It only increases your weakness. Throw it, because if you die wearing it, you would never succeed [into entering the Garden]» This Honorable Hadith was narrated by Ibn Hibban in his Saheeh, he said,

90- «If you die, then you would be assigned to it.» And he said: That Honorable Hadith is truthfully supported. Also it was acknowledged by Ath-Thahabi. Al-Hakem said, «Our Sheikhs have frequently said that Al-Hasan heard it from Imran. What he said about support «I was told by Imran» shows this.

His saying: (After Imran ben Housein) that is Ibn Obeid ben Khalaf Al-Khouzai'; Abu Noujayd Misghar. He was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and the son of a Companion. He embraced Islam in the year of [the battle] of Khaibar and died in the year 52 A.H. in the city of Busra.

His saying: (He saw a man) in Al-Hakem's narration [I entered in the presence of Allah's Holy Messenger (May Allah's blessings and peace be upon him) while I was wearing a brass ring around my wrist. He (May Allah's blessings and peace be upon him) said, what is this?.... till the end of the Honorable Hadith. That which is ambiguous in Ahmad's narration is saying that Imran was the one who narrated the Honorable Hadith.

His saying: (I wear it against weakness) Abu As-S'adat said: This is a weakness caused by a certain vein, artery, or ligament, so people used to wear a charm against it. It was also said that this weakness is itself a disease of the upper arm, it afflicted only men. Verily he (May Allah's blessings and peace be upon him) had forbidden him from wearing it because he wore it thinking that it would stop the pain.

His saying: (Remove it because it only increases your weakness) removing means pulling by force, and he informed the man that it would not benefit him; rather, it would harm him and increase his weakness. Also this

applies to every matter that he (May Allah's blessings and peace be upon him) prohibited people from performing since they do not benefit and most often even it had little benefit, its harm would be greater.

His saying: (If you die wearing it, you would never succeed [in entering the Garden]) because wearing it is in fact polytheism while success is winning and happiness [In the present life as well as in the After life].

The writer (May Allah's Mercy be upon him) said (This Honorable Hadith supports what the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) said: That verily minor polytheism is the most significant among major sins and it cannot be excused due to ignorance of the performer. It also shows that disapproval can be by being rough with the performer).

His saying: (It was narrated by Ahmad with satifactory support). He is Imam Ahmad ben Muhammad ben Hanbal the righteous and just religious authority and Imam Abu Abdullah Ath-Thahabi, the Imam of his time and the most learned among the people of his times in matters of religious legislation and Honorable Hadith and the most pious among them. Some of the people of Sunna say about him: He was most patient in the present life; and in the past no one resembled him; the pleasures of life approached him yet he rejected them. His mother conceived of him in Marou then left for Baghdad where he was born in the year 164 A.H. during Rabi' the first. He started his education in the year Malek died, that is to say in the year 79 A.H. He learned after Hasheem and Jarir ben Abdul Hamid and Muhammed ben Idriss Ash-Shafi' and many others that can not be counted here.

He got his education in Mecca, Busra, Kufa, Baghdad, Al-Yeman and other places in various countries. His sons Saleh and Abdullah narrated after him as well as Al-Bukhary, Muslim, Abu Dawud, Othman ben Sai'd Al-Dirami and Abu Al-Kassem Al-Baghawi who is the last to say something about him and among his sheikhs who narrated after him are Abdur-Rahman ben Mahdi and Al-Aswad ben Amer; among his companions are Ali ben Al-Madni and Yahya ben Mou'in Al-Bukhary said: Ahmad got sick for two nights in Rabi' the first and died on the twelfth of the same month. Hanbal said: He died on a Friday in Rabi' the first in the year 241 A.H. at the age of 77. His son Abdullah and Al-Fadl ben Ziyad said: He died on the twelfth of Rabi' the second, may Allah's Mercy be upon him.

And after Oukba ben Amer it was narrated that the Holy Prophet said, «He who wore an amulet Allah (the Exalted) would not let him realize his goal; he who wore a cowry, Allah (the Exalted) would not let him without penalty». And in another narration «He who wears an amulet commits polytheism».

And Ibn Abi Hatem narrated after Houtheifa, «He (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever so he (May Allah's blessings and peace be upon him) cut it.

His saying: (And after Oukba ben Amer).

91 - «He who wore an amulet Allah (the Exalted) would not let him realize his goal; he who wore a cowry, Allah (the Exalted) would not let him without penalty.» And in another narration,

92 - «He who wears an amulet is a polytheist»). The first Honorable Hadith was narrated by Imam Ahmad as was mentioned by the writer, also it was narrated by Abu Ya'la and Al-Hakem. He said, «It is a truthful and supported by the honorable Hadith» This was confirmed by Ath-Thahabi.

His saying: (And in another narration) that is to say in another Honorable Hadith narrated by Ahmad, he said, «We were told by Abdul-Samad ben Abdel Warith that Abdul-Aziz ben Muslim told them that Yazid ben Abi Mansour narrated after Dojayn Al-Hajari after Oukba ben Amer Al-Jahni that «Verily a group of people came to the Holy Messenger (May Allah's blessings and peace be upon him) and he (May Allah's blessings and peace be upon him) inducted nine of them to Islam and refused one of them. They said: «O Allah's Holy Messenger, you admitted nine and rejected this one?» He (May Allah's blessings and peace be upon him) said: He is wearing an amulet. He (May Allah's blessings and peace be upon him) inserted his hand and snapped it; then he (May Allah's blessings and peace be upon him) admitted him into Islam and said: «He who wears an amulet is a polytheist». This was narrated by Al-Hakem and others who are trustworthy and reliable narrators.

His saying: (After Oukba ben Amer) who is a famous Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and a virtuous religious legislator; he was assigned to rule Egypt for three years during Mou'awiya's time. He died when he was about sixty years old.

His saying: (He who wears an amulet) and is heartily attached to it for anticipating benefaction or dispelling evil. Al-Munthiri said: It used to be a

And he (May Allah's blessings and peace be upon him) rehearsed what Allah (the Exalted) has said, **«And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106).

This Honorable Hadith includes many issues:

The first: Being rough with those who wear rings, threads or similar things worn for the same purposes.

The second: Verily even if no companion of the Holy prophet (May Allah's blessings and peace be upon him) died while wearing them, he would not succeed [in entering the Garden]. It includes the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) that minor polytheism is the most significant among major sins.

The third: This behavior cannot be excused by ignorance.

The fourth: These amulets [Threads, rings and beads] do not benefit in the present life; rather, they harm. He (May Allah's blessings and peace be upon him) said, «It increases your weakness».

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bead which they wore and they thought that it dispelled affliction; that is mere delusion and mere ignorance since nobody can protect from evil or dispel evil but Allah (the Exalted).

Abu As-Saadat said: Amulets are beads that Arabs used to give their children to wear to protect them from the evil eye, as they claimed; when Islam came these practices were stopped and prevented.

His saying: (Allah (the Exalted) would not let him realize his goal) this is cursing him.

His saying; (Whoever were a cowry,) he said in the Musnad of Furdows: It is something that comes out of the sea, it looks like shells and they used to wear to protect themselves of the evil eye.

His saying; (Allah (the Exalted) would not let him without punishment). It is to say Allah (the Exalted) would never let him feel tranquil or relaxed. Abu As-Saadat said that this is cursing him.

His saying: (And in another narration: He who wore an amulet has in fact committed polytheism) Abu As-Saadat said: He (May Allah's blessings and peace be upon him) considered it polytheism because they wanted to dispel or change predestined fates and they asked to remove harm from others than Allah (the Exalted) who in the first place had sent it.

The writer (May Allah's Mercy be upon him) said (And Ibn Abi Hatem

The fifth: Rejection [of such practices] by being rough with the one who performs these practices.

The sixth: Declaring that any one who wears an amulet [or something similar] would be assigned to him. [To help him on the Day of Judgment].

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said after Houthaifa) that he (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever, so he (May Allah's blessings and peace be upon him) cut it and rehearsed what Allah (the Exalted) has said, **«And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106).

Ibn Abi Hatem said: Muhammad ben Al-Husein ben Ibrahim ben Ashkab told us that Younis ben Muhammad told him that Hammad ben Salma narrated after Assem Al-Ahwal after Ourwa that, «Houthaifa visited a sick person and noticed that he was wearing a thread around his arm so he either snatched it or removed it. Then he said: **(And most of them believe not in Allah without associating (others as partners) with Him!)»** (12: 106).

And Ibn Abi Hatem is Imam Muhammad Abdur-Rahman ben Abi Hatem Muhammad ben Idriss Ar-Razi At-Tamimi Al-Hanthali Al-Hafeth, the writer of «Aj-Jourh», «at-Taadil), «At-Tafsir» and many others. He died in the year 327 A.H.

Houthaifa is Al-Yaman's son. His name is: Housseil Al-Absi, the ally of Al-Ansar. He was an honorable Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and he was called the keeper of the secret. His father was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) as well. Houthaifa died during the year 36 A.H. of the Caliphates of Ali ben Abi Taleb.

His saying: (He (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever) that is as a protection from fever. Ignorant people used to wear amulets or threads and the like in order to dispel fever. And Waki' narrated after Houthaifa [Verily he (May Allah's blessings and peace be upon him) went to visit a sick man, he (May Allah's blessings and peace be upon him) touched his arm and discovered that there was a thread so he (May Allah's blessings and peace be upon him) said, «What is this?» The man said, «Something I was given to wear as an amulet». He (May Allah's blessings and peace be upon him) cut it and said, «If you died while wearing it, I would not pray for you.» This shows that such belief is rejected and denied even though it was a cause, the

The seventh: Declaring that any one who wears an amulet in fact is a polytheist.

The eighth: Verily wearing threads against fever is also polytheism.

The ninth: Houtheifa rehearsing the Holy Verse as an evidence that the companions take the Holy Verses as evidence about major polytheism as Ibn Abbas mentioned about the Holy Sura of Baqara.

The tenth: That verily wearing cowries is also polytheism.

The eleventh: Cursing he who wears an amulet because Allah (the Exalted) would curse him.

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only causes allowed are those allowed by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) while not depending completely on them. As for amulets, threads, incantations, charms and the like that ignorant people wear, all those constitute polytheism and should be rejected and removed both verbally and practically, even though who is wearing them did not agree.

His saying: And he rehearsed what Allah (the Exalted) has said: **(And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106) Houthaifa (May Allah be pleased with him) concluded: That this constitutes polytheism. It shows the correctness of deducing minor polytheism from what Allah (the Exalted) has sert concerning major polytheism, because the Holy Verse encompasses it and lables it polytheism. The meaning of this Holy Verse was mentioned earlier after Ibn Abbas and others by Sheikh Al-Islam and others. And Allah (the Exalted) knows best. In these written documents about the companions of the Holy Prophet what reveals the perfection of their knowledge concerning monotheism and all that contradicts it or makes it imperfect.

Chapter: What was mentioned about Incantations and Amulets

In the Saheeh after Abi Basheer Al-Ansari (May Allah be pleased with him), «Verily he accompanied Allah's Holy Messenger (May Allah's blessings and peace be upon him) in some of his travels' he (May Allah's blessings and peace be upon him) sent a messenger telling people to remove from every riding animal's neck all amulets or threads».

Chapter

His saying: (Chapter on what was mentioned about incantations and amulets).

That is to say what was mentioned concerning forbidding them and what those who came before said about them.

His saying: (It was narrated in the Saheeh after Abi Basheer Al-Ansari.

93- «Verily he accompanied Allah's Holy Messenger (May Allah's blessings and peace be upon him) in some of his travels; he (May Allah's blessings and peace be upon him) sent a messenger telling people to remove from every riding animal's neck all amulets or threads.») This Honorable Hadith was mentioned in the two Saheehs.

His saying: (After Abi Basheer): It was said that his name was Kais ben Oubeid. Ibn Abdul Barr said: We do not know any name for this man; however, he is a famous Companion of the Holy Messenger (May Allah's blessings and peace be upon him). He fought with him (May Allah's blessings and peace be upon him) the battle of Khandaq and died after the age of sixty. It was said by some authorities that he lived over hundered years of age.

His saying: (In some of his (May Allah's blessings and peace be upon

It was also narrated after Ibn Masoud that he said, «I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, 'Verily incantations, amulets are of polytheism,. This was narrated by Ahmad and Abu Dawud.

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him) travels). Al-Hafeth said:

His saying: (So he sent a messenger) who is Zaid ben Haritha. This was narrated by Al-Hareth ben Abi Ousama in his Musnad. This was told by Al-Hafeth.

His saying: (To remove all) amulets or threads, since the people of Pre-Islamic time used to put worn out bow threads around their riding animal's neck thinking that this would dispel evil eye.

His saying: (From every riding animal's neck all amulets or threads) means: Verily the narrator suspected whether his Sheikh said thread or absolutely any amulet without any specification? Malek's narration supports the first; he was asked about amulets and he said, «I never heard that it is hated but if it were a thread.».

Al-Baghawi said in his «Sharh As-Sunna» [Interpretation of the Honorable Hadith], «He (May Allah's blessings and peace be upon him) commanded people to cut all amulets worn against evil eye. They used to tie threads and amulets along with incantations and informed them that they do not alter or repel what Allah (the Exalted) has predestined.

Abu Obeid said: They used to adorn camels with bow threads against evil eye. Thus the Holy Prophet (May Allah's blessings and peace be upon him) ordered to remove them, telling them that those bow threads do not repel or alter anything. The same thing was narrated by Ibn Al-Jouzi and others.

Al-Hafeth said, and he was supported by Oukba ben Amer's who narrated the Honorable Hadith which says:

94 - «He who wears an amulet Allah (the Exalted) will never let his goal materialize». This was narrated by Abu Dawud. Amulets are worn pendants worn against evil eye and similar things.

The writer said (It was narrated after Ibn Masoud, I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily incantations and amulets are polytheism». This was narrated by Ahmad and Abu Dawud).

It also includes a story, Abu Dawud said: After Zeinab Abdullah ben Masoud's wife: «Verily Abdullah saw a thread around my neck. Thereupon

Amulets are things put on children against evil eye, but if that which is worn is from the Holy Koran.

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he said: What is this?» I said: «A thread that I wear as an incantation». She said: He took it, cut it then said: You the clan of Abdullah are not polytheists and you should not become polytheists, I heard the Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily incantations and amulets are polytheism.» I said: «My eye was infected and was discharging and I used to see a Jewish person for treatment; when he used to charm it, pain used to recede. Abdullah said: That is the deed of Shaitan, he used to prick it. It is enough to say as Allah's Holy Messenger (May Allah's blessings and peace be upon him) used to say;

95- «Dispel distress, O People's Lord, cure, you are the Healer there is no cure but Yours, a cure that does not leave illness.» That was narrated by Ibn Maja and Ibn Hibban and Al-Hakem and it is said that this Honorable Hadith is truthful and confirmed by Ath-Thahabi.

His saying: (Verily incantations) the writer said: (These are the ones called charms, and that which is free from polytheism is allowable, since Allah's Holy Messenger (May Allah's blessings and peace be upon him) allowed it against evil eye and fever. He indicates that charms characterized as polytheism are those in which they ask the help of other than Allah (the Exalted); however, if in those charms only the attributes and names of Allah (the Exalted) were mentioned. Or His Holy Verses or Suras or that which is copied after the Holy Prophet (May Allah's blessings and peace be upon him), then this is allowable and even desirable.

His saying: (Allah's Holy Messenger allowed it against evil eye and fever) as was mentioned in the Chapter or he who accomplishes unification [Believes that Allah (the Exalted) is One]. In the same way he (May Allah's blessings and peace be upon him) allowed incantations and other means as was mentioned in Muslim's Saheeh after Awf ben Malek who said, «In Pre-Islamic times we used to use charms; we said, O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what do you think about that? He said,

96 - «Let me see your amulets, there is no harm to wear them if they do not constitute or lead to polytheism.» The chapter includes many other Honorable Hadiths.

Al-Khatabi said, «He (May Allah's blessings and peace be upon him) used amulets and gave amulets to people and he (May Allah's blessings and peace be upon him) ordered people to practise charm and he (May Allah's

Some of those who came before considered it allowable while others did not consider it allowable and considered it forbidden, among them is Ibn Masoud (May Allah be pleased with him).

Amulets are those called charms and that which is free from polytheism is allowable since Allah's Holy Messenger (May Allah's blessings and peace be upon him) allowed it against evil eye and fever...

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blessings and peace be upon him) allowed it. Thus if they were from the Holy Koran and from Allah's (the Exalted) beautiful names and attributes, then they are allowable or recommended; but preventing and hating them was because those charms used in languages other than the Arabic language because they might be disbelief or something which if verbalized would lead one into polytheism.

I said: Examples about that would be those in Pre-Islamic times who used to practise it and those who used to think that it dispelled evil belief that those evils or diseases were because of the Jinns or their supporters. Al-Khatabi mentioned something similar.

Sheikh Al-Islam said: You cannot use an unknown name as charm or incantations besides not being allowed to invoke it, even though one might know its meaning being hateful in Islam to invoke using languages other than the Arabic. As for taking non-Arabic terms as slogans, this practice is not among the practices of Islam.

As-Siyouti said: All savants unanimously agreed that enchanting is allowable only when three conditions are simultaneously satisfied: Verily it should be written by using Allah's (the Exalted) terms, names or attributes; it should be written in comprehensible Arabic terms; it should be believed that an amulet per se does not have any effect unless Allah (the Exalted) wills and predestines.

His saying: (Amulets are things put on children against evil eye). Al-Khilkhâli said: Amulets are worn around the necks of boys such as beads and bones against evil eye, and that is forbidden; it is not allowable because no one can alter or remove affliction but Allah (the Exalted) and removing harm cannot be but by Allah's beautiful names and attributes.

The writer said: (But if that which is worn is from the Holy Koran, some of those who came before, considered it allowable while others did not consider it allowable and considered it forbidden, among them is Ibn Masoud.

... and is something made by them and they claim that it makes a woman more lovable to her husband and the husband more lovable to his wife.

Let it be known that verily the savants among the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and the followers who came after them disputed ever whether wearing amulets written from the Holy Koran and Allah's (the Exalted) beautiful names and attributes, were allowable or not. Thereupon one group said and believed that it is allowable, and this is what Abdullah ben Amr ben Al-As believed in and said with and this is what was narrated after Ai'sha. Also this was told and believed by Abu Jaafar Al-Baker and Ahmad in one of the narrations. They told the Honorable Hadith about amulets that carry within it polytheism.

Another group of people said that it is not allowable; Ibn Masoud believed in that and said with it. This is what Houtheifa, Oukba ben Amer and Ibn Oukeim said as well as a group of followers; among them are Ibn Masoud and Ahmad in one of the narrations chosen by many of his Companions and which was authoritatively decided by those who came after and they used this Honorable Hadith and its interpretation as a proof.

I said: That is which is right due to three facets that appear to the one who contemplates: The first, forbidden is generalized and there are no specification for that which is general; the second abstructing rationalizing this use because it leads to wearing that which is not used for that purpose; the third is that verily if it was worn then the one wearing it must abuse it by carrying it when he wants a need fulfilled or when he wants to escape danger, or something similar.

Now contemplate these Honorable Hadiths and what those who come before believed in, then we can realize how Islam is alienated and estranged these days, especially if you know about the serious events that took place after centuries of exaltedness and greatness. Serious events such as glorifying tombs and building Mosques on them and approaching them devoutedly and heartily, and invoking them, fearing and asking them to fulfil needs and many other aspects of worship that are only Allah's (the Exalted) right. They resort to those tombstones regardless of Allah (the Exalted) as Allah (the Exalted) has said in that connection: **«Nor call on any other than Allah; such will neither profit nor hurt thee: If thou dost, behold! Thou shalt certainly be of those who do wrong. If Allah do touch thee with hurt». If Allah do touch: There is no one who can remove it but Him: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most**

And after Abdullah ben Oukaim, «He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him.] This was narrated by Ahmad and At-Tirmithi.

And Ahmad narrated after Raweifi' that, «The Holy Messenger (May Allah's blessings and peace be upon him) told me, 'O Roweifi' perhaps you are going to live a long life, then tell people that verily every one who locks his beard or wears a bow thread or resorts for help through the droppings of a riding animal or bone, then Muhammad (May Allah's blessings and peace be upon him) clears himself from him».

Merciful.» (10: 106-107). There are many other Holy Verses in the Holy Koran which have similar meanings.

His saying: (At-Tula) the writer said: (It is something made by them and they claim that it makes a woman more beloved to her husband and a man more beloved to his wife). Ibn Masoud the narrator of this Honorable Hadith gave the same interpretation as was mentioned in the Saheeh of Ibn Hibban and Al-Hakem.

97 - «They said: «O Abu Abdur-Rahman we know about amulets and charms, now what is At-Tula?» He answered: «Something we make for women so that their husbands love them?».

Al-Hafeth said, «At-Tula» is something that a woman used to make her husband love her; it is a sort of magic. Allah (the Exalted) knows best.

It is polytheism to practise something in order to remove affliction or change it and bring forth benefaction from other than Allah (the Exalted).

The writher said: (After Abdullah ben Oukaim).

98 - «He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him]. This was narrated by Ahmad and At-Tirmithi) and it was narrated by Abu Dawud and Al-Hakem as well. And Abdullah ben Oukaim is Mousghar and his nickname was Abu Maabad Al-Jihni Al-Koufi. Al-Bukhary said: He caught up with the time of the Holy Prophet (May Allah's blessings and peace be upon him) and it is not known that he narrated truthful Honorable Hadith. The same opinion is adopted by Abu Hatem. Al-Khatib said: He lived in Al-Kufa and visited Al-Mada'in while Houtheifa was still alive. He was trustworthy and it was mentioned by Ibn Saad after many others that he died while Al-Hajjaj was ruling.

His saying: (He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him]). This could be done by the mind

as well as by actual deeds or by both. «Assigned to him it [on the Day of Judgment to help him] that Allah (the Exalted) would assign him to that object he thought of or wore; thus he who becomes attached to Allah (the Exalted) and asked Him (the Exalted) to fulfil his needs and resorted to Him (the Exalted) and depended on Him. Allah (the Exalted) woud suffice him and bring near him that which is far from him and would facilitate for him that which is difficult; however, he who becomes attached to other than Allah (the Exalted) or resorts to his own opinion, mind, medicine and amulets or the like, Allah (the Exalted) would assign him to all that and would turn him down and that is very well known in written texts and through experience. In that connection Allah (the Exalted) had said, **«And if any one puts his trust in Allah, sufficient is (Allah) for him.»** (65: 3).

Imam Ahmad said: We were told by Hisham ben Al-Kassem that Abu Said heard from Ata' Al-Khurasani, «I met Wahab ben Manbah while he was circumambulating around the Old House [Al-Ka'ba]. I said: Tell me a Holy Hadith that I memorize after you in my present position and tell it in brief. He said, «Yes, Allah (the Exalted) revealed to Dawud and said, O Dawud; behold! By My Glory and Power when one of My servants resorts to Me regardless of My creatures, I know that from his intentions; if the seven Heavens and those living in them and the seven earths and those living in them planned to harm him or decieve him, I would find him a way out. Behold! By My Glory and power when any of My servants clings to a creature inferior to Me, I know that from his intentions; I would deprive him of My help and melt the earth under his feet; moreover, I wouldnot care in which valley he dies».

The writer said: (And Imam Ahmad, narrated after Raweifi' that.

99 - The Holy Messenger (May Allah's blessings and peace be upon him) said, «O Roweifi', perhaps you are going to live a long life, then tell people that verily who locks his beard or wears a bowthread or resorts for help through the droppings of riding animals or bone, then Muhammad (May Allah's blessings and peace be upon him) is exempted from him.»).

This Honorable Hadith was narrated by Imam Ahmad after Yahya ben Ishaq and Al-Hassan ben Moussa Al-Ashyab and both narrated it after Ibn Louhaya'. It includes a story told in brief by the writer. The following is Hassan's version of the story: ben Thabet said: «During the times of the Holy Messenger (May Allah's blessings and peace be upon him) one of us used to take his brother's Camel on condition he gives him half of what he earned by using this camel and he used to take the other half; even we

would go as far as one of us taking the feathers and blades while the other would take an arrow. Then Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me.... till the end of the Honorable Hadith». Then it was narrated by Ahmad related to Shayban Al-Katabani... till the end of the Honorable Hadith. Ibn Louhaya' had an opinion about it.

His saying: (So tell people) this is an evidence that people must be told and that this was not special for Roweifi'; rather, every one who has knowledge that others do not have and is needed by people, this person has an obligation to tell them about it. Thus if he and other people share common knowledge, then informing people [Tabligh] is a collective duty. This was narrated by Abu Zara' in Abu Dawud's «Sharh As-Sunan».

His saying: (Perhaps you are going to live a long life) this includes one of the signs of prophecy, since Roweifi' lived in fact a long life till the year 56 A.H when he died in Barqa which was a province of Egypt and while he was still its prince. He was one of the Ansar. Also some authorities say that he died in the year 53 A.H.

His saying: (He who locks his beard).

Al-Khatabi said: As he (May Allah's blessings and peace be upon him) had forbidden people to lock their beard; this can be explained in two ways. One of them is what they did at war time, they used to tie their beards, and that is the way of some non-Arabs who used to interwine and tie it. Abu As-Saadat said that they used to do so because of their haughtiness and conceit. The second says that it is treating the hair in a certain way till it becomes knotted and curly, and this used to be done by those who identified with females, and Abu Zara' Ibn Al-Iraqi said: Then he (May Allah's blessings and peace be upon him) attacked those who knotted their beard while in prayer as was mentioned by the narration of Muhammad ben Al-Rabi' who said, «Verily he who knots his beard during the prayer.»

His saying: (Or wore a bow thread) that is put around his neck or his riding animal's neck as a pendant. And in Muhammad ben Al-Rabi's narration, «or wore a bowthread meaning an amulet.»

If that is the case of the person who wears a bowthread, what about the person who clings to the dead and asks them to fulfil his needs and dispel his worries, a matter which is forbidden and even strictly prohibited by the perfect Holy Verses?

His saying: (or resorts for help through the droppings of riding animals or bones, then Muhammad (May Allah's blessings and peace be upon him)

Sai'd ben Joubeir said, «He who removes an amulet from the body of a human being, is like setting a slave free» This was narrated by Waki'.

And he narrated also after Ibrahim, «They used to hate all sorts of amulets, that which was taken from the Holy Koran and that which was not».

Verily verbal incantation by using righteous terms [From the Holy Koran and the Honorable Hadith] is not polytheism.

If the amulet were from the Holy Koran then the religious authorities conflicted as to whether it is considered polytheism.

Verily if the amulet were from the Holy Koran then the religious authorities conflicted as to whether it is considered polytheism or not.

Putting bow threads on riding animals against evil eye is polytheism.

Seriously warning those who wear a bow thread.

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clears himself from him). An-Nawawi said, that is to say he (May Allah's blessings and peace be upon him) is exempted of that deed. This contradicts that which appears to be the real meaning. And An-Nawawi frequently interprets the Honorable Hadiths by diverting from their appearing meaning. May Allah (the Exalted) forgive him for that.

In Muslim's Saheeh it was mentioned after Ibn Masoud (May Allah be pleased with him),

100 - «Do not ask for help through the droppings of animals nor through bones because they are the food of your brothers, the Jinns.» Thus accordingly, resorting to them for help is not penalized as was mentioned in Ahmad's creed and because of what was narrated by Ibn Khuzeimah and Al-Darkutni after Abu Huraira.

101 - «Verily, the Holy Prophet (May Allah's blessings and peace be upon him) had forbidden the people from asking help through the droppings or bones of animals and said, «They are never clean.»

His saying: (Sai'd ben Joubeir said, «He who removes an amulet from the body of a human being, is like setting a slave free.» This was narrated by Waki'). The savants believed that this [amulet wearing] should be subject to removing because such thing is not said as a subjective opinion; rather, through another person because Saïd was a follower. This Honorable Hadith encompasses the value of removing amulets because they constitute polytheism.

Waki' is ben Aj-Jarrah ben Waki' Al-Koufi. He was a reliable and

The value of the reward for who removes an amulet from the body of a human being.

What Ibrahim said does not contradict what was mentioned before because he aimed at Abdullah's companions.

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trustworthy Imam. He wrote many books one is Al-Jami' and others. Imam Ahmad narrated after him and after others of his rank. He died in the year 197 A.H.

His saying: (And he narrated also after Ibrahim: «They used to hate all sorts of amulets, those which were taken from the Holy Koran and those which were not). Ibrahim is Imam Ibrahim ben Yazid Al-Nakhai' Al-Koufi; his nickname was Abu Omran and he was a reliable and trustworthy savant. Al-Muzni said: «He visited Ai'sha and it was never confirmed that he heard an Honorable Hadith from her [after the Holy Prophet (May Allah's blessings and peace be upon him)]. He died in the year 96 A.H. and he was about fifty years of age when he died.

His saying: (They used to hate amulets) till the end of the Honorable Hadith. By «they» he means the Companions of Abdullah ben Masoud such as Ilkama, Al-Aswad, Wael, Al-Harith ben Suweid, Oubeida As-Salamani, Masrouq and Al-Rabi' ben Khutheim, Suweid ben Ghiflah and many others; those are the leaders of the followers and this version is used by Ibrahim in narrating what they said as was shown by Al-Hafeth Al-Iraqi and others.

Chapter

(He who asks the Blessing of a Tree or a stone or something similar).

Allah (the Exalted) said, «**Have ye seen Lat and 'Uzza, and another, the third (goddess), Manat?**» (53: 19).

Chapter

His saying: (Chapter: He who asks the blessing of a tree or a stone or its like) such as a spot of land or a tomb or something similar, then this person is a polytheist.

His saying: (Allah (the Exalted) has said, «**Have you seen Lat and 'Uzza, and another, the third (goddess), Manat?**» (53-19)) (The Holy Verses) Lat was Thuqaif's, 'Uzza was Quraish's and Bani Kinana's and Manat was Bani Hilal's. Ibn Hisham said that it was Huthail's and Khuza'a's.

As for (Lat), Al-A'mash said: Lat is a name derived from the Arabic term Ilah [God] while the 'Uzza was derived from the Arabic term Al-Aziz [The powerful]. Ibn Jarir said that they derived its name from Allah's name so they said Lat is the female counterpart of Allah (the Exalted). He said, that the same logic goes for 'Uzza and Al-Aziz.

Ibn Kathir said: «Lat was a white rock on which a house in Tai'f that had curtains and gate keeper's house and around which there was a sacred yard to the people of Tai'f was engraved; the people of Tai'f descended from Thuqaif and those who follow this tribe used to be proud of it against those who showed enmity towards them after Quraish. Ibn Hisham said that then Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Al-Moughira ben Shou'bah who destroyed it and then burnt it.

Concerning the second, Ibn Abbas said, «There was a man who made Suweik [A special kind of food] for the pilgrims; when he died they became dedicated to his tomb.» This was mentioned by Al-Bukhary. Ibn Abbas said, «He used to sell Suweik and ghee at a rock where he melted it; when he died, Thoukaif worshipped that rock in glorification of that person.» And after Mujahed and others that he said, «When he died, they worshipped him.» This was narrated by Sai'd ben Mansour. The same was re-

ported by Ibn Abi Hatem after Ibn Abbas that «They worshipped him» and similarly said a group of savants.

I said: There is no contradiction between the two stories. Verily they worshipped the rock and the tomb glorifying them and eulogizing them.

For such an aim tombstones and domes were built on graves and tombs and they were taken as pagans. This shows that the Pre-Islamic people used to worship righteous people as well as idols.

As for the «'Uzza», Ibn Jarir said that it was a tree on which there was construction and curtains [a palm tree!] between Mecca and At-Taif that was eulogized and glorified by Quraish. As was said by Abu Sufyan on the day of the battle of Uhud, «We have the 'Uzza and you do not have an 'Uzza.» So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

102 - «Say, «Allah (the Exalted) is our Guardian-Lord and you do not have a guardian-lord.» Also An-Nisai' and Ibn Mardaweih narrated after Abi At-Toufail that.

103 - «When Allah's Holy Messenger (May Allah's blessings and peace be upon him) conquered Mecca, he (May Allah's blessings and peace be upon him) sent Khaled ben Al-Walid to Naklah [The palm tree mentioned above]- where the 'Uzza was, and it was connected to three trees. Thereupon he cut them all and destroyed the construction [the house] that was built on it then he returned to the Holy Prophet (May Allah's blessings and peace be upon him) and said: «Go back since you have done nothing.» Thereupon Khaled returned, when the priests and guardians saw him, they started climbing the mountain while saying, «O! 'Uzza, O! 'Uzza». Thereupon Khaled approached her to find out that she was naked, with her hair neglected and spread. She was removing dirt from the earth and putting it on her head, he stabbed her with his sword and killed her. Then he returned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and told him (May Allah's blessings and peace be upon him) what happened, He (May Allah's blessings and peace be upon him) said: «That was the 'Uzza». I said, «All this and that which is more serious takes place those days at the graves and tombstones of the dead.

As for «Manat», it was in Mushallal at Kudaid between Mecca and Medina; it was eulogized and glorified by Khuza'h, Al-Aws and Al-Khazraj and they used to invoke it at the pilgrimage. Its name was derived from Allah's (the Exalted) name Al-Mannan and it was said it was called as such

It was narrated after Oubay Waked Al-Laythi who said, «We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight the battle of Hounein and we were new to Islam; we were unbelievers a very short time ago. Polytheists used to have a nabk plant to which they adhered and on which they hanged their weapons; it used to be called «That Anwat». We passed by a nabk plant so we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him) assign to us «That Anwat» [a similar tree for a similar function] as they have...

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because of the blood that flows when pilgrims immolate with animals, to get of its blessing.

Al-Bukhary (May Allah's Mercy be upon him) said in the Honorable Hadith from A'isha (May Allah be pleased with her), «It is an idol between Mecca and Medina». Ibn Hisham said: «Thereupon Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Ali [Ben Abi Taleb] to destroy it and he did it in the year of Fateh [The year in which Mecca was conquered]. Thus the Holy Verse means, as was said by Al-Kurtobi, «It includes deletion believed to be: «Have you seen these gods; have they caused benefaction or harm so that it may become Allah's partners?».

His saying: **(What! For you the male sex, and for Him, the female?)** (53: 21) Ibn Kathir said: «You assume that He (the Exalted) has a child, and you assume that this child is a female and you choose for yourselves the males?» He (the Exalted) said: **«Behold! Such would be indeed a division most unfair!»** (53: 22) That is to say this division is mere oppression and is untrue. So how do you perform this division with your Lord, a division if it were between two creatures who would be considered mere oppression, then you desdain from females and devote yourselves to Allah (the Exalted). His saying, **«These are nothing but names which ye have devised, Ye and your fathers.»** (53: 23) That is to say, you spontaneously chose those names, **«For which Allah has sent down no authority (whatever).»** (53: 23) that is to say a proof, **«They follow nothing but conjecture»** (53: 23) that is they do not possess any authority or proof but their own good trust in their forefathers who followed this untrue and wrong path before them, **«And what their own souls desire!»** (53: 23) saying, **«Even though there has already come to them Guidance from their Lord!»** (53: 23) Ibn Kathir said: Allah (the Exalted) sent messengers to them and supported them with enlightening truth and conclusive evidence, but on top of that they did not follow what those messengers

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brought them nor did they abide by it.

The correspondence of the Holy Verses to the explanation is that verily the worshippers of those pagans used to think that they could bless them by exalting and, invoking them, resorting to them for help and depending on them in order to get what they desire from them or hope from them such as their blessings and their intercession; thus, going to get the blessings of those righteous men is going to Lat; going to get the blessing of trees is like going to 'Uzza and Manat and this behavior is similar to the behavior of those polytheists when they worshipped those Pagans; thus he who did something similar and believed in a tomb, a stone or a tree, then he would be doing something compatible to what the pagans had done as well as to their polytheism; however, what present day polytheists perform is more serious than that performed by those who came before. May Allah (the Exalted) help us.

His saying: (It was narrated after Oubay Waked Al-Laythi that he said, «We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight during the battle of Hounain and we were new to Islam; we were unbelievers a very short time ago. Polytheists used to have a noble plant to which they adhered and on which they adhered and on which they hanged their weapons; it used to be called 'That Anwat'. We passed by a noble plant so we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him) assign to us «That Anwat» [A similar tree for a similar function] as they have, so Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

104 - For whatever is great, Allah (the Exalted) is Greater, those are traditions [That you blindly follow] by Allah (the Exalted), the One who possesses my soul, it is as the sons of Israel said to Moses, **«'O Moses! Fashion for us a God like unto the gods they have? He said, 'Surely ye are a people without knowledge!» (7: 138) You would follow the tradition of those who came before you». This was narrated by At-Tirmithi.**

Abu Waked's name is Al-Hareth ben Awf, and in this chapter it is narrated after him by Abu Sa'd, and Abu Huraira; this was mentioned by At-Tirmithi and narrated as well by Ahmad Abu U'la, Ibn Abi Shaiba, An-Nisai' Ibn Jarir, Ibn Al-Munthir, Ibn Abi Hatem and At-Tabarani.

His saying: (After Abi Waked) whose name was discussed above by At-Tirmithi; he is a reknown Companion of the Holy Messenger(May Allah's blessings and peace be upon him); He died in the year 68 A.H at the age of 85 years.

... 'That Anwat'. So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, 'For whatever is great Allah (the Exalted) is Greater, those are traditions [that you blindly follow] by Allah (the Exalted), the One who possesses my soul, it is as the sons of Israel said to Moses, **«O Moses! Fashion for us a God like unto the gods they have,' He said, 'Surely ye are a people...**

His saying: (We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight the battle of Hounain) it was narrated by Amr ben Awf and mentioned as well by Ibn Abi Hatem and Ibn Mardaweih and At-Tabarani that he said, «We and Allah's Holy Messenger (May Allah's blessings and peace be upon him) invaded on the day of Fath and we were more than thousand people till we reached a place between Hounain and At-Ta'if..» till the end of the Honorable Hadith.

His saying: (We were new to Islam; we were unbelievers a very short time ago then) not long ago we were unbelievers; this shows that those among them who embraced Islam before them such as the Companoins, are not ignorant of that and that verily the one who recently shifted from delusions to which his heart became used to, usually had in his heart traces of that habit [of polytheism]. This was mentioned by the writer (May Allah's Mercy be upon him).

His saying: (The polytheists used to have a nabk plant to which they used to adhere). Adhering here means staying at the thing or at the place, for example, Al-Khalil (May Allah's peace be upon him) said [As was mentioned in the Holy Koran], **«What are these images, to which ye are (so assiduously) devoted?»** (21: 52). The polytheists used to stay at that nabk plant in order to get its blessing and in order to eulogize it. In Amr's Honorable Hadith it was mentioned that, «Weapons used to be hanged on it, that is why it used to be called 'That Anwat' and it used to be worshipped regardless of Allah (the Exalted)».

His saying: (They used to hang their weapons on it) that is to say they hanged their weapons on it, in order to get its blessing.

I said: This shows that worshipping it, used to be by eulogizing it, staying at it and getting its blessing; through these three ways trees and other objects used to be worshipped.

His saying: (So we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him), assign for us 'That Anwat') Abu As-Saadat said: They asked him (May Allah's blessings and peace be upon him) to as-

sign for them a similar tree for a similar function so he prohibited them from that. They thought that Allah (the Exalted) would love and appreciate such a thing and meant to approach His favour; otherwise, they would never ever mean to contradict the Holy Prophet (May Allah's blessings and peace be upon him).

His saying: (So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, for whatever is great, Allah (the Exalted) is Greater) in another version of the Honorable Hadith (Praise Allah and that which is meant here is eulogizing Allah and exalting Him (the Exalted) from this polytheism regardless of its type that is exalting Him (the Exalted) by not asking from other than Him matters that are only asked from Him; the Holy Prophet (May Allah's blessings and peace be upon him) used to say «For whatever is great Allah is Greater» [Allah Akbar] or «Praise Allah» when he used to show astonishment or surprise that is in order to eulogize Allah and exalt Him if he (May Allah's blessings and peace be upon him) heard somebody saying something improper and wrong about Allah (the Exalted) and His Lordship or Divinity.

His saying: (Verily these are traditions) that is to say habits and means.

His saying: (By Allah (the Exalted) the One who possesses my soul, it is as the sons of Israel said to Moses: 'O Moses! Fashion for us a God like unto the gods they have.») He (May Allah's blessings and peace be upon him) compared what they said with what Bani Israel said and, that is to say both had something in common which is to worship regardless of Allah (the Exalted), eventhough the terms differ, the meaning is the same; changing the name does not change the truth.

This Honorable Hadith shows fear of polytheism and that verily Man may like to perform something thinking that it would please Allah (the Exalted): Yet it turns out to be something that takes him far away from Allah's Mercy and brings him nearer to Allah's Wrath. No body knows this truth but he who knows what is happening these days and how many savants and servants are behaving towards the graves and tombs, how they are exaggerating in their behavior and spending much of their time worshipping it, thinking that verily they are doing something significant, while what they are doing is unforgiveable sin.

Al-Hafeth Abu Muhammad Abdur-Rahman ben Ismail Ash-Shafi' known as Ibn Abi Shama, said in the book of «Al-Bida' and Al-Hawadeth». «In this section also we mention the affliction that has prevailed, the afflic-

... without knowledge». (7: 138) you would follow the traditions of those who came before.» This was narrated by At-Tirmithi.

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tion resulting from the Shaitan's deceiving of common people and making them personification of walls and pillars and assigning special places in every country where a teller tells them that he has dreamed about some famous righteous and virtuous man in them. So they do this and preserve those places while losing and missing what Allah (the Exalted) required and what the Holy Messenger (May Allah's blessings and peace be upon him) told [Sunna], and they think that by performing such practices they approach Allah's favour, then they go beyond that till those places occupy in their hearts a significant place, and they eulogize them and hope that their patients become cured and their desires fulfilled by vowing to them, while they are made of springs of water, trees, walls or stones. In the city of Damascus there are many such places like «Oweint Al-Humma» outside «Bab Touma», «Al-Amoud Al-Mukhallak» inside «Bab As-Saghir» and «Al-Shejara Al-Malou'nah» outside «Bab An-Nasr» which Allah (the Exalted) facilitated its cutting and extraction, O how similar are those to «That Anwat» that was mentioned in the Honorable Hadith.

Ibn Al-Qayyim (May Allah's Mercy be upon him) mentioned something similar to what Abu Shama mentioned. Then he added, «O how quick are the people of polytheism in worshipping images regardless of Allah (the Exalted) no matter what those images were or what they say; Verily this stone and that tree and that spring accept vows; that is to say they can be worshipped regardless of Allah (the Exalted) ; verily vowing is a kind of worship whereby the one who vows approaches the favour the one vowed for. This matter will be discussed when we mention the Holy Messenger (May Allah's blessings and peace be upon him) saying, «O Allah do not let my tomb become a worshipped Pagan.»

This Honorable Hadith includes many benefits: Verily what is done by those who believe in trees, tombstones as well as in getting their blessing and staying at them, and sacrificing animals for them is by itself polytheism; it is joining in partners, worshipping Allah (the Exalted). Don't be misled by saying those who perform such practices are commoners, and never think that polytheism is far from this nation; if some of the Companions thought that such practices were good and appreciated and asked the Holy Prophet (May Allah's blessings and peace be upon him) to help them do it till he (May Allah's blessings and peace be upon him) showed them that what they said was similar to what Bani Israel said, **«O Moses! Fashion for us a God like unto the gods they have»**. (7: 138) So how it does not appear for those

who are much less virtuous and much less educated than they were in addition to the predominance of Ignorance and the chronological distance from the days of the Prophecy [of Muhammad !]. Rather, they could not perceive the serious consequences of polytheism both in divinity and in Lordship, so they practised it more frequently and adhered to it more closely.

This Honorable Hadith also shows: Verily lessons should be learned from meanings rather than from names, that is why the Holy Prophet (May Allah's blessings and peace be upon him) considered their request similar to that request of Bani Israel and he did not give importance to the fact that they called it «Al-Anwat». Thus a polytheist is a polytheist no matter what he called what he worshipped along with Allah (the Exalted) . This is similar to that who calls invoking the dead, sacrificing animals for them, and vowing for them eulogizing and loving them; verily that is polytheism no matter what it is called and there are many examples similar to this.

His saying: (You would follow the traditions of those who came before) that is to say you would follow their habits and their ways and methods. This is a truthful information and the reality of this nation witnesses upon that.

It also includes one of the signs of prophecy since that which was told by the Holy Prophet (May Allah's blessings and peace be upon him) took place.

In the Honorable Hadith: Prohibiting people from identifying with the Pre-Islamic people and the people of the book [Jews and Christians] in what they practised but that which was allowed by the religion of Muhammad (May Allah's blessings and peace be upon him).

The writer (May Allah's Mercy be upon him) said: (This Honorable Hadith also warns about the issues of the grave, verily: Who is your Lord? The answer is obvious. Verily; who is your prophet? We conclude through his telling about that which is unseen. Verily: What is your religion? From their saying, «Fashion for us a god... etc... Verily it includes that polytheism is going inevitably to take place in this nation contrary to those who claimed otherwise; it also includes that anger plays a role in education and that verily what Allah (the Exalted) used to dispraise the Jews, and the Christians was told to protect us from them). This was narrated by the writer (May Allah's Mercy be upon him).

As for that claimed by some people who came after, that it is allowable to ask for the blessing of those virtuous and righteous men, it is not allowable from different points of view:

This Honorable Hadith discusses many issues:

The first: Interpreting the Holy Sura of Najm.

The second: Learning about the nature of their request. [They did not ask him (May Allah's blessings and peace be upon him) to assign to them another God to worship regardless of Allah (the Exalted)].

The third: They did not perform that.

The fourth: They only meant to curry Allah's favour by doing that, thinking wrongfully that Allah (the Exalted) would appreciate it.

The fifth: If they were ignorant about that then others had greater reason to be ignorant about it.

The sixth: Verily they will be granted benefaction and promised mercy that nobody else enjoyed.

The seventh: Verily the Holy Prophet (May Allah's blessings and peace be upon him) did not excuse them; rather, he responded by saying, «For whatever is great Allah is Greater [Allah Akbar]. These are traditions and you follow the traditions of those who came before.» So he reprimanded them roughly by these three.

The eighth: The major issue which is aimed at here: That he (May Allah's blessings and peace be upon him) verily told them that their request is similar to that of Bani Israel when they told Mousa (Fashion for us a god).

The ninth: This was verily denied as being included in the meaning of «There is no God but Allah»).

The tenth: Verily he (May Allah's blessings and peace be upon him) swore about the formal advisory opinion and he (May Allah's blessings and peace be upon him) never swears unless it were for the best interest of Islam.

One of these points of view: Verily these who came before such as the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) neither during his (May Allah's blessings and peace be upon him) life nor after his death. If such practises were righteous and lead to benefaction they would have practised them before us, and the best and most preferred among the Companions of the Holy Prophet (May Allah's blessings and

The eleventh: Verily polytheism is divided into major and minor polytheism.

The twelfth: His saying, «And we embraced Islam a very short time ago; we were unbelievers a very short time ago», means that others are not unaware of this.

The thirteenth: His saying: «Allah Akbar» when expressing surprise and astonishment, contrary to those who hate that.

The fourteenth: Rejecting rationalizations and excuses.

The fifteenth: Forbidding people from identifying with Pre-Islamic people.

The sixteenth: Becoming angry when teaching.

The seventeenth: The general rule for his (May Allah's blessings and peace be upon him) saying, «These are traditions».

The eighteenth: Verily that is one of the signs of prophecy because all that he (May Allah's blessings and peace be upon him) told and predicted took place later on.

The nineteenth: Verily what Allah (the Exalted) used to dispraise the Jews and the Christians in the Holy Koran goes also for us [if we perform in a similar manner].

The twentieth: They thought that worshipping is built on commands thus the issue of the grave was warned against, verily, «Who is your Lord?» That is obvious. Verily who is your prophet? Through his telling about that which is unseen. Verily «What is your religion?» This is deduced from their saying «Fashion for us» the end of the Holy Verse.

The twenty-first: Verily the traditions of the people of the book [The Jews and the Christians] are as dispraised as the traditions of the polytheists.

The twenty-second: Verily, the one who has shifted from delusion that he got used to, must have in his heart traces of those past habits; they

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peace be upon him) are Abu Bakr, Omar, Othman and Ali (May Allah be pleased with them). Also, Allah's Holy Messenger (May Allah's blessings and peace be upon him) witnessed that they as well as others will be ad-

said, «We were new to Islam; we were polytheists a very short time ago».

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mitted into the Garden. Such practices were not performed by any of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) nor by any one of the followers.

Also another point among these points is: Verily prohibiting this blocks the way before the various excuses and rationalizations for practicing polystheism. This is obvious.

Chapter

He who slays [Sacrifices Animals] for the sake of other than Allah (the Exalted).

Allah (the Exalted) has said, «**Say, 'Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: no partner hath He: this am I commanded, and I am the first of those who bow to His Will.**» (6: 162-163).

Chapter

His saying: (Chapter concerning he who slays [Sacrifices animals] for the sake of other than Allah (the Exalted)) that is considered a warning and an act of polytheism.

His saying: (Allah (the Exalted) has said, «**Say, 'Truly, my prayer, and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: no partner hath He.» till the end of the Holy Verse** (6-162-163).

Ibn Kathir said: Allah (the Exalted) commands him to tell the polytheists who worship other than Allah (the Exalted) and sacrifice animals for other than Allah (the Exalted), that he has been sincere to Allah (the Exalted) in as far as his prayer and his sacrifice are concerned, because polytheists worship idols or images and slay animals at them as sacrifices. Thus Allah (the Exalted) commanded that they must be contradicted and opposed and that people must deviate from those practices and rush upon sincerity to Allah (the Exalted) through intention and determination. Mujahid said: Sacrifice is slaying at Hajj and Umra. Ath-Thawri said after As-Sadi after Sai'd ben Jubair: My sacrifice is what I slay. The same thing was said by Ad-Dahhak. Others said (My life, and my death) that is to say what I perform in my life time and the beliefs and righteous deeds that I accomplished before I die. (All for Allah, the Cherisher of the worlds) purely for Him (the Exalted) (no partner hath He) sincerity and faithfulness (this, am I com-

Allah (the Exalted) has said, **«Therefore to thy Lord turn in Prayer and Sacrifice»**. (108: 23).

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manded, and I am the first of those to bow to His Will.) That is to say the first among this nation because every prophet becomes a Moslem before other people.

Ibn Kathir said: It is as he said, all the prophets who came before him called people to become Moslems, that is to say to worship Allah (the Exalted) Alone without joining in a partner. In that connection He (the Exalted) has said, **«Not an apostle did we send before thee without this inspiration sent by us to him: That therefore worship and serve Me.»** (21: 25) and he mentioned other Holy Verses that have the same meaning.

The compatibility of the Holy Verse and its interpretation is as follows: Verily Allah (the Exalted) asked His (the Exalted) servants to worship Him by sacrifice, as He (the Exalted) commanded them to worship Him through prayer and other types of worship; verily Allah (the Exalted) commanded them to be faithful in all types of worship dedicated to Him (the Exalted) regardless of all others. So if they approach other than Allah (the Exalted) through sacrificing animals or any other type of worship, then they will have joined in a partner in His worship, that is obvious in what He (the Exalted) said, (No partner hath He) this is rejecting the idea that Allah (the Exalted) shares all this worshipping practices with another, and that, praising Allah (the Exalted) is obvious.

His saying: **(Therefore to thy Lord turn in prayer and Sacrifice) (108: 2)**. Sheikh Al-Islam (May Allah's Mercy be upon him) said: Allah (the Exalted) has commanded him to practise both types of worship namely, prayer and sacrifice which indicate humbleness, poverty, living up to what Allah (the Exalted) has commanded, strength of certainty and the tranquillity of the heart and surrendering to Allah (the Exalted); That is in contradistinction with the people who are haughty and disinclined, the rich who think that they do not need Allah (the Exalted) or those who do not need to pray for their Lord and those who do not sacrifice out of fear of poverty, that is why both were combined in the Holy Verse, **«Say, 'Truly my prayers and my service of sacrifice... till the end of the Holy verse.»** (6: 162). And Sacrifice is slaying animals for the sake of Allah (the Exalted). They are types of worship practised to approach Allah (the Exalted) because practising them is thanking Allah (the Exalted) for giving him Al-Kawthar [A river in the Garden and the most exalted among bodily types of worship is prayer; the most

It was narrated after Ali (May Allah be pleased with him) who said, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me four terms: Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted) Allah curses the one who curses his parents; Allah (the Exalted) curses the one who...

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exalted among the financial types of worship is slaying. What the servant gains from prayer cannot be gained from other than it, as is known by those who possess lively hearts; what the servant gains from slaying when accompanied by truthfulness and faithfulness, certainty and belief, is very much wonderful and astonishing and the Holy Prophet (May Allah's blessings and peace be upon him) used to pray a lot and to slaughter a lot.

I said: And the prayer includes many types of worship such as invoking Allah (the Exalted). Saying «Allah Akbar» [Al-Takbir], Praising Allah (the Exalted), rehearsing the Holy Koran, letting others hear [reciting], standing and bowing down, prostration and sitting straight, facing Allah (the Exalted) and approaching Him (the Exalted) through the heart and other acts that are allowable in prayer. All the above mentioned acts are types of worship that may not be performed to other than Allah (the Exalted) ; the same thing goes for sacrifice that includes many matters related to worship as was mentioned above by Sheikh Al-Islam (May Allah's Mercy be upon him).

His saying: (It was narrated by Ali ben Abi Taleb (May Allah be pleased with him) that he said, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me four terms,

105 - «Allah (the Exalted) curses the one who sacrifices for other than Allah (the Exalted); Allah (the Exalted) curses the one who curses his parents; Allah (the Exalted) curses the one who shelters the maker of troubles [or crimes]; Allah (the Exalted) curses he who changes a landmark [that guides people] on land.» This was narrated by Moslem in many versions. There is a story about it.

It was also narrated by Imam Ahmad after Abi Toufail, he said, «We told Ali: Tell us something that Allah's Holy Messenger (May Allah's blessings and peace be upon him) privately told you. He said: «He never told me something without telling it to all the people; however, I heard him (May Allah's blessings and peace be upon him) saying: Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted); Allah (the Exalted) curses the one who shelters a trouble maker [or a criminal]; Allah (the Exalted) curses the one who curses his parents; Allah (the Exalted)

... shelters a trouble maker [or a criminal]; Allah (the Exalted) curses the one who changes the landmarks [that guides people] on land.» This was narrated by Moslem.

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curses the one who changes the borders of land, meaning land marks».

Ali ben Abi Taleb is the Imam, the prince of all believers [Amir al-Mu'minin] Abu Al-Hasan Al-Hashimi, the Holy Prophet's (May Allah's blessings and peace be upon him) cousin and the husband of his daughter Fatima; he was among the very first to embrace Islam and among those who fought the battle of Badr and those who participated in «Al-Radwan» pledge of allegiance and one of the ten whom the Holy Messenger (May Allah's blessings and peace be upon him) witnessed that they will be admitted into the Garden; he is the fourth of the Orthodox Caliphs; he is very famous for his (May Allah be pleased with him) virtuous deeds. He was killed by Abu Muljim Al-Khariji in the Holy month of Ramadan in the year 40 A.H.

His saying: (Allah (the Exalted) curses). Cursing here means putting such a person far from or depriving him from Mercy. It was said that a cursed person is the one who is afflicted by a curse or somebody whom Allah (the Exalted) was invoked against him. Abu As-Sadat said: Cursing originates from expulsion and removing away far from Allah (the Exalted) as well as from other people and other creatures.

Sheikh Al-Islam (May Allah's Mercy be upon him) said what means: Verily Allah (the Exalted) curses whoever deserves to be cursed by verbalizing as He (the Exalted) blesses the one who deserves to be blessed from among His servants.

In that connection Allah (the Exalted) has said, **«He who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers. Their situation on the Day they meet Him will be 'Peace!'»** (33: 43) and He (the Exalted) has said: **«Verily Allah has cursed the unbelievers and prepared for them a blazing Fire»**. (33: 64) and He (the Exalted) has said: **«They shall have a curse on them: Wherever they are found, they shall be seized and slain (without mercy).»** (33: 61). And the Holy Koran is His words revealed to Gibrail (May Allah's Peace be upon Him) who in turn revealed it to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and Gibrail (May Allah's Peace be upon Him) heard it from Him (the Exalted) as it would be mentioned in prayer if Allah (the Exalted) wishes so. Thus the prayer is

praising Allah (the Exalted) as was mentioned above. Thus Allah (the Exalted) is the One who praises and the One who rewards as was shown in the Holy Koran and the Honorable Hadith [As-Sunna]. Imam Ahmad (May Allah's Mercy be upon him) said, «Allah (the Exalted) is still talking if He wishes so».

His saying: (Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted) Sheikh Al-Islam (May Allah's Mercy be upon him) quoted from the Holy Koran, **«And that on which any other name hath been invoked besides that of Allah.»** (2: 173). The apparent meaning: Verily what was slain for the sake of other than Allah (the Exalted), such as saying: this sacrifice is for the sake of so and so, and if that was meant then whether the slayer verbalizes it or not it is the same. Prohibiting this means other types are also prohibited; thus if you slay for the purpose of eating and say «In the name of Christ». Or something similar, then it is forbidden to eat from that meat. While that which is slain while approaching Allah (the Exalted) is more pure than that which is slain for meat and said before slaying it: «In the name of Allah». Thus all that is slain after the name of Christ is prohibited, since worship of other than Allah (the Exalted) by approaching that other makes that meat prohibited even though the slayer says, «In the name of Allah», as may be done by the groups of hypocrites of this nation who approach planets by sacrificing and burning insence and the like and in case those were receders then the meat of their slain animal can not be eaten any how. Two conditions are satisfied by such slaying that prohibit people from eating its meat, the first is that the name of other than Allah (the Exalted) was mentioned when slaying it; the second is that the one who slayed it is a receder. Under this category, what is practised by ignorant people in Mecca who slay for the sake of Jinns, that is why it was narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that,

106 - He (May Allah's blessings and peace be upon him) prohibited people from slaying sacrifices for the sake of Jinns.

Al-Zamakhshari said: When people used to buy a house or build a house or dig a well, they used to sacrifice out of fear of the Jinns harming them; thus sacrifices were added for such a reason.

Ibrahim Al-Marouzi mentioned: Verily that which is slain when the Sultan [Ruler] comes in order to approach him, all the people of Bukhara gave the legal advice of proscribing it because another name is invoked besides

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that of Allah(the Exalted).

His saying: (Allah (the Exalted) curses the one who curses his parents) that is to say his mother and his father. It was mentioned in the Saheeh that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

107 - «If a man curses his parents, it is considered a great sin.» They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) would a man curse his parents?» He (May Allah's blessings and peace be upon him) said, «Yes, one curses another man's father and that man returns back the curse; one curses another man's mother and that man returns the curse».

His saying: (Allah (the Exalted) curses the one who shelters a trouble maker [a criminal] that is to say prevented others from taking their due from him. Not only does he shelter him but he also protects him.

Abu As-Saadat said, as for «trouble maker [or criminal]» this term means he who supports a criminal and protects him from his opponent and stands between him and punishment. Thus sheltering here has the meaning of accepting this person and tolerating him and what he had done; thus if this person accepts the innovation and acknowledges doing it and does not reject it, then he has sheltered him.

Ibn Al-Qayyim (May Allah's be Mercy be upon him) said: This major sin has various degrees; those degrees vary with the crime; the greater the crime, the greater the sin.

His saying: (Allah (the Exalted) curses the one who changes landmarks of the land). That is to say the signs that mark the borders of lands. Abu As-Saadat said in the «An-Nihaya»: Cursed is he who changes the demarcation lines of the borders of lands. Borders means demarcation lines. It was said: He (May Allah's blessings and peace be upon him) meant the borders of the Holy Mosque; others said he (May Allah's blessings and peace be upon him) meant to generalize thus meaning every piece of land on earth, still others say he (May Allah's blessings and peace be upon him) meant the landmarks that guide people towards the right direction. It was said: It is when a man occupies another man's property and takes it for himself by force.

And changing these landmarks: That is to say advancing them or retreating them, thus committing wrong-doing by oppressing people. In that connection the Holy Prophet (May Allah's blessings and peace be upon him) said,

It was narrated after Tarek ben Shehab that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «A man was admitted into the Garden because of flies and a man was admitted into the Fire because of flies.» They said, «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?» He (May Allah's blessings and peace be upon him) said, «Two men passed by a people with

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108 - «He who oppresses people for a span of land will be surrounded on the Day of Judgement by seven earths.» Thus this Honorable Hadith carries the meaning that those oppressors are generally cursed without specification.

As for cursing the dissolute, there are two opinions: One of them: It is allowable and this was chosen by Ibn Al-Jouzi and others. The second: It is not allowable; it was chosen by Abu Bakr AbdulAziz and Sheikh Al-Islam.

His saying: (It was narrated after Tarek ben Shehab that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

109 - «A man was admitted into the Garden because of flies, and another man was admitted into the Hell-Fire because of flies.» They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?» He (May Allah's blessings and peace be upon him) said: Two men passed by a group of people who have an image beyond which nobody could go without sacrificing. So those people told one man to sacrifice, but he said that he had nothing to offer. Thereupon they said: You may offer even flies. So he sacrificed flies. They let him go, and he was [later on after he died] admitted into Hell-Fire. They told the other one to sacrifice, he said that he wouldnot sacrifice for other than Allah (the Exalted). Thereupon they cut his head, and he was admitted into the Garden». This was narrated by Ahmad).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Imam Ahmad (May Allah's Mercy be upon him) said that Abu Mouawiya said that Al-A'mash narrated after Suleiman ben Maysara after Tarek ben Shehab that he (May Allah's blessings and peace be upon him) said: «A man was admitted into the Garden because of flies... till the end of the Honorable Hadith.»

Tarek ben Shehab is Al-Bajali Al-Ahmas Abu Abdullah. He met the Holy Prophet (May Allah's blessings and peace be upon him) when he was a fully grown man. Al-Baghawi said that he lived in Kufa. Abu Dawud said that he saw the Holy Prophet (May Allah's blessings and peace be upon

an image beyond which no body could go without sacrificing. So those people told one man to sacrifice, but he said that he had nothing to offer, so they said you may offer even flies. So he sacrificed flies. They let him go, and he was admitted into Hell-Fire. They told the other man to sacrifice, he said that he would not sacrifice for other than Allah (the Exalted). Thereupon they cut his head, and he was admitted into the Garden». This was narrated by Ahmad.

This Honorable Hadith discusses many issues:

The first: The interpretation of (Truly my prayer and my service).

The second: The interpretation of (Therefore to thy Lord turn in prayer and sacrifice).

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him) yet he did not hear any thing from him (May Allah's blessings and peace be upon him). Al-Hafeth said: If it is proved that he met the Holy Prophet (May Allah's blessings and peace be upon him), then he is a Companion of the Holy Prophet (May Allah's blessings and peace be upon him), if it is proved that he did not hear from him (May Allah's blessings and peace be upon him) any Honorable Hadith. Then his narration is after a Companion and this is most probably accepted. He died -as Ibn Hibban confirms- in the year 83. A.H.

His saying: (A man was admitted into the Garden because of flies) that is to say on account of flies.

His saying: (They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?»). It is as if they felt that flies are too small creatures to cause people to be admitted into the Garden and they were astonished by that. So the Holy Prophet (May Allah's blessings and peace be upon him) showed them what made that issue which they considered as something low, a great deed that made that man deserve admission into the Garden for it, while the other deserved admission into Hell-Fire.

His saying: (So he (May Allah's blessings and peace be upon him) said: «Two men passed by a people who had an image) an image is that which is sculpted after the image of somebody, and they used to call it pagan.

His saying: (Beyond which no body could go) that is to say no body could pass by it or beyond it unless he sacrificed an animal even though it might be minute.

His saying: (They told him you may offer even flies. So he sacrificed flies. They let him go, and he was admitted into Hell-Fire). This shows the

The third: Starting by cursing he who invokes other than Allah's name when sacrificing.

The fourth: Cursing he who curses his parents and that cursing ones parents could happen when you curse another man's parents who then curses your parents in retaliation.

The fifth: Cursing he who shelters a trouble maker [or a criminal] that is to say a man who causes something that deserves punishment according to the Islamic laws and he then resorts to somebody who shelters him.

The sixth: Cursing the one who changes the landmarks of land, that is to say signs drawn in order to distinguish between your land and your neighbour's land-by moving that sign forward or backward.

The seventh: The difference between cursing and the sinful wrongdoers in general.

The eighth: This great story, the story of flies.

The ninth: Being admitted into Hell-Fire because of those flies and his behavior that was not preplanned; rather, he behaved as such in order to escape their wickedness.

The tenth: When a believer realizes the seriousness of polytheism he will tolerate the pain of death and will not agree with them to sacrifice for the image, even though they only requested observable deeds.

The eleventh: Verily the man who was admitted into Hell-Fire was a Moslem; had he been an unbeliever; it would have been said, «He was admitted into Hell-Fire because of flies».

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seriousness of polytheism no matter how small it might be; it shows that even such practice necessitates penalty in Hell-Fire. In that connection Allah (the Exalted) has said: «**Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong doers be no one to help.**» (5: 75).

This Honorable Hadith includes warning from falling into polytheism, that verily man might fall into polytheism without realizing it and finally that this is polytheism that necessitates penalty in Hell-Fire.

It also includes that he was admitted into Hell-Fire for something that

The twelfth: A confirmation for the Honorable truthful [Saheeh] Hadith which says, «Verily the Garden is closer to the one among you than his shoestring; the same thing goes for Hell-Fire».

The thirteenth: Realizing that verily the deeds of the heart are the greatest target even to the Pagans.

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he did not intend to do; rather, he had done it in order to avoid the wickedness of the people of the image.

This Honorable Hadith also includes the fact that verily the man was a Moslem before that incident; otherwise, he (May Allah's blessings and peace be upon him) would not have said that he was admitted into Hell-Fire because of flies.

It also includes that deeds of the heart are the greatest target even to the Pagans. This was mentioned by the writer.

His saying: «And they told the other to sacrifice. He said that he would not sacrifice for other than Allah (the Exalted).» This shows the benefaction and virtue of Faith and monotheism [Unification: Believing that Allah (the Exalted) is One].

The writer (May Allah's Mercy be upon him) said: (When a believer realizes the seriousness of polytheism he will tolerate the pain of death and will not agree with them to sacrifice for the image, even though they only requested observable deeds).

Chapter

(It is not allowable to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted)).

Allah (the Exalted) has said, «**Never stand thou forth therein. There is a Mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure**». (9: 108).

Chapter

His saying: (Chapter: It is not allowable to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted)).

His saying: (Allah (the Exalted) has said, «**Never stand thou forth therein...**» (9: 108). The interpreters said that verily Allah (the Exalted) has forbidden His Holy Messenger (May Allah's blessings and peace be upon him) from praying in the Mosque of Ad-Darrar, since all the nation of Islam would follow him (May Allah's blessings and peace be upon him); moveover, He (the Exalted) urged him (May Allah's blessings and peace be upon him) to pray in the Mosque of Quba' which was originally and from the very first day, build and based on piety which is obeying Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) in order to bring together the believers and as a stronghold and home for the Islam and for the Moslims, that is why it was narrated in the following truthful Honorable Hadith at Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

110 - «Praying at the Mosque of Quba' is similar to 'Umra [visiting Mecca and performing minor Hajj]». It was mentioned in the Saheeh.

111 - «Verily Allah's Holy Messenger was visiting Quba' riding and on foot.» It was mentioned that the Mosque mentioned in the Holy Verse is the

Mosque of Quba' who are a group of those who came before; Ibn Abbas, Ourwa, Atiyya, Al-Shou'bi, Al-Hasan and others are among them.

I said: The Holy Verse. **«In it are men who love to be purified»**. (9: 108) supports this interpretation; it was said that it is Allah's Holy Messenger's Mosque. Abi Saïd said: «Two men passed by the Mosque that was from the very first day built and based on piety, so one man said, that is the Mosque of Quba', the other said, «It is Allah's Holy Messenger's Mosque; Allah's Holy Messenger (May Allah's blessings and peace be upon him) heard them and said,

112 - «This is my Mosque», This Honorable Hadith was narrated by Moslim and it was also mentioned by Omar and his son, Zaid ben Thabet and others.

Ibn Kathir said: This is a truthful Honorable Hadith. There is no contradiction between the Honorable Hadith and the Holy Verse because if it were the Mosque of Quba' what was from the very first day built and based on piety, then Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Mosque is worthier of that. That is contrary to the Mosque of Ad-Dirar which was built and based on disobeying Allah (the Exalted).

In that connection Allah (the Exalted) has said: **«And there are those who put the Mosque by way of mischief and infidelity-to disunite the believers-and in preparation for one who warned against Allah and His Apostle afore time. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars»** (9: 107) About these matters, Allah (the Exalted) has forbidden His Holy Prophet (May Allah's blessings and peace be upon him) from praying in that Mosque; those who had built it, came to the Holy Prophet (May Allah's blessings and peace be upon him) before he (May Allah's blessings and peace be upon him) left for the battle of Tabouk. Thereupon they asked him (May Allah's blessings and peace be upon him) to pray in it and said that they had built it for the weak and chronically ill people so that they may reside in it on rainy nights. Thereupon he (May Allah's blessings and peace be upon him) said,

113 - «Now I am travelling; however, I will pray in it if Allah (the Exalted) wishes so.» So when he (May Allah's blessings and peace be upon him) started his (May Allah's blessings and peace be upon him) return trip to Medina, and was only seperated from it by a distance of one day or less,

It was narrated after Thabet ben Ad-Dahhak (May Allah be pleased with him) who said, «A man vowed to slay a camel at Bouwarah. He went to the Holy Prophet (May Allah's blessings and peace be upon him)to ask for his permission. He (May Allah's blessings and peace be upon him) said, «Was there an image of the images of Pre-Islam in it that was worshipped?» They said, «No». Thereupon he (May Allah's blessings and peace be upon him) said, «Did they celebrate any of their festivals or feasts there?» They said, «No». So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Then carry out your vow, because it is not allowed to carry out a vow if it constitutes...

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revelation was sent down concerning that Mosque, he (May Allah's blessings and peace be upon him) sent somebody to destroy it and he (May Allah's blessings and peace be upon him) indeed had it destroyed before he (May Allah's blessings and peace be upon him) got to Medina.

The purpose of choosing this Holy Verse to suit the interpretation: Verily places prepared for slaying and sacrificing animals for the sake of other than Allah (the Exalted) must be avoided when one wants to slay or sacrifice an animal for the sake of Allah (the Exalted), also verily when this Mosque was prepared to disobey Allah (the Exalted). It turned out to be a site of wrath because of that, that is why it is not allowable to pray to Allah (the Exalted) in it. That is a truthful logical conclusion supported by the following Honorable Hadith narrated by Thabet ben Ad-Dahhak.

His saying: (In it are men who love to be purified) Imam Ahmad, Ibn Khouzeimah and others narrated after Oweim ben Said Al-Ansari,

114 - «Verily Allah's Holy Prophet (May Allah's blessings and peace be upon him) came while they were in the Mosque of Quba' and said, «Verily Allah (the Exalted) indeed praised you well concerning you purifying yourselves in the Mosque, so what is this purification that you practise? They said: By Allah (the Exalted) O' Allah's Holy Messenger(May Allah's blessings and peace be upon him) we only know that we used to have Jewish neighbours who used to wash their rear part from feces, so we did as they had done.» And in another version of this Honorable Hadith after Jaber and Anas, «It is so, perform it» This was narrated by Ibn Majah, Ibn Hatem, Ad-Darkutni and Al-Hakem.

His saying: (And Allah loveth those who make themselves pure) Abu Al-Aliya said: Verily purifying oneself with water is good but those meant here are those who purify themselves from sins and guilt. This Honorable Hadith confirms the attribute of love; contrary to what the Asharites and their followers believe.

... disobedience to Allah (the Exalted) or if it is done by using what the children of Adam do not posses». This was narrated by Abu Dawud and supported by him.

His saying: (It was narrated after Thabet ben Ad-Dahhak (May Allah be pleased with him) who said, «A man vowed to slay a camel at Bowanah. Thereupon he went to the Holy Prophet (May Allah's blessings and peace be upon him) to ask for his (May Allah's blessings and peace be upon him) permission, he (May Allah's blessings and peace be upon him) said,

115 - «Was there an image of the images of Pre-Islam in it that was worshipped?» They said: 'No' so he (May Allah's blessings and peace be upon him) said: Did they celebrate any of their festivals or feasts there? They said: . Thereupon Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: Then carry out your vow, because it is not allowed to carry out a vow if it constitutes disobediance to Allah (the Exalted) or if it is done by what the children Adam do not possess.» This was narrated by Abu Dawud and supported by him.

His saying: (It was narrated after Thabet ben Ad-Dahhak) that is the son of Khalifa Al-Ashhali, who is a famous Companion of the Holy Messenger (May Allah's blessings and peace be upon him). Abu Kilaba and others narrated after him. He died in the year 64. A.H.

His saying: (at Bouwara) Al-Baghawi said that it is a locality below Mecca and Yalam-lam. Abu As-Saadat said that it is a high land behind Yanbu'.

His saying: (Was there an image of the images of Pre-Islam in it that was worshipped?). This term carries the meaning of prohibiting carrying out the vow if there was an image in the place, even after it was removed, this was explained by the writer (May Allah's peace be upon him).

His saying: (Did they celebrate any of their festivals or feasts in it?) Sheikh Al-Islam (May Allah's Mercy be upon him) said: A feast is a name called on general assemblies or gatherings that have habitual nature, either at the beginnning of the year, or the week or the month or the like. What is meant here is the habitual gathering of the people of Pre-Islamic times. Thus a feast combines many cases such as a recurrent day such as the day of Fitr or Friday on which people gather and perform certain practices that are related to certain habits or practices of worship. The feast may take place at particular place or it may take place absolutely any where. All such cases are called «feast». The Holy Prophet (May Allah's blessings and peace be

upon him) said about Friday,

116 - «Verily this is a day that Allah (the Exalted) has assigned for the Moslims as a feast». And gathering and practices as was said by Ibn Abbas, «I witnessed the feast with Allah's Holy Messenger (May Allah's blessings and peace be upon him).» And as Allah's Holy Prophet (May Allah's blessings and peace be upon him) said,

117 - «Never take my grave as a place for celebrating a feast.» The term feast may mean both practices and a day and this is more probable as he (May Allah's blessings and peace be upon him) said,

118 - «O Abu Bakr, leave them alone for verily every people have a feast.»

The writer said: (This has the meaning of asking the advice of those who can give religious advice and forbidding people from carrying out vow at a place that was previously a place for celebrating feasts during Pre-Islamic times even though this practice or place has been removed).

I said: It also has the meaning of blocking the way for any excuse or rationalization for identifying with polytheists; prohibiting people from doing this, is one of the means.

His saying: (Then carry out your vow) this shows that verily slaying for the sake of Allah (the Exalted) in the very place where the polytheists used to slay and sacrifice for other than Allah (the Exalted), that is to say in the places where they held their feasts, constitute an act of disobedience to Allah (the Exalted), because he (May Allah's blessings and peace be upon him) said: «Then carry out your vow». The above description was followed by «Then» and that shows that the description led to the judgement of allowing the man to carry out his vow. Thus the cause for ordering the man to carry out his vow is that it is clear from the above mentioned two descriptions. Thus when they said: «No» he (May Allah's blessings and peace be upon him) said «Then carry out your vow.» and that means: Had that spot been a place for their feast or had there been a pagan in it, then slaying or sacrificing on that land or in that place would have been prohibited even though the man had already vowed. This was said by Sheikh Al-Islam.

His saying: (It is not allowed to carry out a vow if it constitutes an act of disobedience to Allah (the Exalted)). This is an evidence that this vow constitutes an act of disobedience if it was found that in that place there existed some obstacles [For example a feast of Pre-Islamic people or sacrificing for other than Allah (the Exalted)] and that it is not permissible to carry out

This Honorable Hadith includes many issues:

The first: The interpretation of saying (Never stand thou forth therein).

The second: Verily disobeying Allah (the Exalted) may affect the earth. The same thing goes for obeying Allah (the Exalted).

The third: Returning the problematic issue to that issue which is clear, so that confusion will become clear.

The fourth: Asking for the opinion of those who are religious advisors if one needs to ask them.

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a vow if it constitutes an act of disobedience to Allah (the Exalted). All religious authorities have unanimously agreed upon that. They varied in their opinions in as far as whether an atonement for the oath is required in such cases or not? There are two points of view and both were narrated after Ahmad. One of them: Atonement is required, and that is the creed. It was narrated after Ibn Masoud and Ibn Abbas as well as Abu Hanifa and his companions who narrated the following Honorable Hadith after A'isha (May Allah be pleased with her) who said,

119 - «It is not allowable to vow concerning matters that constitute an act of disobedience to Allah (the Exalted) and its atonement is similar to the atonement of an oath.» This was narrated by Ahmad and those who narrated the Sunna [Honorabe Hadith] and it was used by Ahmad and Ishaq as an evidence. The second: There is no atonement for it. This was narrated after Masrouk, Ash-Sha'bi and Ash-Shafi' after an Honorable Hadith in which atonement concerning this issue was not mentioned. His answer is: Verily he mentioned atonement in the above mentioned Honorable Hadith and the absolute and general is applied to that which is conditioned.

His saying: (Or if it is done by using that which the children Adam do not possess). He said in «Sharh Al-Masabih». «This means, if he added to the vow that which he does not possess such as saying, 'If Allah (the Exalted) cures my patient, I will set so and so's slave free, and the like. As if he committed himself to doing something such as saying: «If Allah (the Exalted) cures my patient, then I will set a slave free, and while in this case he does not possess one or an equal amount of money, then if his patient is cured, he will have that promise as an obligation to fulfill.

His saying: (This was narrated by Abu Dawud and supported by their conditions) that is to say the conditions of Al-Bukhary and Muslim.

The fifth: Specifying a certain spot for carrying out a vow is allowable if that spot is free from prohibitions.

The sixth: Prohibiting that an image of the images of Pre-Islamic times is there, even though it might have been removed.

The seventh: Prohibiting that spot of Pre-Islamic people to celebrate one of their feasts, even though it is not practised any more.

The eighth: It is not allowable to carry out a vow in that spot because it is a vow that carries within it disobedience.

The ninth: Warning people from identifying with the polytheists' pactices at feasts, even though it was not intended.

The tenth: It is not allowable to vow if the vow leads to an act of disobedience to Allah (the Exalted).

The eleventh: Ibn Adam may not vow by promising that which he does not possess.

Abu Dawud is Suleiman ben Al-Asha'th, a companion of Imam Ahmad and the author of «As-Sunan», «Al-Marasil» and many other books. He is a trustworthy and reliable Imam who memorized the Honorable Hadiths from the greatest savants. He died in the year 275 A.H (May Allah's Mercy be upon him).

Chapter: (It is polytheism to vow for other than Allah

(the Exalted))

Allah (the Exalted) has said, **«They perform (their) vows, and they fear a Day whose evil flies are far and wide.»** (76: 7).

Also He (the Exalted) has said, **«And whatever ye spend in charity or devotion, be sure Allah knows it all»**. (2: 270).

Chapter

His saying: (Chapter: It is polytheism to vow for other than Allah (the Exalted) .

Thus being a kind of worship one should carry it out if one vows for the sake of Allah (the Exalted). Thus vowing for other than Allah (the Exalted) is considered as joining in partners with Allah (the Exalted) in worship.

His saying, **«They perform (their) vows and they fear a Day whose evil flies far and wide.»** (76: 7). This Holy Verse has shown that performing vows is required and if praised the one who carries out his vows as an act of obeying Allah (the Exalted) and fulfilling his promises that he used in currying Allah's (the Exalted) favor.

His saying: **«And whatever ye spend in charity or devotion, be sure Allah knows it all.»** (2: 270).

Ibn Kathir said: Allah (the Exalted) informs us that He (the Exalted) knows every benefaction or charity that charitable people perform such as money spent or vows that included rewarding those who perform such acts especially those who do this just for pleasing Him (the Exalted).

If you know this, then these vows performed by grave worshippers in order to curry their favour so that those dead may fulfil their needs and intercede for them, all that is definitely joining in partners with Allah (the Ex-

alted) in worship. In that connection Allah (the Exalted) has said, **«Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: They say, according to their fancies: «This is for Allah, and this is» for Our «Partners» reacheth not Allah, whilst the share of Allah reacheth their partners! Evil (and unjust) is their assingment!»** (6: 136).

Sheikh Al-Islam (May Allah's be Mercy be upon him) said: As for that vowed for the sake of other than Allah (the Exalted) such as vowing for the sake of images, the sun, the moon, tombs and the like, it is verily like swearing by the name of other than Allah (the Exalted); he who swears by other than Allah (the Exalted) does not have to carry out his vow, neither does he have to pay atonement in case he did not perform the vow; the same logic goes for the one who vows for creatures. Both cases constitute polytheism, and polytheism does not have sanctity; rather, such a person should ask Allah (the Exalted) for forgiveness and say what the Holy Prophet (May Allah's blessings and peace be upon him) said,

120 - «He who swears saying, «By Lat and 'Uzza, then he should say «There is no God but Allah». He (May Allah's blessings and peace be upon him) said concerning the one who vowed a name or something similar as oil to make it shine and said that verily it accepts the vow as said by some deluded persons; such vow is an act of disobedience to Allah (the Exalted) as is unanimously believed by the Moslims and it must not be curried out, the same thing goes if one vowed for the keepers or those staying at that spot since they resemble the keepers who stayed at the Lat, Uzza and Manat; they take the people's belongings and money unlawfully and prevent people from following the path of Allah (the Exalted). Those staying there, resemble those about whom Al-Khalil (May Allah's Peace be upon Him) said: **«What are these images, to which ye are (so assiduously) devoted?»** (21: 52) and those passed by Moses (May Allah's Peace be upon Him) and his people. In that connection Allah (the Exalted) has said: **«We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols.»** (7: 138). Thus vowing to such people, keepers and those staying at those spots, constitutes an act of disobedience to Allah (the Exalted). It is similar to the vows of the keepers of crosses and those devoted to them or similar to the keepers of fetish in India or those who are devoted to them.

Al-Rafii said in the «Sharh Al-Minhaj»: As for vowing to the tombstones that are placed over the grave of a holy man or a Sheikh or vowing

for the names of those buried in those graves, or for the name of someone who frequented that spot on which lived righteous holy men. Then in case the vower meant and most probably most people mean it to eulogize that spot or tombstone or corner or to eulogize to one who was buried in it or to whom it was related, or it was built after his name, then this vow is void and not concluded, then verily thinking that those places have special qualities and see that they have the qualities of preventing affliction or bring prosperity; people seek treatment by vowing for them even, they might go as vowing to some stones when it was said to them that a virtuous servant of Allah (the Exalted) has leaned against them; people vow to some graves by promising to provide oil, candles or lanterns and they say that those graves accept vows that is to say, needs are fulfilled and hopes for curse will become satisfied or an absent person may return or worries will be dispelled, and many other types of punished vows becauses such vows are definitely void and proscribed.

Rather vowing to provide graves with oil, candles or the like is definitely void and proscribed. A good example about that is vowing many big and tall candles and other things for the grave of Ibrahim Al-Khalil (May Allah's Peace be upon Him) or for the grave of other prophets and holy men; verily the vower means by this behavior at the grave only to eulogize the one who is buried and to get his blessing thinking that such behavior makes him near to Allah (the Exalted); such performance is absolutely void and prohibited and lighting candles is proscribed whether there was somebody to benefit from it or not.

Sheikh Kassem Al-Hanafi said in «Sharh Durar Al-Bihar»: a vow which is vowed by most common people as is observed, such as a person might have an absent person, an ill patient, or a need so he comes to some righteous man wearing a cover and say: O my master so and so verily if Allah (the Exalted) returns my absent relative or cures my ill patient, or fulfills my need then you will get from this gold, this silver, this food, this water or this oil or these candles such and such an amount. Such vow is considered unanimously void and obsolete for many reasons some of which are: It is a vow for the sake of another creature, and vowing for the sake of another creature is not allowable because it a type of worship, and worship can not be to a creature; another reason is that the one for whose sake the vow is practised is a dead person and a dead person can not possess; another reason is that he thought that a dead person may interfere in the issues of the present life regardless of Allah (the Exalted)· thinking like this

It was mentioned in the Saheeh after A'isha (May Allah be pleased with her) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who vows to obey Allah (the Exalted), then let him obey Him.»...

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is disbelief - till he said-: If you realize this, then the money, candles, oil and other things that are taken and transferred to the tombs of holy men in order to curry their favour is unanimously considered by Moslims as proscribed.

This was narrated after him Ibn Noujeim in «Al-Bahr Al-Ra'iq» and it was also narrated by Al-Murshidi who added: Verily people are afflicted by this [type of polytheism] especially at the celebration of the birthday of Al-Badawi [Ahmed Al-Badawi in Egypt].

Al-Sheikh Sana' Allah Al-Halabi Al-Hanafi said refuting those who allowed slaying and vowing for the sake of holy men: If such slaying and vowing were for the sake of so and so, then it is for the sake of other than Allah (the Exalted) and consequently it is void and obsolete. In that connection Allah (the Exalted) has said: **«Eat not of (meats) on which Allah's name hath not been pronounced»** (6: 121) and, **«Say, Truly, my prayer, and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds».** (6: 162) and vowing for other than Allah (the Exalted) is joining in partners with Allah (the Exalted) such as slaying or sacrificing for other than Him (the Exalted).

His saying: (It was mentioned in the Saheeh after A'isha (May Allah be pleased with her) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

121 - «He who vows to obey Allah (the Exalted) let him obey Allah (the Exalted) and he who vows to disobey Allah (the Exalted) let him not disobey Allah (the Exalted).»

His saying: (It was mentioned in the Saheeh) that is to say Al-Bukhary's Saheeh.

His saying: (after A'isha) she is the mother of all believers, the wife of Allah's Holy Prophet (May Allah's blessings and peace be upon him) and the daughter of [Abu Bakr] As-Siddiq (May Allah be pleased with them). Allah's Holy Prophet (May Allah's blessings and peace be upon him) married her when she was seven years old and consummated the marriage with her when she was nine. She was absolutely the most learned among women concerning matters of religious legislation and she was the best among the Holy Prophet's (May Allah's blessings and peace be upon him) wives, except

... and he who vows to disobey Allah (the Exalted) let him not to do it.».

This Honorable Hadith discusses many issues:

The first: It is necessary to perform a vow.

The second: If it is proved that this vow constitutes one of the types of worship, then carrying it out for the sake of another is polytheism.

The third: It is not allowable to perform a vow that constitutes an act of disobedience to Allah (the Exalted).

Khadija. She died in the year 57 A.H.

His saying: (He who vows to obey Allah (the Exalted) let him obey Allah (the Exalted) that is to say let him perform his vow that constitutes an act of obedience to Allah (the Exalted). Savants have unanimously agreed that he who obediently vows to Allah (the Exalted) in hope that a certain condition will be fulfilled. If Allah (the Exalted) cures my patient, I will give such and such as a charity then he should carry out his vow if his conditions are met or satisfied. It was narrated after Abi Hanifa: That which constitutes an obligation for performing a vow is only that which is religiously an obligation such as fasting; however, that which is not as mentioned above such as staying at a certain place, does not constitute an obligation for performing the vow.

His saying: (He who vows to disobey Allah (the Exalted) then do not let him disobey Him (the Exalted) then do not let him disobey Allah (the Exalted)). At-Tahawi added: «And let him atone his vow). The savants have unanimously agreed that it is not allowable to perform a vow that constitutes an act of disobedience to Allah (the Exalted).

Al-Hafeth said: They agreed to proscribe a vow that constitutes an act of disobedience to Allah (the Exalted); yet they disagreed concerning the following matter: Is such a vow concluded and requires atonement or not? It was mentioned above. It may be inferred from the Honorable Hadith that it is right to vow in allowable matters, according to Ahmad's creed as well as according to others and what was narrated by Abu Dawud after Amr ben Shouaib after his father from his grandfather, and Ahmad and At-Tirmithi after Boureida, support this.

122 - «Verily a woman said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) I vowed to tap on your head by the tamborine». He (May Allah's blessings and peace be upon him) said: «Perform your vow». As for the vow of the obstinate relentless, and angrily impulsive

that is considered by Ahmad as an oath; thus one is asked between two alternatives; either to perform it or to atone it like he atones an oath; this was narrated after Imran ben Housein.

123 - «No vow to who vows as a result of anger; atoning it is like atoning an oath». This was narrated by Saïd ben Mansour, Ahmad and An-Nassai'. Thus if one vows something that is hated such as divorce, then it is better and it is more desirable to atone and not to perform it.

Chapter

(Resorting to other than Allah (the Exalted) is considered an act of polytheism)

Chapter

His saying: (Chapter: Resorting to other than Allah (the Exalted) for help is considered an act of polytheism).

«Resorting to other than Allah (the Ealted) for help.» means seeking refuge and seeking protection, that is why the one to whom people resort for help is called protector; thus the one who seeks the protection of Allah (the Exalted) has in fact escaped from what harms him or kills him; he has escaped and resorted to his Lord (the Exalted) and Owner (the Exalted) and he seeks His protection and His refuge, and this is just illustrating; otherwise, that which is performed by the heart such as resorting to Allah (the Exalted), seeking, His protection and prostrating between the Hands of the Lord (the Exalted) and needing Him and subnitting to Him all are matters that cannot be encompassed by terms alone. This was said by Ibn Al-Qayyim (May Allah's Mercy be upon him).

Ibn Kathir said: Asking for Allah's (the Exalted) help is seeking Allah's refuge and adhering to Him from the evil of all those who do evil. It is done in order to prevent or to remove evil. However, turning to, is used for calling for benefaction.

I said; it is [Asking for Allah's help] among the types of worship which Allah (the Exalted) has commanded his servants to perform; in that connection He (the Exalted) has said: **«And if (at any time) an incitement to discord is made to thee by the Evil One seeks refuge in Allah. He is the One who hears and knows all things»**. (41: 36) and the Holy Koran includes many much examples, such as: **«Say, I seek refuge with the Lord of the Dawn»**

Allah (the Exalted) has said, «**True, there were persons among Mankind who shelter with persons among the Jinns, but they increased them in folly.**» (72: 6).

(113: 1) and, «**Say, «I seek refuge with the Lord and Cherisher of Mankind.**» (114: 1). Thus any thing that is worship for Allah (the Exalted) and is performed for other than Allah (the Exalted) is considered an act of polytheism, that is to say joining partners with Allah (the Exalted) in worship; thus the one who performs any of these types of worship for other than Allah (the Exalted) , makes that object a partner of Allah (the Exalted) in worship and competed with the Lord (the Exalted) in His prayers for other than Allah is in fact worshipping other than Allah, and there is no difference as will be mentioned soon if Allah wishes.

His saying: (Allah (the Exalted) has said, «**True, there were persons among Mankind who shelter with persons among the Jinns, but they increased them in folly**» (72: 6).

Ibn Khathir said: This is interpreted to mean that the Jinns used to say that they were kind to Mankind because Mankind sought refuge with them, that is to say if Mankind went to a valley or to a deserted place in the wilderness, the Arabs of Pre-Islamic times had the habit of seeking refuge with the greatest among the Jinns living in that place so as to protect them from evil, also one used to enter his enemies' country accompanied by a big man and protected and guarded by him, so when the Jinns realized that Mankind sought refuge with them because they were afraid of them they [The Jinns] increased them in folly, that is to say increased their fear, horror and panic so that they may stay more frightened of them and seek refuge with them more aften-till he said- Abu Al-Aliya, Al-Rabi' and Zaid ben Aslam said: «Folly» means fear. And Al-Awfi said after Ibn Abbas «They increased their folly» means increased their sin. Kutadah said the same thing.

Verily when an Arab had to spend the night in a deserted valley and he was afraid that something might happen to him, he would say, I seek refuge with the master of this valley from its abusive inhabitants; he meant the senior among the Jinns. The savants have unanimously agreed that it is not allowable to seek refuge with other than Allah (the Exalted).

Moula Ali Kari Al-Hanafi said: It is not allowable to seek refuge with Jinns. Verily Allah (the Exalted) has dispraised unbelievers for such behavior then he mentioned the following Holy verse; Allah (the Exalted) has said: «**One day will He gather them all together, (and say): O ye assembly of Jinns!**

It was narrated after Khawla the daughter of Hakam who said, «I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, 'He who stops at a place and says I seek refuge with Allah's perfect words...

Much (toll) did ye take of men. Their friends amongst men will say: Our Lord! We made profit from each other: but (alas!) We reached our term-which Thou didst appoint for us. He will say: The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth. For thy Lord is full of wisdom and knowledge.» (6: 128) Thus a human enjoying the Jinn in matters of fulfilling his needs and obeying his orders and telling him about some of that which is unseen, and the Jinn's enjoying a human by having him aggrandizing him, seeking his refuge and submitting to him.

The writer said: (This Honorable Hadith means that a thing being beneficial in the present life does not show that it is not an act of polytheism).

His saying: (It was narrated after Khawla the daughter of Hakem who said: «I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying,

124 - «He who makes a stop at a certain place and says I seek refuge with Allah's perfect words from the mischief of created things, nothing would harm him till he leaves that place.» It was narrated by Moslim.

She is Khawla the daughter of Hakem ben Oumayya As-Salamiyya. She is also called Umm Sharik and it was said that she is the Wahiba [The giver or donator since she gave herself to the Holy Prophet] and before she was Othman ben Mathoun's woman.

Ibn Abdul-Barr said: «And she was a righteous and virtuous woman.»

His saying: (I seek refuge with Allah's perfect words); Allah (the Exalted) has allowed the people of Islam to seek refuge with Him (the Exalted) instead of seeking refuge with the Jinns as used to be practised by Pre-Islamic people. Thereupon He (the Exalted) has allowed the Moslems to seek refuge with His (the Exalted) names and attributes.

Al-Kurtobi said: It was said: Perfect words means those terms that can not be rendered deficient or insufficiency as the case with words said by Mankind. And it was said: It means those curing and sufficient terms. And it was said: Words here means the Holy Koran, since verily He (the Exalted) has said about it, **«A healing for the (diseases) in your hearts, - and for those who believe, a Guidance and a Mercy.»** (10: 57 and 17: 82 and 41: 44) and this is guiding people to what removes harm, since that was seeking refuge with Allah (the Exalted) through His attributes, that was accredited and

... from the mischief of created things, nothing would harm him till he leaves that place.» It was narrated by Moslem.

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recommended. Accordingly, it is the right of the one who seeks refuge with Allah (the Exalted) or with His names and attributes, to recieve a truly positive response from Allah (the Exalted) concerning this request for help and dependence. Thereupon the person depends on Allah (the Exalted), thereafter he reaches his goal and his sin is pardoned.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: The Imams such as Imam Ahmad and others stated that it is not allowable to seek refuge with a creature and this explanation was used to infer or conclude that Allah's words were not created. They said: Because it was proved the Holy Prophet (May Allah's blessings and peace be upon him) sought refuge with Allah (the Exalted) words and he (May Allah's blessings and peace be upon him) ordered people to do as such, that is why the savants had forbidden the people from using incantations or amulets, out of fear that they may be absorbed in polytheism.

Ibn Al-Qayyim said: He who sacrifices for the sake of Shaitan or invokes the Shaitan's name or seeks refuge with him or curries his favour by doing what he desires, then he has in fact worshipped him even though he does not call that an act of worship; rather, he calls it employment, and the Shaitan in turn responds positively, then it is the Shaitan's employing him, so he becomes among the servants and worshippers of the Shaitan; and through that the Shaitan serves him; however, the Shaitan's service is not that of worship, since verily the Shaitan does not submit to him or worship him as he does to the Shaitan.

His saying: (From the mischiei of created things), Ibn Al-Qayyim (May Allah's Mercy be upon him) said: From every mischief in any creature that has evil in him whether he was an animal, a human being or a jinn, a vermin or a riding animal, wind or lightning, or any kind of affliction or disaster found in the present life or in the After life.

This means: The mischief of every creature that has evil in him; rather than of the mischief of all that has been created by Allah (the Exalted) since Jinns, angels and prophets are not evil; evil may be used to indicate two things: Pain and whatever it leads to of evil.

His saying: (Nothing would harm him till he leaves that place) Al-Kurtobi said: That information is truthful and we have learned that through evidence as well as through experience, for since I have heard it, I worked

according to it and I was never hurt till I left those places; I was stung by a scorpion at Mohdaba at night. So I pondered and realized that I forgot to use these words to seek refuge with Allah (the Exalted) .

This Honorable Hadith discusses many issues:

(The first): The interpretation of the Holy Sura of Jinns (The second) that it is polytheism (The third) inferring from that Honorable Hadith; the savants inferred from it that verily Allah's words are not created. They said: Because seeking refuge with a creature is polytheism (The fourth) The virtue of this invocation after being summarized, (The fifth) Verily even though something brings forth benefit in the present life such as preventing evil or causing benefit, all this does not show that this act is not considered polytheism.

Chapter

(It is polytheism to seek the help of other than Allah (the Exalted) or to invoke other than Allah (the Exalted)).

Chapter

His saying: (Chapter: It is polytheism to seek the help of other than Allah (the Exalted) or to invoke other than Allah (the Exalted)).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Seeking help is asking for aid which is removing stress such as asking for support in order to win victory, and asking for aid is asking for assistance.

Others said: The difference between seeking help and invoking is that seeking help takes place just because of anguish or agony while invoking is more general because it may take place either from distress or because of other things. Every «seeking help» is invocation while not every invocation is «seeking help.»

His saying: (Or invokes other than Allah (the Exalted)), I know that the invocation is of two kinds: Invocation in worship; invocation for request; in the Holy Koran. Sometimes the first meaning is meant and sometimes the other while sometimes both meanings are meant. This invocation for request is asking for whatever benefits the invoker such as removing harm or bringing forth benefit, that is why Allah (the Exalted) rejected that people invoke other than Him (the Exalted) such as those who do not possess means for harming or benefitting.

In that connection He (the Exalted) has said: «**Say: Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah, Heareth and Knoweth, all things**» (5: 79) and, «**Say, «Shall we indeed call on others besides Allah, things that can do us neither good nor harm, and turn on our heels after receiving guidance from Allah? - Like one whom the evil ones have made into a fool, wandering bewildered through the earth, his**

friends calling, «Come to us», (Vainly) guiding him to the Path. Say: Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds.» (6: 71) and, **«Nor call on any, other than Allah; such will neither profit thee nor hurt thee: If thou dost behold! Thou shalt certainly be of those who do wrong.» (10: 106).**

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Every invocation is necessarily a request invocation and every request invocation denotes, worship invocation. Allah (the Exalted) has said: **«Call on your Lord with humility and in private: For Allah loveth not those who trespass beyond bounds».** (7: 55) and He (the Exalted) has said: **«Say: Think ye to yourselves if there comes upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah? - (Reply) if ye are truthful! Nay; On Him would ye call, and it is His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!» (6: 40-41) and He (the Exalted) has said: «And the places of worship are for Allah (alone): so invoke not any one along with Allah»** (72: 18) and He (the Exalted) has said: **«For Him (Alone) is prayer in Truth: Any other that they call upon besides Him bear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: For the prayer of those without Faith is nothing but (futile) wandering (in the mind).»** (13: 14), and such examples about request invocation as mentioned in the Holy Koran are plenty and can not be counted and it connotes worship invocation because the one who requests is sincere by asking Allah (the Exalted) and that is the best among kinds of worship, the same thing goes for the one who invokes Allah (the Exalted) and rehearses His Holy Book [Koran]. Thus such person is considered a person invoking Allah (the Exalted) and worshipping Him (the Exalted).

Thus it is made clear through what Sheikh Al-Islam said that verily worship invocation necessitates the request for invocation; by the same logic request invocation connotes worship invocation and verily Allah (the Exalted) has said and Al-Khalil, **«And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: Perhaps, by my prayer to my Lord, I shall be not unblest». When he had turned away from them and from those whom they worshipped besides Allah we bestowed on him Isaac and Jacob, and each one of them we made a Prophet.»** (19: 48-49). Thus invocation became a sort of worship since saying, **«I will call on my Lord:**

Perhaps, by my prayer to my Lord, I shall be not Unblest». (19: 48) as when Zakaria said, **«Praying, «O my Lord! Infirm indeed are my bones, and the hair of my head doth glisten with grey: But never am I unblest O my Lord, in my prayer to Thee!»** (19: 4) and Allah (the Exalted) has commanded people to invoke Him (the Exalted), that is mentioned in more than one place in His Holy Koran. For example, He (the Exalted) has said: **«Call on your Lord with humility and in private for Allah loveth not those who trespass beyond bounds. Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.»** (7: 55) and verily that is the request invocation or call that connotes worship since the invoker requests the invoked to do something for him and he [the invoker] submits humbly to the invoked.

The rule goes as follows : Verily every issue that was allowed by Allah (the Exalted) and every issue that Allah (the Exalted) commands them to perform is considered when performed as an act of worship, so if one performs any aspect of that worship to other than Allah (the Exalted) then this performer is a polytheist contradicting that which Allah (the Exalted) sent through His Holy Messenger (May Allah's blessings and peace be upon him). He (the Exalted) said in that connection, **«Say, Allah I serve, with my sincere (and exclusive) devotion.»** (39: 14). This issue will be discussed later on with more elaboration if Allah (the Exalted) wishes.

Sheikh Al-Islam (May Allah's Mercy be upon him) said in «Ar-Risalah As-Sunniya», «Verily if during the Holy Prophet's times there were among those who became Moslem, some who recant Islam even though they greatly practice worship, then let it be known that the one who joins the Islam and Sunna these days may recant Islam for many reasons some of which are: Immoderation concerning eulogizing some sheikhs; immoderation in eulogizing Ali ben Abi Taleb and immoderation concerning Jesus Christ. Thus any body who is immoderate concerning a prophet, or a virtuous man and supposes that he possesses a sort of divinity, such as saying, «O My master so and so, support me or aid me, or provide for me, or you are sufficient for me and other examples. All that is polytheism and straying from the right path; he who performs it should be asked to repent, if he repents, then he is forgiven, otherwise, he should be killed. Since, verily Allah (the Exalted) sent messengers and sent down [Holy] books to be worshipped without joining in partners with Him (the Exalted) and without invoking another God

besides Him (the Exalted). And those who invoke other gods besides Allah (the Exalted) such as Christ, angels and images, they never believed that those created creatures or send down rain or grow plants; rather, they worshipped them or their graves or their images. In that connection Allah (the Exalted) has said: **«We only serve them in order that they may bring us nearer to Allah»** (39: 3) and, **«And they say, «These are our intercessors with Allah'»** (10: 18). Thereupon Allah (the Exalted) sent His messengers to prevent people from invoking others beside Him whether it were worship or request invocation.

He also said: He who introduces between himself and Allah (the Exalted) intrecessors on whom he depends and whom he invokes and asks for help, such a person is unanimously considered by the savants a disbeliever.

This was narrated after the writers of «Al-Fourou'» and many others. It was also mentioned by Sheikh Al-Islam and I narrated it after him to include it in my reply on Ibn Jirjis concerning the issue of intercessors.

Also, Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Among its types -types of polytheism- is requesting the fulfillment of needs from dead people as well as asking for their help and addressing them. That is the origin of people's polytheism. Verily the dead man's function is absent and he does not possess the ability to profit or to harm himself, besides, he who asks for his help or asks him to intercede with Allah (the Exalted) for him, that is so because he is ignorant of the interceded and the intercessored with and this issue will be elaborated on in the chapter on intercession if Allah (the Exalted) wishes.

Al-Hafeth ben Muhamamad ben Abdul-Hadi (May Allah's Mercy be upon him) said when replying on As-Subki who said: Exaggeration in aggrandizing him- Allah's Holy Messenger- is a necessity.

If what is meant by exaggeration is that which is perceived by every body as aggrandizement, even visiting his grave, circumambulating around the Sacred House, believing that he knows that which is unseen, and that he can give or not and that he can regardless of Allah (the Exalted) harm or profit the one who seeks his help and that he fulfills the needs of those who request that of him, and dispels worry and distress of those distressed and intercedes for whom he wishes to intercede and admits to the Garden whomever he wishes to admit- then such exaggeration in aggrandizing that dead person is exaggeration in polytheism and breaking away with religion in general.

And it was mentioned in «Al- Fatawi Al-Bazzaziah» in the books of Hanafites that our savants said: «He who believes that the souls of the sheikhs are present and are aware, in fact commits polytheism.»

Al-Sheikh Sana' Allah Al-Hanafi (May Allah's Mercy be upon him) said in his book relying on those who claimed that holy men possess authorities or powers [to interfere in destiny] during their lives and after their death as a way of miracles or charismeta: Moreover, and verily there have appeared among Moslems groups of people who claim that holy men possess certain powers during their life times or after their death such that people seek their help in times of stress and affliction and that by their abilities worries can be dispelled, no people go to their tombs and call them asking them to fulfil their needs thinking that they have miracles and they said: Among them there are chiefs, and superiors, seventy and seven, forty and four and the leader is the one who constitutes a helper to the people and everything goes back to him since he is their reference; they allowed people to offer them sacrifices and vows and confirmed that they can reward. He said: Such talk contains exaggeration and abuse; rather, it contains eternal destruction and eternal torture because of the certain polytheism and because of contradiction between the Holy Koran on one way and the beliefs of Imams and the concensus of the nation [Umma] on the other side.

In that connection Allah (the Exalted) has said in the Holy Koran «**If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, what an evil refuge!**» (4: 114).

Then he said: As for their saying: Verily holy men have powers in their liver and after death; Allah (the Exalted) refutes that by saying, «**Can there be another God besides Allah?**» (27: 61) and, «**Is not He who creates and governs?» (7: 54) and, «To Allah belongs the dominion of the Heavens and the earth.**» (3: 189, 5: 19, 24: 42, 42: 49, 45: 27 and 48: 14) and similar Holy Verses that indicate that Allah (the Exalted) Alone is the One who creates, governs, disposes and predestines; no body else possesses any thing no matter what. Thus all are under His (the Exalted) Rule and Power. Thus He (the Exalted) owns, governs, takes in death and creates. Also Allah (the Exalted) mentioned this distinguished characteristic in some of the Holy Verses in the Holy Koran such as, «**Is there a Creator, other than Allah?**» (35: 3) and, «**And those whom ye invoke besides Him have not the lest power. If ye in-**

voke them, they will not listen to your call, and if they were to listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgement they will reject your Partnership. And none, (O man!) can tell thee (The Truth) like the One who is acquainted with all things.» (35: 13) and he mentioned other Holy Verses that have the same meaning.

His saying: The saying in the Holy Verses all «Besides Him» that is to say from other than Him (the Exalted). It is an important saying that includes all those who believed in such as holy men and shaitan; verily if somebody cannot make himself win, then how can he make others win? Till his saying: Verily that is an evil talk and serious polytheism, till he said: As for believing that such people have authority and power after death, we say that it is the ugliest and most serious heresy. It is more serious than saying they have authority during their lives. Allah (the Exalted) has said in that connection, **«Truly thou wilt die (One day), and truly they (too) will die (one day).»** (39: 30) and, **«Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (To their bodies) for an appointed term.»** (39: 42) and, **«Every soul shall have a taste of death.»** (3: 185, 21: 35, 29: 57) and **«Every soul will be (held) in pledge for its deeds.»** (74: 38) and it was narrated in the Honorable Hadith that:

125 - «If the son of Adam dies, his deeds are suspended but from three.» Till the end of the Honorable Hadith. Thus all that besides that which is similar to them show that sensation [perception] and movement of a dead person cease and that verily their souls are held and that verily their deeds are suspended, that is to say their deeds are neither increased nor decreased. Thus this indicates that verily a dead person is unable or rather does not have the authority to do anything for himself besides his inability to do things for others; if he was unable to move himself, how would he have the power to dispose with others? Verily Allah (the Exalted) informs that all souls are one with Him (the Exalted) while those unbelievers say: Verily souls are free and have the powers to do things; in that connection Allah (the Exalted) has said, **«Say, «Do ye know better than Allah?»** (2: 140).

He said: As far as their belief that these powers perform miracles, is considered a fallacy because a miracle is something that Allah (the Exalted) endows the holy men in order to honour them; these holy men do not perform these miracles by preplanning them nor as challenge; they do not pos-

Allah (the Exalted) has said, «'**Nor call on any other than Allah; -Such will neither profit nor hurt thee; if thou dost, behold! Thou shalt certainly be of those who do wrong'**» (10: 106).

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sess the power or the knowledge to perform these miracles, as was mentioned in the story of Mariam the daughter of Imran, Ousaid ben Houdair and Abi Muslim Al-Khoulani.

He said: As far as their saying that people may seek the help of those holymen at times of distress. This is uglier than that which was mentioned above and even more of a heresy because it contradicts what Allah (the Exalted) has said, «**Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (Mankind) inheritors of the earth? (Can there be another) God besides Allah?**» (27: 62) and, «**Say, «who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror, «If He only delivers us from these (dangers) (we vow) we shall truly show our gratitutde? Say, Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!**» (6: 63-64). Then he mentioned Holy Verses that have similar meaning and he said: He (the Exalted) determined that He is the One who removes harm and no body else and that He (the Exalted) exclusively responds to those in need and He who is sought refuge with, and that He is able to remove harm and spread good. All the above are exclusively His (the Exalted). Thus if that is so, then all others such as a king, a prophet or a holyman are excluded.

He said: And seeking refuge is allowable concerning normal apparent concrete matters in fighting or chasing an enemy or a lion or the like, like saying: O Zaid [Help us], O Moslems [Help us] according to observed deeds, as for seeking refuge with others concerning their powers or influence or concerning morally distressing matters such as sickness, fear of drawning, suffering, distress, poverty, requesting providence and the like, such matters fall only with Allah's realm and may not be requested from others.

He said: As far as their belief that such people [Holymen] have influence concerning their needs as used to be thought by Pre-Islamic Arabs, ignorant sophists, they called them and sought refuge with them, such acts are abominable acts. Thus he who believes that other than Allah (the Exalted) , a prophet, a holyman, a soul or others, have the ability or power to relieve his distress or other worries, then that person has joined partners with Allah (the Exalted) since absolutely no one can remove harm but Him and His

«If Allah do touch thee with hurt, there is none can remove it but He: If He do design some benefit for thee, there is none can keep back His favour; He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.» (10: 107).

(the Exalted) benefaction and good are the only benefaction.

He said: As for their saying, verily among those holymen there are chiefs and superiors, seventy and seven, forty and four and the leader is the one who constitutes a helper to the people. Such is considered among the topics of their telling lies as was mentioned by the narrator the judge in his book «Siraj Al-Mourideen» and by Ibn Al-Jouzi and Ibn Taimiyya.

That which is meant here is that verily people who possess religious knowledge still deny and reject such polytheistic issues which have become malignantly wide spread and which are believed by those biased. If we follow up what the savants behaved in concerning rejecting and denying such polytheistic issues. This book would become bigger, and he who is honorable and perceptive realizes that which is truthful and righteous from the very first evidence; he who said something without supporting it by evidence, then what he said is obsolete and in contradiction with what the people of Faith and Truth say and believe in, those who adhere to what was mentioned in the Holy Koran, those who respond to the one who calls for Faith and Truth. We seek Allah's (the Exalted) help and we depend only on Him (the Exalted).

He said: Allah (the Exalted) has said: **«Nor call on any other than Allah: -such will neither profit nor hurt thee: If thou dost, behold! Thou shalt certainly be those who do wrong.»** (10: 106).

Ibn Atiyya said: This means I was told «'Nor call on». This is adddressing the Holy Prophet (May Allah's blessings and peace be upon him) and if the case was as such then others had better beware of that. And this address is not special to the Holy Prophet (May Allah's blessings and peace be upon him), rather, it is general to all people.

Abu Jaafar ben Jarir said about this Holy Verse, «Allah (the Exalted) says: 'O Muhammad do not call on others besides your Creator and your worship to others that neither profit you in the present life nor in the Afterlife, nor harm you concerning your religion or concerning the present life, He (the Exalted) means other gods and images. He (the Exalted) says do not worship them expecting their profit or fearing their harm since they verily can neither benefit nor harm. Thus if you do that, then calling them regardless of Allah (the Exalted) (Thou shalt certainly be of those who do wrong)

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that is He (the Exalted) says among the polytheists is the one who does wrong to himself.

I said: This Holy Verse has many similar Holy Verses of equal meaning, Allah (the Exalted) has said, **«So call not on any other god, or thou wilt be among those under the Penalty.»** (26: 213) and, **«And call not, besides Allah, another god. There is no God but He.»** (28: 88) These Holy Verses show that any one who is called on is a God while a diety belongs to Allah (the Exalted) Alone and none of its aspects is allowed to be performed for other than Him (the Exalted) that is why He (the Exalted) has said: (There is no God but He). That is in conformity with what Allah (the Exalted) has said in the following Holy Verse: **«That is because Allah- He is the Reality; and those besides Him whom they invoke,- They are not but vain faleshood; verily Allah is He, Most High, Most Great.»** (22: 62).

That is monotheism which Allah (the Exalted) sent His (the Exalted) messengers to teach people and which He (the Exalted) mentioned the Holy Books that He (the Exalted) sent down. In that connection He has said, **«And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith).»** (98: 5) and Faith [Religion] is all that is used to approach Allah (the Exalted) or curry His favor such as observable acts of worship as well as private ones. Ibn Jarir interpreted that by saying that it is one of the aspects of worship, his interpretation was in conformity with that of those who came before; they interpreted the Holy Verse through some of its meanings. Thus he who performs part of it towards an image or a tomb or pagan or others, then he has taken that object as an object of worship and made it a partner of Allah (the Exalted) in diety which no one deserves other than Him.

In that connection He (the Exalted) has said: **«If any one invokes, besides Allah, any other god, he has no authority there for; and his reckoning will be only with his Lord! And verily the unbelievers will fail to win through!»** (23: 117). Thus this Holy Verse as well as other Holy Verses show that verily invoking other than Allah (the Exalted) is disbelief, polytheism and straying from the right path.

His saying, **«If Allah do touch thee with hurt, there is none can remove it but He: If He do design some benefit for thee, there is none can keep back His favour.»** (10: 107) Thus verily rule, authority, providing and forbidding, hurt

Allah (the Exalted) has also said, «**The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.**» (29: 17).

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and benefit are exclusively regardless of others. Thus this necessitates that people invoke Him (the Exalted) Alone, and worship Him (the Exalted) Alone; verily worship can not be but to the one who possesses the power to cause harm or to cause benefit and no body possesses such power or even part of it but Allah (the Exalted). Thus verily He Alone deserves to be worshipped regardless of those who do not possess the power to harm or to benefit.

And Allah's saying: «**Say, 'See ye then? The things that ye invoke besides Allah, - can they, if Allah wills some Penalty for me, remove His penalty?- Or if He wills some Grace for me, can they keep back His Grace?' Say, 'Sufficient is Allah for me! In Him trust those who put their trust.**» (39: 38) and He (the Exalted) has said: «**What Allah out of His Mercy doth bestow on mankind there is none can withhold: What He doth withhold, there is none who grants, apart from Him: And He is the Exalted in Power, Full of wisdom.**» (35: 2). That is what Allah (the Exalted) told in His Holy Koran; His exclusively being the God and the Lord and He (the Exalted) gave evidence on that so the worshippers of graves and tombstones believed in that which contradicted what Allah (the Exalted) said and they joined in partners with Allah (the Exalted) to bring forth benefits and prevent harm, that was accomplished by asking them and by seeking refuge with them through requesting things from them, fearing them and supplicating and praying for them besides many other practices of worship that none deserves but Allah (the Exalted). They also made them partners of Allah (the Exalted) in His Lordship and Diety are concerned and that kind of polytheism is more than polytheism of the unbelieving Arabs who say **(We only serve them in order that they may bring us nearer to Allah)** (39: 33) **(These are our intercessors with Allah)** (10: 18). Verily those people invoke those mentioned above in order that they may intercede with Allah (the Exalted) for them and in order to bring them nearer to Him (the Exalted). And they used to say in their compliance: Here we are at your service; you do not have a partner, verily you donot have a partner, you possess him but he does not possess.

As for these polytheists, they believed in those buried in graves and

And Allah (the Exalted) has said, **«And who is more astray than one who invokes, besides Allah, such as will not answer him to the Day of Judgment, and who (In fact) are unconscious of their call (to them)?»** (46: 5). ...

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they had faith in tomb-stones, and what is more serious than that is that they assumed that they enjoyed the ability to manage and act and they sought refuge with them and resorted to them concerning their desires and their fears (Allah is far above from what they join in His worship).

His saying: (And He is the Oft-Forgiving, Most Merciful). that is to say He (the Exalted) forgives the one who repents.

He said: Allah (the Exalted) has said: **«Then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.»** (29: 17). Allah (the Exalted) commands His servants to seek sustenance from Him Alone regardless of others who do not possess sustenance on earth or in Heavens. His saying: (Serve Him) since verily seeking sustenance from Him is a kind of worship [service] which Allah (the Exalted) commanded people to perform.

Ibn Kathir (May Allah's Mercy be upon him) said: (Then seek ye) that is to say ask for (sustenance from Allah) that is from Him and not from somebody else because He possesses that other who does not possess any thing as such [sustenance] (serve Him) that is to say be faithful while worshipping Him, Alone without joining in partners (and be grateful to Him) that is to say thank Him (the Exalted) for what He bestowed upon you (to Him will be your return) that is to say on the Day of Judgement, He will reward every one according to what he had done.

His saying: (And Allah (the Exalted) has said: **«And who is more astray than one who invokes, besides Allah, much as will not answer him to the Day of Judgment and who (in fact) are unconscious of their call (to them)? And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!»** (46: 5-6).

Allah (the Exalted) denied and rejected that there is somebody who is more going astray than the one who invokes other than Him. He (the Exalted) informed that those invoked do not answer the request till the Day of Judgment. And the Holy Verse generalizes; that is to say:

It includes all those invoked besides Allah (the Exalted). In that connection Allah (the Exalted) has said: **«Say, 'Call on those-besides Him- whom ye fancy: They have neither the power to remove your troubles from you nor to**

... «And when mankind are gathered together (at the Resurrection) they will be hostile to them and reject their worship altogether» (46: 6).

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change them.» (17: 56) Allah (the Exalted) informed in this Holy Verse that the one invoked besides Him does not answer and that he is unaware of the one who invokes him (And when mankind are gathered together at the Resurrection), they will be hostile to them and reject their worship altogether). This Holy Verse deals with every invoker and every invoked besides Allah (the Exalted).

Abu Jaafar ben Jarir said concerning that (and when mankind are gathered together) at the Resurrection), they will be hostile to them). Allah (the Exalted) says: If people are gathered on the Day of Judgment in order to be tried, those very gods which they used to invoke in their present life would become enemies because they [gods] would clear themselves from those people (and reject their worship altogether). Thereupon Allah (the Exalted) says: Their gods which they worshipped and served in their present life would reject their worship because they would say on the Day of Judgment we never commanded them or felt that they worshipped us, O our Lord we clear ourselves from them.

In that connection Allah (the Exalted) has said: **«The Day He will gather them together as well as those whom they worship besides Allah, He will ask, 'was it ye who led these My servants astray or did they stray from the Path themselves?' They will say, 'Glory to Thee! Not meet was it for us that we should take for protectors others besides thee: but thou didst bestow on them and their fathers, good things (in life), until they forgot the Message: for they were (worthless and) lost people.»** (25: 17-18).

Ibn Jarir said: (The Day He will gather them together as well as those whom they worship besides Allah) such as angels, other men or Jinns and he [Jarir] continued refering to Mujahid saying: And Issa [Jesus], Azir and the angels.

Then he said: It is said that Allah (the Exalted) said that the angels who were worshipped along with Issa by those polytheists besides Allah (the Exalted): O! Our Lord that is to clear and free you from that which was added by those polytheists (Nor us that we should take for protectors others besides Thee) asking for their protection (You are our protector regardless of them).

I said: The invocation is mostly used in the Holy Koran and Sunna, language, the Companions of the Holy Prophet (May Allah's blessings and

peace be upon him) and the savants who came after them concerning matters of: Request and demand, that is in conformity with what the linguists and others say: The prayer is the language of invocation.

In that connection Allah (the Exalted) has said, «**And those whom ye invoke besides Him have not the least power- till the end of the two Holy verses.**» (35: 13-14) and He (the Exalted) also said, «**Say, 'who is it that delivereth you from the dark recesses of land sea, when ye call upon Him in humility and in silent terror.**» (6: 63) and He (the Exalted) said: «**When trouble toucheth a man, he crieth unto us (In all postures) lying down, or his side, or sitting, or standing.**» (10: 12) and He (the Exalted) said also: «**And when evil seizes him, (he comes) full of prolonged prayer.**» (41: 51) and «**Man is not weary of asking for good (things).**» (41: 49) and, «**Remember ye implored the assistance of your Lord, and He answered you: -till the end of the Holy verse.**» (8: 9).

And it was narrated after Anas,

126 - «The invocation is the heart of worship.» It was also narrated in the Honorable truthful Hadith.

127 - «Invoke Allah (the Exalted) while certain that He (the Exalted) will answer you.» Also it was narrated in another Honorable Hadith.

128 - «He who does not ask Allah (the Exalted) for something, Allah (the Exalted) will be wrathful.» And it was narrated in another Honorable Hadith.

129 - «There is nothing more generous towards Allah (the Exalted) than invoking Him.» This was narrated by Ahmad, At-Tirmithi, Ibn Majah, Ibn Hibban and Al-Hakem, who said another version of the same Honorable Hadith.

130 - «The invocation is the believer's weapon and the pillar of religion and the light of Heavens and earth.» This was narrated by Al-Hakem. His saying.

131 - «Ask Allah (the Exalted) for every thing, even ask Him (the Exalted) for a sandal throng when it breaks.» Till the end of the Honorable Hadith. Ibn Abbas (May Allah be pleased with him) said,

132 - «The best type of worship is invocation.» and he rehearsed, «**And your Lord says, 'Call on Me; I will answer your (Prayer).**» (40: 60) till the end of the Holy Verse. This was narrated by Ibn Al-Munthir and Al-Hakem. It was also narrated in another Honorable Hadith.

133 - «O Allah I ask You by the fact that to you belongs all gratefulness, there is no God but You, You are the Benefactor.» Till the end of the Honorable Hadith. And in another Honorable Hadith:

134 - «O Allah, I ask You by the fact that You are Allah, there is no God but You, the One, the Eternal, the Absolute, who begetteth not, nor is begotten; and there is none like unto Him.» There are many such uncountable examples in the Holy Koran and in the Sunna concerning invocation which is requesting and demanding. Thus he who denies that request and demand are kinds of worship, has in fact conflicted with the texts [Koranic and Honorable Hadith] and contradicted language and the way all the people of the nation of Islam used; whether those who came before or those who followed them.

As for what Sheikh Al-Islam said before and in which he was followed by Ibn Al-Qayyim (May Allah's Mercy be upon them) concerning the fact that the invocation is of two kinds: An invocation to request [ask something from Allah (the Exalted)] and an invocation to worship and the fact that they are contingent and that the one connotes the other, that is if we consider the invoker, the one who rehearses the Holy Koran, the prayer, the one who sacrifices and the other if we consider all those as asking for something and consequently he is classified under the term invoker, and Allah (the Exalted) has allowed in required the prayer people to invoke Him (the Exalted) and request things from Him (the Exalted) such that prayer cannot be proper or correct without such invocation as in the opening chapter [Al-Fatiha] and between the two prostrations and in the utterance that [There is no God but Allah (the Exalted) and that Muhammad (May Allah's blessings and peace be upon him) is His Holy Messenger]. [This is always rehearsed at the end of the prayer and followed by an invocation-] and that is considered a kind of worship like prostration and supplication. So think about this, you realize the ignorance of those who are ignorant of Monotheism.

What makes this issue more clear is what the savant Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning what Allah (the Exalted) has said in the Holy Verse, **«say, 'Call upon Allah, or call upon Gracious: by whatever name ye call upon Him (it is well): for to Him belongs the Most Beautiful Names.»** (17: 110). This invocation is well known as the request invocation. They said, the Holy Prophet (May Allah's blessings and peace be upon him) used to invoke his (May Allah's blessings and peace be upon him) Lord and one time says «O Allah» and another time «O Most Merciful» so the polytheists thought that he (May Allah's blessings and peace be

And Allah (the Exalted) has said, **«Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? (can there be a God besides Allah»** (27: 62)

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upon him) had two gods and Allah (the Exalted) sent down this Holy Verse. This was mentioned by Ibn Abbas (May Allah be pleased with them) and it was said: Verily the invocation here means naming that is to say whichever name you chose from Allah's Names, as for «Allah» or «Ar-Rahman» [Most Merciful]. He (the Exalted) who possesses the Most Beautiful Names. This is one of the essential meanings of the Holy Verse; however, this is not the only thing meant; rather, the most imporant thing meant here by the invocation is the invariably intended meaning in the Holy Koran and that is the request invocation and the praise invocation.

Then he said, if that is known then His saying: **(Call on your Lord with humility and in private)** (5: 55) includes both types of invocation; however, the only request invocation is outwardly but it connotes worship invocation that is why He (the Exalted) commanded people to practise it in private. Al-Hasan said: «There are seventy degrees between private invocation and overt invocation. Moslims used to persevere an invocation and the only voice that used to be heard was that whisper between them and their Lord.» Allah (the Exalted) has said: **«When My servants ask thee concerning Me, I am indeed close (to them). I listen to the prayer of every supplicant when he calleth on Me»**. (2: 186) This discusses the two kinds of invocation, and this Holy Verse was interpreted according to both types of invocation. Allah (the Exalted) said: I give him if he asks Me or it was said I reward him if he worships Me.

This is not considered as using the term in both its literary meaning and its metaphorical meaning; rather, it is used to mean its one and only one truth that includes both meanings. And this is discussed concerning the issue of prayer and that it was transferred from its linguistic name and then it became a religious truth and it was in this worship metaphorically due to the relationship existing between it and the linguistic name and it remains in conformity with the linguistic status. To it were added other pillars and other conditions. Thus according to what we decided, verily the one who is praying keeps on invoking from the very beginning of his prayer to the very end; he is either invoking in worship and praise or he is invoking in order to demand and request; in both cases he is an invoker.

At-Tabarani narrated that, «Verily at the time of the Holy Prophet (May Allah's blessings and peace be upon him), there was a hypocrite who used to harm the believers. Some of them said: Let us go to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and seek refuge with him (the Exalted) from this hypocrite; the Holy Prophet said: You can not seek refuge with me; rather, you can seek refuge with Allah (the Exalted).».

He said: Allah (the Exalted) has said: **«Or who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be any God besides Allah? Little is that ye heed.»)** (27: 62). Allah (the Exalted) has shown that verily Arab polythiests and those who identify with them knew that only Allah (the Exalted) who relieves distress and removes evil. So He (the Exalted) has mentioned that giving them evidence that they are resorting to intercessors besides Him (the Exalted), that is why He (the Exalted) has said: (Can there be any God besides Allah?). That is to say another God who can do that for them. Thus if their gods do not respond to them when they are in distress, then it is improper to take them as partners with Allah (the Exalted) who Alone responds to those in distress and removes evil. This is the best interpretation of the Holy Verse as He (the Exalted) has said before in another Holy Verse, **«Or, who has created the Heavens and the earth, and who sends you down rain from the sky? Yea, with it we cause to grow well-planted orchards full of beauty and delight: It is not in your power to cause the growth of the trees in them. (Can there be another) God besides Allah? Nay, they are a people who swerve from justice. Or, who has made the earth firm to live in; made rivers in its midst; set there on mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) God besides Allah? Nay, most of them know not».** (27: 60-61) and then in another Holy verse, **«Or, who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) God besides Allah? High is Allah above what they associate with Him! Or, who originates creation, then repeats it, and who gives you sustenance from Heaven and earth? (Can there be another) God besides Allah? Say, 'Bring forth your argument, if ye are telling the truth!»** (27: 64).

Thus, think about those Holy Verses and you will realize that verily Allah (the Exalted) has used against the polytheists as an evidence what they

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confessed that they rejected, such as limiting worship to Him (the Exalted) Alone as was mentioned in the opening chapter [Al-Fatiha] of the Holy Koran, **«Thee do we worship, and Thine aid we seek.»** (1: 5).

Abu Jaafar ben Jarir said: His saying: (Or who listens to the (soul) distressed when it calls on Him, and who relieves its suffering- till He (the Exalted) says- little ye heed.» Allah (the Exalted) says: Are those whom you join in with Allah's worship, food, or is it who listens to the distressed and relieves suffering, good? His saying: (And makes your inheritors of the earth?) He (the Exalted) says: Lets your progeny after you reside on earth. His saying: (Can there be a God besides Allah?) means can there be another God who does these things for you and bestows benefaction upon you? His saying (little is that ye heed).

His saying: (At-Tabarani narrated: «Verily there existed at the time of the Holy Prophet (May Allah's blessings and peace be upon him) a hypocrite who used to harm the believers. Some of them said: Let us go and seek refuge with Allah's Holy Messenger (May Allah's blessings and peace be upon him) from that hypocrite. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) said:

135 - «You can not seek refuge with me; you should seek refuge with Allah (the Exalted) »).

At-Tabarani: is Imam Al-Hafeth Suleiman ben Ahmad ben Ayyoub Al-Lakhmi At-Tabarani, the writer of the three Mu'jams and many others. He narrated after An-Nasai' and after Ishaq ben Ibrahim Ad-Dari and many others. He died in the year 360 A.H. He narrated this Holy Hadith after Oubadah ben As-Samit.

His saying: (Verily at the time of the Holy Prophet (May Allah's blessings and peace be upon him) there existed a hypocrite who used to harm the believers). I did not come across the name of this hyporcite.

I said: He is Abdullah ben Oubay as was narrated by Ibn Abi Hatem.

His saying: (Some of them said) that is to say some of the Companions (May Allah be pleased with them) of the Holy Prophet (May Allah's blessings and peace be upon him); he is Abu Bakr (May Allah be pleased with him).

His saying: (Let us seek refuge with Allah's Holy Messenger (May

This Honorable Hadith discusses many issues:

The first: Coupling invocation with seeking refuge is considered like including that which is general in that which is particular and more specific.

The second: Interpreting Allah's saying: (Nor call on any other than Allah; -such will neither profit nor hurt thee).

The third: Verily that is major polytheism.

The fourth: Verily if the most righteous among people performs it in order to please others, he will become a wrong-doer.

The fifth: The interpretation of the Holy Verse that follows it.

The sixth: In addition to being unbelief, these practices do not bring forth profit in the present life.

The seventh: The interpretation of the third Holy Verse.

The eighth: Verily asking for benefaction and subsistance should be only demanded from Allah (the Exalted); in the same sense admittance into the Garden should not be demanded but from Him (the Exalted).

The ninth: The interpretation of the fourth Holy Verse.

The tenth: No body is considered to have gone astray more than the one who invokes other than Allah (the Exalted).

The eleventh: The one who is invoked [besides Allah (the Exalted)] is unaware of the invocation of the invoker.

The twelfth: Verily that invocation is the reason for hating the invoked and his enmity.

The thirteenth: Calling that invocation as worship of the invoked [besides Allah (the Exalted)].

The fourteenth: Such invoker is considered an unbeliever.

The fifteenth: This invocation is the reason for considering him the most deluded [going astray] among people.

Allah's blessings and peace be upon him) from this hypocrite) because Allah's Holy Messenger (May Allah's blessings and peace be upon him) is able to prevent harm. [This is their belief].

The sixteenth: The interpretation of the fifth Holy Verse.

The seventeenth: The strong thing which is the Pagans confession that images do not listen to the distressed [soul] while Allah (the Exalted) does; that is why they invoke Allah at times of stress faithfully.

The eighteenth: The Holy Prophet's (May Allah's blessings and peace be upon him) protection of unification [Monotheism] and being polite with Allah (the Exalted).

His saying: (Verily you cannot seek refuge with me; you should seek refuge with Allah (the Exalted)). This is the text that tells us that one should not seek refuge with the Holy Prophet (May Allah's blessings and peace be upon him) not with any body lower than Him (the Exalted) in rank. He (May Allah's blessings and peace be upon him) hated people to use that term [seek refuge] addressing him (May Allah's blessings and peace be upon him) even though he (May Allah's blessings and peace be upon him) might have been able to respond during his life; he (May Allah's blessings and peace be upon him) refused that because he (May Allah's blessings and peace be upon him) wanted to protect the concept of Monotheism and in order to cut the way for rationalizations concerning polytheism; moreover, he refused it as part of his (May Allah's blessings and peace be upon him) humbleness and politeness with his (May Allah's blessings and peace be upon him) Lord and as a warning for the nation to avoid all the means and ways that lead them to polytheism whether those means were acts or just sayings. It were a matter that he (May Allah's blessings and peace be upon him) could fulfil during his (May Allah's blessings and peace be upon him) life, how would it be allowable to seek refuge with him (the Exalted) after his (May Allah's blessings and peace be upon him) death; how would it be allowable to ask him (May Allah's blessings and peace be upon him) to do matters that only Allah (the Exalted) can perform?.

As was done by many poets such as Al-Bousairi, Al-Burai' and others who used to seek refuge with those who do not possess the ability to bring benefaction or harm for himself; neither when he is alive nor when he is dead or when he is resurrected, and they used to avoid seeking refuge with the Glorious Lord who is able to do every thing, the Glorious Lord who has created all things and to whom belongs all command, and all things, there is no God but Him (the Exalted).

In that connection Allah (the Exalted) said: «**Say, 'I have no power over any good or harm to myself except as Allah willeth.**» (7: 188) and in other

places of the Holy Koran: «**Say, 'It is not in my power to cause you harm, or to bring you to right conduct.**» (72: 21). Thus those turned away from the Holy Koran and believed in the opposite of what those perfect Holy Verses indicated, and they were followed in that straying from the right path by many people who thought that polytheism is a religion. Guidance and right conduct are straying from the right path. Verily we belong to Allah (the Exalted) and to Him (the Exalted) do we return [after death and before death]. Oh what a great affliction; they stubbornly contradicted the people of unification and accused those who free Allah (the Exalted) from all of being innovators. We seek refuge with Allah (the Exalted).

Chapter

Allah (the Exalted) hsa said, **«Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created? No aid can they give them, nor can they aid themselves!»** (7: 191-192).

And Allah (the Exalted) has said, **«And those whom ye invoke besides Him have not the least power.» (35:13)...**

Chapter

His saying: Chapter Allah (the Exalted) has said: **«Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created? No aid can they give them, nor can they aid themselves!»** (7: 191-192).

His saying: (Do they indeed ascribe to Him as partners) that is to say in worship. The interpreters said that this Holy Verse severely reprimands those who join partners with Allah (the Exalted) in worship; partners that are created and that do not have the ability to create; a creature can not become a partner for the Creator in worship for which he created them and showed them that they cannot aid those people, nor can they aid themselves. Thereafter how could they join partners with Allah (the Exalted) in worship a thing that do not possess the ability to aid their worshippers or even aid themselves? That is clear evidence that what they used to worship besides Allah (the Exalted) or regardless of Him is obsolete, and this applies to all creatures even angels and righteous and truthful prophets. And the most honorable among creatures used to ask for his Lord's aid against the polytheists and he had said.

136 - «O Allah, You are my support and helper; by You I attack and fight.» and this is similar to Allah's (the Exalted) saying: **«Yet have taken, besides Him, gods that can create nothing but are themselves created; and that have no control of hurt or good to themselves; nor can they control Death nor Life nor Resurrection.»** (25: 3) and, **«Say, I have no power over any good or harm to myself except as Allah Willeth. If I had knowledge of the Unseen, I**

should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith.» (7: 188) and, **«Say, 'It is not in my power to cause you harm, or to bring you to right conduct.» Say, 'No one can deliver me from Allah (If I were to disobey Him), nor should I find refuge except in Him, unless I proclaim what I receive from Allah and His Messages.»** (72: 21-23).

These Holy Verses constitute a sufficient evidence that invoking other than Allah (the Exalted) is obsolete, no matter who that other was. So had it been a prophet or a righteous man, then Allah (the Exalted) would have honored him by worshipping Him (the Exalted) sincerely and faithfully, and by making him accept Allah (the Exalted) as a worshipped Lord. Then how would it be allowable to make the worshipper an object of worship even though he was addressed and told that he was not allowed to perform such polytheism.

In that connection Allah (the Exalted) has said: **«And call not, besides Allah, another god. There is no God but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (All) be brought back.»** (28: 88) and **«The command is for none but Allah: He hath commanded that ye worship none but Him.»** (12: 40). Thus He (the Exalted) commanded among the righteous prophets and others among His servants to worship Him (the Exalted) faithfully and Alone. As well He proscribed them to worship others beside Him. That is His religion with which He (the Exalted) sent His messengers and His Holy Books; He (the Exalted) accepted this religion, the religion of Islam, for His servants. In that connection, Al-Bukhary narrated after Abi Huraira concerning Gibrail's (May Allah's Peace be upon Him) question about Him (the Exalted),

137 - « O Allah's Holy Messenger, 'What is Islam'? He (May Allah's blessings and peace be upon him) said, 'Islam is to worship Allah (the Exalted) without joining partners with Him (the Exalted) , to pray, to pay the required Zakat and to fast the Holy Month of Ramadan.» Till the end of the Honorable Hadith.

Allah (the Exalted) has said: **«And those whom ye invoke besides Him have not the least power. If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject you «Partnership» . And none, (O man!) can tell thee (The Truth) like the one who is acquainted with all things.»** (35: 13-14).

... If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (Prayer). On the Day of Judgment they will reject your 'Parntership'. And none, (O man!) can tell thee (The Truth) like the One acquainted with all things». (35: 13-14).

Allah (the Exalted) informs about the state of those who are invoked beside Him (the Exalted) such as angels, prophets, images and others and shows that they are unable and weak and donot possess the qualities of an invoked; those qualities are power, the ability to listen to hear the invocation, and the ability to respond to it; thus when those conditions are not satisfied, all those invocations become obsolete, so how is it the case if those conditions do not exist at all? He (the Exalted) denied that they have power and authority by saying, (have not the least power).

Ibn Abbas, Mujahid, Ikrama, Ata'. Al-Hasan and Kutadah said, «Al-Kitmir [The least power] in the thin cover around the palm seed.» In that connection Allah (the Exalted) has said, **«And worship others than Allah, - such as have no power of providing them for sustenance, with anything in Heavens or earth, and cannot possibly have such power?»** (16: 73) and, **«Say, 'Call upon other (gods) whom ye fancy besides Allah: They have no power, not the weight of an atom, in the Heavens or on earth; no (sort of) share have they there in, nor is any of them a helper of Allah. No intercession can avail in His presence, except for those for whom He has granted permission.»** (34: 22-23) He (the Exalted) also said that they can not hear the invocation when He (the Exalted) said: «If ye invoke them, they will not listen) because they are either dead or not present busy performing what he was created from and subjugated according to Allah's commands, such as the angels, then He (the Exalted) said: (If they were to listen, they can not answer your (Prayer) because that does not belong to their realm, since verily Allah (the Exalted) has not granted any one among His servants the permission to invoke any one of them, neither as an intercessor nor independently; we mentioned some evidence on that.

Also His (the Exalted) saying: (On the Day of Judgment they will reject your (Partnership). This shows that verily invoking other than Allah (the Exalted) is considered polytheism. Also Allah (the Exalted) has said: **«And they have taken (for worship) gods other than Allah, to give them power and glory! Instead, they shall reject their worship, and become adversaries against them.»** (19: 81) and His (the Exalted) saying: (On the Day of Judgment they will re-

It was mentioned in the *Saheeh after Anas, «The Holy Prophet (May* Allah's blessings and peace be upon him) was hit...

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ject your (partnership). Ibn Kathir said: They will clear themselves of you as Allah (the Exalted) has said, **«And who is more astray than one who invokes, besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)? And when mankind are gathered together (At the Resurrection), they will be hostile to them and reject their worship (altogether)!»** (46: 5-6).

He (the Exalted) has said: «And none (O man!) Can tell thee (The Truth) like the One acquainted with all things). That is to say no one can tell you about the consequences of performances but someone who knows them very well. Kutadah said, «Allah (the Exalted) means Himself (the Exalted) for He has definitely informed the facts.»

I said: And the polytheists did not surrender to the All knowledgeable concerning what He (the Exalted) informed them about their objects of worship so they said that it has power and authority. It can hear responds and intercedes for the one who invokes it, while they did,not attend to His saying that verily every worshipped object becomes hostile to his worshipper on the Day of Judgment and clears himself of that worshipper.

In that connection Allah (the Exalted) has said, **«One Day shall we gather them all together. Then shall we say to those who joined gods (with us). 'To your place! Ye and those ye joined as 'Partners'» we shall separate them, and their 'Partners' shall say, 'We are not whom ye worshipped! Enough is Allah for a witness between us and you: We certainly knew nothing of your worship of us! There will every soul prove (The fruits of) the deeds it sent before: They will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.»** (10: 28-30) Ibn Jarir said after Ibn Juraij that the later said: Mujahid said, **(We certainly knew nothing of your worship of us!)** (10: 29) He said that this will be said by every object that used to be worshipped regardless of Allah (the Exalted) .

Thus the one who is clever would receive those Holy Verses which constitute evidence, reason and light with faith and acceptance as well as deeds, and he dedicates all his performances only to Allah (the Exalted) Alone regardless of any body else who does not possess the ability to profit himself or detain of harm.

His saying: (It was mentioned in the Saheeh after Anas (May Allah be pleased with him), «The Holy Prophet (May Allah's blessings and peace be

... during the battle of Uhud and his quadriceps was broken. Thereupon he said 'How would people succeed if their prophet is injured? Thereupon the Holy Verse was revealed, **«Not for thee (but for Allah), is the decision.»** (3: 128).

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upon him) was fractured during the battle of Uhud and his (May Allah's blessings and peace be upon him) quadriceps was broken. Thereupon he said: 'How would a group of people succeed if they prophet split their? Thereupon the Holy Verse was sent down: **«Not for thee, (but for Allah), is the decision.»** (3: 128).

His saying: (It was narrated in the Saheeh) (both of them). It was suspended by Al-Bukhary. He said that it was narrated by Hamed and Thabet after Anas and it was reconnected by Ahmad, At-Tirmithi, and An-Nasai' after Hamed who in turn narrated after Anas. Also it was reconnected by Moslim after Thabet after Anas. Ibn Ishaq said in «Al-Maghazi»: Hamed Al-Tawil told us after Anas,

138 - «The Holy Prophet's (May Allah's blessings and peace be upon him) quadriceps was broken and his (May Allah's blessings and peace be upon him) face was injured during the battle of Uhud; the blood oozed on his (May Allah's blessings and peace be upon him) face, he (May Allah's blessings and peace be upon him) wiped it saying: How would a people succeed when they let their prophet's face bleed when he calls them to worship their Lord? Thereupon Allah (the Exalted) sent down the Holy verse.»

His saying: (The Holy Prophet (May Allah's blessings and peace be upon him) was hit). Abu As-Saadat said: Such injury was originally used to indicate that the head was injured; one hits the head by something and injures it, then this term was used to indicate injuries of other organs. Ibn Hisham mentioned from Abi Said Al-Khidri's speech that Outba ben Abi Waqqas was the one who broke [Injured] Holy Prophet's (May Allah's blessings and peace be upon him) lower quadriceps and injured his (May Allah's blessings and peace be upon him) upper lip as well and that Abdullah ben Shehab Az-Zuhri was the one who hit him (May Allah's blessings and peace be upon him) in the face, and that verily Abdullah ben Kimaa' injured his (May Allah's blessings and peace be upon him) face, so two rings of the rings of Al-Mighfar entered his (May Allah's blessings and peace be upon him) face and that verily Malek ben Sannan sucked the blood from the Holy Messenger's (May Allah's blessings and peace be upon him) face and swallowed it. Thereupon he (May Allah's blessings and peace be upon him) told him, «You will not be touched by Fire.»

Also in it, was narrated after Omar's son (May Allah be pleased with them) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying when he raised his (May Allah's blessings and peace be upon him) head from prostration in the last prostration of the daybreak prayer, «O Allah curse so and so and so and so», after he (May Allah's blessings and peace be upon him) said, «Allah (the Exalted) listens to the one who is grateful, O our Lord all praise is yours». Thereupon Allah (the Exalted) sent down the Holy Verse, **«Not for thee (but for Allah), is the decision»** (3: 128)-till the end of the Holy Verse...

An-Nawawi (May Allah's Mercy be upon him) said: Man has four quadriceps.

Al-Hafeth said: What is meant here is that it was broken, thus one lobe was split; however, it was not severed from its place.

An-Nawawi said: This means that Prophets (May Allah's peace be upon them) may suffer from affliction and diseases so that they may get their ample reward or reinforcement and in order to let the nations know what happened to them and learn from it.

Al-Kadi said: Let it be known that the [Prophets] are men who may suffer from the afflictions of the present life and that their bodies pass through all the changes or accidents that the bodies of all men pass through or experience so that people learn that they are created and have a Lord who commands them, aids them that they will not be charmed by their miracles and consequently let the Shaitan control them and clothe them with what the Christians and others have worn.

I said: This means exaggeration and worship.

His saying: (During the battle of Uhud) that is a mountain to the East of Medina. Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

139 - «Uhud is a mountain that loves us and we love it.» It is a known mountain where the famous battle [Uhud] took place and was named by its name.

His saying: (How would a group of people succeed if they fracture their prophet? Moslim added.

140 - «They broke his quadriceps and made his face bleed.»

His saying: (Thereupon Allah (the Exalted) had revealed, «Not for thee (but for Allah), is the decision.») Ibn Atiyyah said: It was as if the Holy Prophet (May Allah's blessings and peace be upon him) at that moment be-

came desperate because of the success of the polytheists of Quraish. Thereupon he (May Allah's blessings and peace be upon him) was told, (Not for thee (but for Allah), is the decision) that is to say consequences all belong to Allah (the Exalted). Thereupon go on doing what you were told to do and keep on invoking your Lord.

Ibn Ishaq said: (Not for thee (but for Allah), is the decision) concerning My servants except that which I (the Exalted) commanded you to do.

His saying: (In it was narrated after Omar's son (May Allah be pleased with them) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying when he (May Allah's blessings and peace be upon him) raised his head after prostrating the last prostration of the prayer of day break: «O Allah curse so and so, and so and so after his (May Allah's blessings and peace be upon him) saying, Allah (the Exalted) listens to the one who is grateful, O our Lord all praise belongs to You. Thereupon Allah (the Exalted) had revealed (Not for thee (but for Allah), is the decision). And in another narration.

141 - «He (May Allah's blessings and peace be upon him) cursed Safwan ben Umayya, Suhail ben Amr and Al-Hareth ben Hisham.» And the Holy verse was revealed (Not to thee (but to Allah), the decision).

His saying: (In it) that is to say Al-Bukhary's Saheeh. It was also narrated by An-Nasai'.

His saying: (after Omar's son). He is Abdullah ben Omar ben Al-Khattab, an eminent Companion of the Holy Prophet (May Allah's blessings and peace be upon him), to whom Allah's Holy Messenger (May Allah's blessings and peace be upon him) testified that he is righteous. He died at the end of the year 73 A.H. or the beginning of the year following it.

His saying: (That verily he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Thus humility of those people after his (May Allah's blessings and peace be upon him) quadriceps was broken and he was injured during the battle of Uhud.

His saying: (O Allah curse so and so). Abu As-Saadat said: Cursing originally means expelling and distancing from Allah (the Exalted). Sheikh Al-Islam's (May Allah's Mercy be upon him) opinion concerning this matter was mentioned above.

His saying: (So and so) means Safwan ben Umayya, Suhail ben Amr and Al-Hareth ben Hisham as shown in the following story:

It also means: It is allowable to curse polytheists by cursing their lea-

... and in another narration, «He was cursing Safwan ben Oumayya, thereafter the Holy Verse «Not to thee (but to Allah), is the decision) was sent down.

And it was mentioned in it after Abi Huraira (May Allah be pleased with him) who said:

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ders during the prayer, and that such curse does not negatively affect the prayer.

His saying: (after: Allah (the Exalted) hears from that who is grateful) Abu As-Saadat said: That is to say «hears» means here responding to praise and accepting it. Al-Suheili said: That it is answering those who praise Him (the Exalted) .

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: «Allah (the Exalted) hears from he who is grateful) means that He (the Exalted) responds and answers.

Sheikh Al-Islam said: Praise is the contrary of disparagement; praise is concerned with the good qualities of the praised in addition to loving Him. On the other hand dispraise or disparagement is concerned with the bad qualities in addition to hate.

The same thing was told by Ibn Al-Qayyim: And he distinguished between it and extolement in that telling others about the good qualities of othes is either devoid of all love and acceptance or is accompanied by love and acceptance. It were the first case then it is extolement, and if it were the second, then it is praise. Thus praise is informing about the good qualities of the one who is praised in addition to loving him, and exalting him. That is why the one who says, «Praise Allah» or «Our Lord all praise belongs to You» his speech would include informing others about all that Allah (the Exalted) is praised for, and that requires proving all perfection that Allah (the Exalted) is praised for, that is why it is improper to say this term but to the one who deserves it namely, the Praisworthy the Glorious.

In it we can also find: The statement that verily the Imam combines between praising and verbalizing and this was said by Ash-Shafi' and Ahmad; however, Malek and Abu Hanifa contradicted that and said: This should be limited to «Allah (the Exalted) hears the one who praises Him.»

His saying: (And in another narration he (May Allah's blessings and peace be upon him) cursed Safwan ben Oumayya, Shouheil ben Amr and Al-Hareth ben Hisham).

That is so because they were the leaders of the polytheists during the

«Allah's Holy Messenger (May Allah's blessings and peace be upon him) stood when Allah (the Exalted) sent down unto him (May Allah's blessings and peace be upon him) **«And Admonish thy nearest kinsmen»** (26: 214) and said, 'O people of...

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day of the Battle of Uhud in addition to Abu Sufyan ben Harb; However, Allah (the Exalted) did not respond to him (May Allah's blessings and peace be upon him) rather, He (the Exalted) had revealed: **«Not to thee (but to Allah), is the decision; whether He turns in mercy to them, or punish them; for they are indeed wrongdoers.»** (3: 128). Thereupon He (the Exalted) turned in mercy to them and they embraced Islam to become good Moslems. All this carries the meaning of «There is no God but Allah». He (the Exalted) to whom all Command belongs, He (the Exalted) guides whomever wishes by His Grace and Mercy, and He (the Exalted) guides whomever He (the Exalted) wishes by His Justice and wisdom.

This includes all evidence and rationalizations that makes that which is believed by grave worshippers those who worship the graves of the virtuous and holy men, obsolete. Rather, those who believe in evil and think that they can benefit by them if they invoke with them, or protect those who seek refuge with them. Thereafter praise the One who impeded them from understanding the Holy Book. And that is His Justice; He (the Exalted) stands between a person and his passions and He (the Exalted) is the One Most powerful and All-Mighty.

His saying: It quotes Abi Huraira (May Allah be pleased with him) saying, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) said when Allah (the Exalted) had revealed, **«And admonish thy nearest kinsmen.»** (26: 214) he (May Allah's blessings and peace be upon him) said,

142 - «O people of Quraish- or some other term that has the same meaning- buy yourselves; you can not do without Allah (the Exalted). O' Abbas ben Abdul-Muttaleb you can not do without Allah (the Exalted). O Safiyya the Messenger's Aunt, you cannot do without Allah (the Exalted). O Fatima the daughter of Muhammad, ask me to give you any thing from my money or belongings, I would give you, yet you cannot do without Allah (the Exalted)».

His saying: ([After] Abi Huraira). The savants disputed in his name. And An-Nawawi's Saheeh that his name is Abdur-Rahman ben Sakhr. This was narrated by Al-Hakem in «Al-Mustadrak» after Abi Huraira; he said: «My name in Pre-Islamic times was Abdur-Rahman.» Also, Ad-Doulabi

... Quraish- or some other term that has the same meaning- buy yourselves; you cannot do without Allah (the Exalted).

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narrated after Abi Huraira, «Verily the Holy Prophet (May Allah's blessings and peace be upon him) called him Abdullah.» and he is [related to the tribe of Dowsi]. A Dowsi and one of the best Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and among those who memorized after the Holy Prophet (May Allah's blessings and peace be upon him) more than any other did. He died in the year 59, 58 or 57 A.H. He was 78 years old then.

His saying: (Allah's Holy Messenger (May Allah's blessings and peace be upon him) stood up). This was mentioned in the Saheeh after Ibn Abbas.

143 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) ascended up As-Safa.»

His saying: (When [Allah (the Exalted)] sent down unto him (May Allah's blessings and peace be upon him), **«And admonish thy nearest of kinsmen.»** (26: 214) the tribe of a man are the closest sons of his father or his tribe, because they are most deserving of your benefaction, both that which is religious and that which is not, [belongs to the deeds of the present life] as He (the Exalted) has said: **«O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones.»** (66: 6). Also Allah (the Exalted) has verily commanded him (May Allah's blessings and peace be upon him) to generally admonish people. In that connection He (the Exalted) has said: **«In order that thou mayest admonish a people whose fathers had received no admonition and who therefore remain heedless (of the Signs of Allah.)»** (36: 6) and, **«So warn mankind of the Day when the Wrath will reach them.»** (14: 44).

His saying: (O people of Quraish) [A social unit consisting of a number of individuals who stand in role and status relationship to one another, stabilizing in some degree at the time and who possesses a set of values or norms of their own, regulating their behavior, at least in matters of consequence to the group].

His saying: (Buy yourselves) that is save yourselves by Monotheism; that is to say by believing in one God [Allah (the Exalted)] and through worshipping Him (the Exalted) faithfully without joining partners with Him (the Exalted) and through obeying His commands and not performing what He proscribed. That verily saves one from Allah's wrath and torture; depending on kinsmen and relations does not save you from Hell-Fire; such

O Abbas ben Abdul-Muttaleb, I [My person as a Holy Prophet] can not save you from Hell-Fire if you resort only to me; you cannot do without Allah (the Exalted) . O Safiyya the Aunt of the Holy Prophet (May Allah's blessings and peace be upon him) I cannot save you from Hell-Fire if you resort only to me you cannot do without Allah (the Exalted). O Fatima daughter of Muhammad [The Holy prophet's daughter] ask me to give you anything from my belongings or my money; I cannot save you from Hell-Fire if you resort only to me; you cannot do without Allah (the Exalted)».

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does not work when it comes to Allah (the Exalted)

His saying: (I can not save you if you resort only to me) this contains the proof against those who attach to prophets and righteous men and resort to them in order to mediate for him or benefit or protect him; verily that is polytheism that was proscribed by Allah (the Exalted) and commanded His Holy Prophet (May Allah's blessings and peace be upon him) to admonish people against it. In that connection Allah (the Exalted) has said about polytheists in the Holy Koran, **«But those who take for protectors others than Allah (say), 'We only serve them in order that they may bring us nearer to Allah»** (39: 3) and, **«These are our intercessors with Allah.»** (10: 18) Allah (the Exalted) has rejected that and cleared himself from such polytheism. Later on this topic will be discussed if Allah (the Exalted) wishes. In Al-Bukhary's Saheeh it was quoted, «O Bani Abed Manaf, I cannot save you if you resort only to me; you cannot be saved without Allah (the Exalted)».

O Abbas ben Abdul-Muttaleb, I can not save you from Hell-Fire if you resort only to Allah (the Exalted). O Safiyya the Aunt of the Holy Prophet (May Allah's blessings and peace be upon him) I cannot save you from Hell-Fire.

His saying: (Ask me to give you anything from my belongings or my money) Allah's Holy Messenger (May Allah's blessings and peace be upon him) showed that nothing saves from Allah's wrath and torture but believing in Allah righteous and virtuous deeds.

It also includes: Verily it is not allowable to ask from another slave but that which he is able to perform in the present life. However, as for asking for forgiveness, the Garden, or being saved from Fire or similar matters; those matters which can be performed and accomplished only by Allah (the Exalted), then it is not allowable to request such matters but from Him (the Exalted); that which Allah (the Exalted) can not be attained or gained but

This Honorable Hadith discusses many issues:

The first: The interpretation of the two Holy Verses.

The second: The story of the Battle of Uhud.

The third: Submissiveness of the Master of all Messengers (May Allah's blessings and peace be upon him) and the Masters of all holy men in prayer.

The fourth: Those who are cursed are verily unbelievers.

The fifth: They [Those unbelievers] did matters that were not previously done by other unbelievers such as hitting their prophet on the head and injuring him and insistence and persevering trying to kill him. Also they did things like mutilating the dead even though those dead were their cousins.

The sixth: Concerning that Allah (the Exalted) sent down to the Holy Prophet **(Not for thee, (but for Allah); is the decision)** (3: 128).

The seventh: His saying: **(Whether He turns in mercy to them, or punish them; for they are indeed wrong-doers)** (3: 128) and He (the Exalted) forgave them and they believed in Him.

The eighth: Submitting to Allah (the Exalted) at times of disaster.

The ninth: Naming those who are cursed during prayer by mentioning their names and their fathers names.

The tenth: Cursing he who is named.

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through Monotheism; that is by believing that Allah (the Exalted) is One and by being faithful to all what He (the Exalted) has legislated and accepted for His servants to use as means of approaching Him. If the Holy Prophet (May Allah's blessings and peace be upon him) cannot benefit his daughter, uncle, aunt or relatives or others who are related, then others are more deserving and more appropriate.

Thereupon now look at the reality of many people who resort to the dead by asking them to fulfill their desires. The dead people who are impotent and do not possess even for themselves the power to either benefit or harm themsleves. That is in addition to others- then you realize that they know nothing and are unguided.

In that connection Allah (the Exalted) has said: «**In that they took the**

The eleventh: His (May Allah's blessings and peace be upon him) story when the Holy verse **(And admonish thy nearest kinsmen)** (26: 214).

The twelfth: His (May Allah's blessings and peace be upon him) grandfather who did what made people think that it is madness,

The thirteenth: Telling the closest relatives as well the farthest stranger, «I [My person as a Holy Prophet] cannot save you from Hell-Fire if you resort only to me; you cannot do without Allah (the Exalted).» Till he (May Allah's blessings and peace be upon him) said, «O Fatima daughter of Muhammad I cannot save you from Hell-Fire; you cannot do without Allah (the Exalted).» So if he (May Allah's blessings and peace be upon him) who is the Master and Leader of all Allah's Messengers that he (May Allah's blessings and peace be upon him) cannot save the Leader of all women from Hell-Fire' only Allah (the Exalted) can do that; and Man believes that he (May Allah's blessings and peace be upon him) says only the truth.

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evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance» (7: 30). The Shaitan showed them polytheism in the form of loving righteous and virtuous people, and every righteous clears himself from this polytheism in the present life and on the Day of Judgment that doubtlessly love of righteous and virtuous people takes place by identifying with them religious matters and through following their deeds obeying the Lord of the people; this cannot be accomplished by joining them as partners with Allah (the Exalted) whom they love as an act of polytheism and as an act of worshipping other than Allah (the Exalted) and becoming the enemy of Allah's Holy Messenger (May Allah's blessings and peace be upon him) and those who are righteous among Allah's servants.

In that connection Allah (the Exalted) has said, **«And behold! Allah will say, 'O Jesus the son of Mary! Didst thou say unto men, 'worship me and my mother as gods in derogation of Allah?' He will say, 'Glory to Thee' Never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord; and I was a witness over them whilest I dwelt**

amongst them; when thou didst take me up Thou wast the Watcher over them, and Thou art witness to all things.» (5: 119: 120).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning this Holy Verse after he made an introduction for that purpose. «Then he [Jesus] denied that which he was not commanded to say [by Allah (the Exalted)] and that thing was pure Monotheism, so he (Jesus) said [as mentioned by Allah (the Exalted) in the Holy Koran], **«Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and Your Lord.»** (5: 120). Then he said concerning the period during which he lived among them; verily after that period he knows nothing about them; verily Allah (the Exalted) is the one and only One who watches them after his [Jesus] death, so he said [as mentioned by Allah (the Exalted) in the Holy Koran], **«And I was a witness over them whilest I dwelt amongst them, when thou didst take me up thou wast the watcher over them, and thou art a witness to all things.»** (5: 120) Allah (the Exalted) has described His witness as above, all others' witnesses and as more comprehensive.

I said: This shows that verily the polytheists contradicted and disobeyed, what Allah commanded His messengers to teach; that is they did not believe in One god; they didn't unify Him (the Exalted) . This religion which is their religion, on which they agreed and called on the people to believe in, and for which they departed from all people but those who believed, so how could it be said to those who believed in their religion and obeyed them concerning what Allah (the Exalted) commanded them to teach; being faithful in worship to Allah (the Exalted) Alone: Verily he did wrong to them by this Monotheism through which he obeyed his Lord, and followed His messengers (May Allah's peace be upon them) and raised his Lord above polytheism which is doing wrong to Lordship and Diety and distrusting the Lord of the worlds?

Polytheists are the enemies and adversaries of messengers in the present life as well as in the Afterlife. The messengers legislated for their followers and allowed them to clear themselves from every polytheist and to reject and hate him, to take him as an enemy of Allah (the Exalted), their only object of worship. In that connection Allah (the Exalted) has said, **«Say, 'With Allah is the argument that reaches home: If it had been His will, He could indeed have guided you all.»** (6: 149).

Chapter

Allah (the Exalted) has said, «**So far (is this the case) that, when terror is removed from their hearts (At the Day of Judgment, then) will they say, 'What is it that your Lord commanded?' They will say, 'That which is true and just; and He is The Most High, Most Great'**» (34: 23).

Chapter

His saying: Chapter (Allah (the Exalted) has said: «**So far (is this case) that, when terror is removed from their hearts (At the Day of Judgment, then) will they say, what is it that your Lord commanded?» They will say: 'That which is true and just; and He is the Most High, Most Great.**» (34: 23).

His saying: (So far (is the case) that, when terror is removed from their hearts (At the Day of Judgment, then) that is to say fear is gone and they are no more afraid. This was mentioned by Ibn Abbas, Ibn Omar, Abu Abdur-Rahman As-Salami, Ash-Sha'bi, Al-Hasan and others.

And Ibn Jarir said: Those from whose hearts terror is removed are angels. They said: Rather, fear or terror removed from their hearts means that they are brought back to consciousness after being unconscious and after listening to Allah's words as said in the revelation.

Ibn Atiyya said: It is as if He (the Exalted) said: Nor are they intercessors as you claim. Moslem worshippers who will worship Allah (the Exalted) till eternity; means they are led even when terror is removed from their hearts. Those creatures meant here are the angles as was decided by Ibn Jarir and others.

Ibn Kathir said: That is the truth which cannot be doubted because many Honorable truthful Hadiths were mentioned concerning it.

Abu Hayyan said: There are many Honorable Hadiths narrated after Allah's Holy Messenger (May Allah's blessings and peace be upon him) concerning Allah's saying (so far (is the case). When terror is removed from

It was mentioned in the Saheeh after Abi Huraira (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said, «If Allah...

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their hearts (On the Day of Judgment) verily they are the angels who heard revelation sent to Gibrail and the later got Allah's command. They heard it like dragging iron chairs on As-Safwan. They become terrorised in reverence and in order to aggrandize Allah (the Exalted). He said: This meaning mentioning angles at the beginning of the Holy Verse- of this Holy Verse is consistent with the meaning of the first one, and he who didnot feel that those who were meant here are the angels, starting by what He (the Exalted) said: «Others whom ye fancy» which is part of the Holy Verse preceding it; this person had not realized that this Holy Verse is connected to the one preceding it.

His saying: (Will they say, «What is it that your Lord commanded?») And they didnot say what is it that our Lord created? If Allah's terms had been created, they would have said: What did he create?.

And in a similar Honorable Hadith, «O Gibrail! What did our Lord say?» There are many such examples in the Holy Koran and the Sunna.

His saying: (They will say: That which is true and just) that is to say Allah (the Exalted) has said, that which is truthful and just, and that is so because when they heard Allah's terms, they would be shocked and faint, and after they returned to their consciousness they would start asking: What did your Lord say? They will say: He (the Exalted) said that which is truthful and just.

His saying: (and He is the Most High, Most Great) that is to say Most High in Worth, High in subdual, and High in Essence; He (the Exalted) possesses the perfect Greatness and in all its aspects as was said by Abdullah ben Al-Mubarak when he, inturn was told: With what shall we learn, about our Lord? He said: «You can learn about your Lord, «by the fact that He (the Exalted) occupies His Throne and He (the Exalted) is intelligible by His creatures; that interpretation is consistent with what Allah (the Exalted) has said in the Holy Koran, **«(Allah) Most Gracious is firmly established on the Throne (of authority).»** (20: 5) and, **«And is firmly established on the Throne (of authority).»** (25: 59) and in seven other places in the Holy Koran, (7: 53, 14: 2, 32: 4 and 57: 4).

His saying: (The Most Great) that is to say the One who has no one bigger or greater than Him.

... *in Heavens commands, the angels would flap their wings in submission to what He (the Exalted) said as if it were an iron chain on 'Safwan' that reaches them...*

His saying: (It was mentioned in the Saheeh after Abi Huraira (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said,

144 - «If Allah (the Exalted) in Heavens commands [The Revelation through Gibrail] the angels would flap their wings in submission to what He (the Exalted) said, as if it were an iron chain on 'Safwan' that would reach them and when terror is removed from their hearts they would say: What did your Lord say?» They would answer, «He (the Exalted) said that which is just and truthful and He is Most High, Most Great. Then the one over hearing would hear it and like a chain one overhears from the other- Sufyan described this by his hand, so he swerved it and separated his fingers- Thereupon one hears the word and would send it to the one lower than him, then this would send it in turn to the one under him till he would send it through a magician or priest, or he might be hit by a shooting star before he sent it or he might send it before he is hit. Thus he would lie a hundred lies with it so it would say: Weren't we told on such and such a day, such and such a piece of information. Then he is believed by this term that was heard from Heavens.»

His saying: (If Allah (the Exalted) in Heavens commands) Gibrail to carry the Revelation, as was mentioned in the following Honorable Hadith.

145 - «If Allah (the Exalted) verbalized the Revelation, the people of Heavens would hear it like the clinging or dragging an iron chain on the Safwan.»

146 - Ibn Abbas narrated, «What the All-Mighty sent down of Revelation to Muhammad (May Allah's blessings and peace be upon him), He (the Exalted) called on a messenger from among the angels to carry the Revelation, and the angels heard the voice of the All Mighty saying the Revelation. When He (the Exalted) relieved their hearts they asked about what was said. They said: All that which is truthful. And they learned that Allah (the Exalted) says only that which is truthful.»

His saying: (The angels flapped their wings in submission to what He (the Exalted) said, that is to say in submission to His commands.

His saying: (As if it were an iron chain on Safwan). That is to say as if the heard voice was a chain dragged on Safwan which is the smooth rock.

His saying: That is to say, it would reach and be understood by them

... till terror is removed from their hearts then they would say: What did your Lord (the Exalted) say. They would answer: He (the Exalted) said that which is truthful; He (the Exalted) is Most High, Most Great; these words would be heard by an overhearer among [The angels] -and one after the other they are overhearers- Sufyan described it by using his hand; he swerved it and separated his fingers- one would hear the term [command] and tell it to the one under him.

[the angels] till they become terrorized by it. Ibn Murdawaih said after Ibn Abbas: «It [Allah's Command] is never sent to people of Heavens without shocking them». And Abu Dawud and others said, «If Allah (the Exalted) commands or teaches Gibrail the Revelation, those inhabiting the lower Heavens would hear it like the dragging of an iron chain on As-Safa. Thereupon they would become shocked and stay as such till Gibrail comes to them]. Till the end of the Honorable Hadith.

His saying: (Till terror is removed from their hearts) this was explained above.

His saying: (Will they say, 'What is it that your Lord commanded?» They will say: That which is true and just»). They said: Allah (the Exalted) said all that which is true and just, and they realized that Allah (the Exalted) only says that which is true and just.

His saying: (An overhearer would hear) that is to say he would hear the command that Allah (the Exalted) decreed and they are the Shaitans one riding over the other. This was mentioned in Al-Bukhary's Saheeh after A'isha who said,

147 - «Verily the angels descend to the clouds and mention that the command was said in Heavens, so the Shaitans would overhear that and reveal it in turn to priests.».

His saying: (and this overhearer was described by Sufyan by his hand) that is to say he described how they ride over each other.

Sufyan; Ibn Ayyinah Abu Muhammad Al-Hilali Al-Koufi then Al-Macci, who was a reliable person and one of those who memorized the Holy Koran; he was as well a legislator; he died in the year 198 A.H and he was 91 years old.

His saying: (So he swerved it). His saying (and separated) that is to say separated his fingers.

His saying: (So he would hear the word and tell it to the one under

Then he [the Shaitan] would tell it to the one under him, till he [the last one] tells it through a magician or a priest, or he might be hit by a shooting star before he tells it, or he might not be hit before he tells, then he lies along with it a hundred lies. Thereupon he said,

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him). That is to say the one above would hear the term and then send it to another under him then he would send it to those under him till it reaches a magician or a priest.

His saying: (Or he might be hit by a shooting star before he told it) a shooting star is a heavenly body that is thrown, that is to say this heavenly body might reach the ovehearer. This indicates that throwing with shooting star existed before the Holy Prophet (May Allah's blessings and peace be upon him) was sent. That is according to what was narrated after Ahmad and others- the text is his in the «Musnad» after Mouammar-: Az-Zahri told us after Ali ben Al-Hussein that Ibn Abbas said,

148 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) was sitting with a group of his (May Allah's blessings and peace be upon him) Companions - Abdur-Razzak said that they were a group of Ansar- he said that a great star was thrown; he got light from it; he said: «You wouldn't have said something similar in Pre-Islamic times? They said, «We used to say, Perhaps a great person has been born or has died.» I told Az-Zuhri, «Were shooting stars thrown [at Shaitan] in Pre-Islamic times?» They said: «Yes, but it became more frequent after the Holy Prophet (May Allah's blessings and peace be upon him) was sent.» He said: «They are never thrown for the birth of somebody or for his death; but, our Lord (the Exalted), when He (the Exalted) decrees a command, those carrying His Throne start praising Him (the Exalted) then those inhabiting Heavens Praise Him (the Exalted) then those after them and those after them, till praising Him (the Exalted) reaches the lowest sky. Then the people of Heavens ask those that come next to those carrying the Throne, then those in turn ask the carriers of the Throne: «What did your Lord say?» So they would inform them, and thus all the people of Heavens are told till this information reaches our sky [this sky] and the Jinns overhear so they are thrown with shooting stars; so whatever they mentioned as it was heard by them, is considered true; however, they change it and add to it.» Abdullah said: «My father said, 'Abdur-Razzak said,

«The Jinns are kidnapped and thrown at [with shooting stars].» And in another narration he said, «Yet they add to it, change it and delete from it.»

Did not He (the Exalted) tell us on such and such a day, such and such? So he is believed through this term that was heard from the Heaven».

And it was narrated after Al-Nawwas ben Semaan (May Allah be pleased with him) who said, the Holy Messenger (May Allah's blessings and peace be upon him) said, «If Allah (the Exalted) wanted to send the Revelation He (the Exalted) would command through Revelation.

His saying: (So he lies with it a hundred lies) that is to say the priest or the magician.

His saying: (Then it said weren't we told on such and such a day such and such a thing?) This was mentioned as such in a copy by the writers handwriting and it matches that found in Al-Bukhary's Saheeh.

The writer said (this includes that souls readily accept that which is obsolete; so how do they cling to one while not learning from one hundred lies?).

This Honorable Hadith also shows that verily if a certain matter contains one truthful aspect, this does not mean that all of it is truthful; many a time the people who are untruthful confound truth with delusion so that it might be accepted. In that connection Allah (the Exalted) has said: **«And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).»** (2: 42).

These Honorable Hadiths and those that follow it have meanings: Confirming that Allah (the Exalted) is Most High above His creatures, Highness that is proper to His Exaltedness and Greatness, and that verily He (the Exalted) still may say words if He (the Exalted) wishes to, that can be heard by the angels, and this is unanimously what the Sunnites believe in, those Sunnites that came before and those that will follow that is contrary to the Juhmites and Asharites and the Mutazila believe in. So beware looking or reading what the people of Suspension [suspending the real meanings of the Holy Koran and the Honorable Hadith] decorate for us; we turn only to Allah (the Exalted) for aid, support and dependance.

His saying: (And it was narrated after An-Nawwas ben Semman who narrated from the Holy Messenger (May Allah's blessings and peace be upon him),

149 - «If Allah (the Exalted) wants to send Revelation, He (the Exalted) would command through Revelation, then the Heavens start to tremble- or he said to shake- severely out of fear of Allah (Be the blessed and raised above). So if the people of Heavens heard that, they would be shocked and

To start to tremble -or he said to shake- severely out of fear of Allah (Be the blessed and raised above). Thereupon if the people of Heavens heard that they would be shocked and would fall in prostration,...

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they would fall down prostrating; the first one to raise his head at that incident would be Gibrail, and Allah (the Exalted) would talk to him through revelation and He (the Exalted) reveals His will, then Gibrail passes by the angels; each time he passes by a sky, its angels would ask him: «O Gibrail! What did our Lord (the Exalted) say?» Gibrail would say, «He (the Exalted) said that which is true and just; He is Most High, Most Great.» So they all would say as he said and Gibrail ends up with the Revelation where Allah (the Exalted) has commanded him»).

This Honorable Hadith was narrated by Ibn Abi Hatem and supported by him. It was also mentioned by Al-Imad Ibn Kathir in his interpretation.

An-Niwas ben Semaan ben Khaled Al-Kilabi, and it was said Al-Ansari. He was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and it was said that his father was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) as well.

His saying: (If Allah (the Exalted) would reveal, He would command) till the end. This includes the statement that Allah (the Exalted) send the Revelation, and that is the proof of the Sunnites against those who deny such thing: Allah (the Exalted) still talks as long as He (the Exalted) wishes.

His saying: (The skies start trembling) that is to say Heavens start trembling because of what Allah (the Exalted) said. Heavens shake. It is clear that Heavens can hear His words, as was narrated by Ibn Abi Hatem after Ikrama. He said, «If Allah (the Exalted) verbalizes a command, Heavens, the earth and the montains would tremble and the angels would fall down is prostration.»

His saying: (Or he said would shake- severely) this is doubted and assumed by the narrators.

His saying: (Out of fear of Allah (Be the blessed and raised above) and that is apparent, that verily Heavens fear Allah (the Exalted) due to the feelings and knowledge that Allah (the Exalted) creates in it. And Allah (the Exalted) has informed that those great creatures praise Him (the Exalted).

Concerning that He (the Exalted) has said: «**The seven Heavens and the earth, and all beings therein, declare His glory: There is not a thing but celebrates His praise; and yet ye understand not how they declare His glory! Verily He is Oft-Forebearing, Most Forgiving!**» (17; 44), and He (the Exalted) has said: «**At it the skies are ready to burst, the earth to split asunder, and the**

... Gibrail would be the first one to raise his head, and Allah (the Exalted) would talk to him through revelation about what He wishes then Gibrail would pass by the angels, every time he passes by a Heaven the angels inhabiting it would ask him, «O Gibrail! What did our Lord say?» So he would say, «He (the Exalted) said that which is true and just; He (the Exalted) is Most High, Most Great. So all of them would repeat what Gibrail said, and

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mountains to fall down in after ruin.» (19: 90) and He (the Exalted) has said, **«And others which sink out of fear of Allah.»** (2: 74). The authority Ibn Al-Qayyim (May Allah's Mercy be upon him) decided that these creatures really fear Allah (the Exalted) and praise Him and he used those Holy Verses as evidence.

150 - Ibn Masoud narrated «We used to hear the food praising Allah (the Exalted) while it was being eaten and in it another Honorable Hadith narrated by Abi Tharr,

151 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) held pebbles in his (May Allah's blessings and peace be upon him) hands. People heard them praising Allah (the Exalted) till the end of the Honorable Hadith.» It was also narrated in the Saheeh.

152 - The story of the yearning branch at which the Holy Prophet used to deliver his (May Allah's blessings and peace be upon him) speeches before he (May Allah's blessings and peace be upon him) started using the pulpit. Such examples are plenty.

His saying: (They were shocked and fell prostrating) being shocked is fainting accompanied by prostration.

His saying: (Gibrail would be the first one to raise his head) the meaning of the name «Gibrail» is Abdullah [Allah's servant] as was narrated by Ibn Joubeir and others after Ali ben Al-Hussein who said, «Gibrail's name was Abdullah, and Michael's name was Oubeid Allah and Israfil's name Abdur-Rahman. This Honorable Hadith shows Gibrail's (May Allah's peace be upon him) virtue. In that connection Allah (the Exalted) has said: **«Verily this is the word of a most honourable Messenger, endued with Power, with rank before the Lord of the Throne, with authority their (and) faithful to his trust.»** (81: 19-21).

Ibn Kathir (May Allah's Mercy be upon him) said: Verily this Holy Koran is sent and reported by an Honorable Messenger «Gibrail]. Abu Saleh said about the Holy Verse, «Gibrail would enter through seventy veils

Gibrail would carry the Revelation to where Allah (Be the blessed and raised above) has commanded him».

This Honorable Hadith discusses many issues:

The first: The interpretation of the Holy Verse.

The second: The evidence and proof against polytheism, especially that concerning the righteous, and it is the Holy verse that cuts the veins of polytheism in the heart.

The third: Interpreting (They will say, 'That which is true and just. He is Most High, Most Great).

The fourth: The reason for their asking such a question.

The fifth: Verily Gibrail answers them by saying, «He (the Exalted) said so and so».

The sixth: Mentioning that the first one to raise his head was Gibrail.

The seventh: Verily he talks to all the inhabitants of Heavens because they ask him.

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of light without permission.»

And Ahmad narrated and was supported by the Saheeh after Ibn Masoud,

153 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) saw Gibrail in his real image and he has six hundred wings; every wing has blocked the horizon. When he flaps his wing pearls, rubies and whatever Allah (the Exalted) knows falls down.» If this represents the greatness of such creatures, then its Creator is Greater and More Exalted. So how is it possible to worship other than Allah (the Exalted): Invoking them, fearing them, revering them and depending on them besides other kinds of worship which others do not deserve? Thus look at the state of the angels and their fear of Allah (the Exalted); Allah (the Exalted) has said, **«They are (but) servants raised to honour. They speak not before He speaks, and they act (In all things) by His command. He knows what is before them, and what is behind them, and they after no intrecession except for those who are acceptable, and they stand in awe and reverence of His (glory). If any of them should say, 'I am a God besides Him' Such a one we should reward with Hell: Thus do we reward those who do wrong.»** (22: 26-29).

His saying: (Then Gibrail carries Revelation to where Allah (Be He

The eighth: That all the inhabitants of Heavens faint.

The ninth: All Heavens tremble because of Allah's words.

The tenth: Verily Gibrail is the one who carries the Revelation to where Allah (the Exalted) commanded him.

The eleventh: Mentioning that the Shaitans overhear.

The twelfth: The quality of the Shaitans that they ride above each other.

The thirteenth: Sending shooting stars.

The fourteenth: That sometimes a shooting star hits a shaitan and sometimes it does not, while at other times the Shaitan tells these words to human being who is loyal to him before he is hit by a shooting star.

The fifteenth: A priest might sometimes tell the truth.

The sixteenth: A priest lies while telling the truth a hundred lies.

The seventeenth: His lies are not believed but because that word which was heard coming from Heavens.

The eighteenth: Souls may accept that which is untruthful; how do they stick to one and do not consider a hundred?

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blessed and raised above) commanded him, in Heaven or on earth). And that is the end of the Honourable Hadith.

The mentioned Holy Verses in this chapter as well as the Honourable Hadiths confirm Unification which is denoted by the testification: «There is no God but Allah» Thus verily the Great king by whose speech the angels become shocked in fear and reverence, and which makes all creatures tremble, the One whose essence is perfect, and whose qualities are perfect, the One whose knowledge, ability, dominion, glory and power are perfect, the one who can do without all creatures and the one who is needed by all creatures, the one who is most influential; it is not allowable neither from a mental point of view nor from a religious point of view to join in parnters with Him (the Exalted) how then is it possible to treat the servant as a worshipped Lord? Where did the minds of polythiests go? Praise Allah (the Exalted) and raise Him (the Exalted) above joining partners with Him (the Exalted).

The nineteenth: They learn these words from each other, memorize them and are guided by them.

The twentieth: Proving Allah's attributes in contradistinction to Asharites who refuse to say that Allah (the Exalted) has qualities [like speaking].

The twenty-first: Verily that trembling and fainting is out of fear of Allah (Be the blessed and raised above).

The twenty-second: All of them fell prostrating to Allah (the Exalted).

Allah (the Exalted) has also said: **«Not one of the beings in the Heavens and the earth but must come to (Allah) Most Gracious as a servant.»** (19: 93) From the first one to the last among mankind preventing them from committing that kind of polytheism and preventing them as well from worshipping other than Allah (the Exalted). End of explanation of Ibn Maja's Sunnan.

Chapter on Intercession

And Allah (Be the blessed and raised above) has said, **«Give this warning to those in whose (hearts) is the fear that they will be brought (To Judgment) before their Lord: Except for Him they will have no protector nor intercessor. That they may guard (Against evil).»** (6: 51) and He (the Exalted) has said, **«Say, 'To Allah belongs exclusively (the right to grant) Intercession»**. (39: 44).

Chapter

His saying: (Chapter concerning the Intercession) that is to say showing what the Holy Koran has proved and confirmed and what it denied and rejected. It also shows the truth of what the Holy Koran confirmed and proved.

His saying: (And Allah (Be the blessed and raised above) has said, «Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment)) that is to say, fear and warning from it.

His saying: (This) Ibn Abbas said what is meant here is the Holy Koran, (those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord). and «They are believers». His (the Exalted) creatures; rather, He (the Exalted) admonishes those who have minds, thus He (the Exalted) has said: (Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord.) While they are the believers who have rational minds.».

His saying: (Except for Him they will have no protector nor intercessor) Az-Zajjaj said that this means they abandon any supporter or intercessor.

His saying: (That they may guard (against evil) that is to say perform deeds in the present life that make Allah (the Exalted) save them from torture on the Day of Judgment.

His saying: **(Say, 'To Allah belongs exclusively (the right to grant) inter-**

Allah (the Exalted) has said, **«Who is there can intercede in His presence except as He permitteth?»** (2: 255).

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cession- (39: 44) and before it, **(What! Do they take for intercessors others besides Allah? Say, 'Even if they have no power whatever and no intelligence?')** (39: 43) And this is similar to His (the Exalted) saying: **«They serve, besides Allah, things that hurt them not nor profit them, and they say: These are our intercessors with Allah]. Say: 'Do ye indeed to inform Allah of something He knows not, in the Heavens or on earth? -Glory to Him! And is He above the partners they ascribe to Him!»** (10: 18). Thereupon Allah (the Exalted) has shown in these Holy Verses and other similar Holy verses that verily such intercessions is rejected, unacceptable and unallowable, and that verily taking others as intercessors is considered as an act of polytheism; may Allah (the Exalted) be praised and raised above such polytheism verily Allah (the Exalted) has said: **«Why then was no help forth coming to them from those whom they worshipped as gods, besides Allah, as a means of access (to Allah)? Nay, they left them in the lurch but that was their falsehood and their invention.»** (46: 28). So Allah (the Exalted) has shown that worshipping them because they intercede for their sake; this claim is all false and invented by them.

Allah (the Exalted) has said: **«Say, 'To Allah belongs exclusively (the right to grant) intercession»**. That is to say He (the Exalted) owns it all, and those from whom it is asked do not have anything of it; rather, it should be requested from the one who owns it regardless of any other; that request would be considered an act of worship that is improper but to Allah (the Exalted) .

Al-Badawi said: «Perhaps it is a response to what might be their answer that intercessors are persons who are close to Allah (the Exalted) .

Allah (the Exalted) has said: **«To Allah belongeth the domain of the heavens and the earth.»** (2: 107) This Holy Verse decides that taking intercessors besides Allah (the Exalted) is void and invalid, because all dominion belongs to Him and possessing intercession belongs to all dominion. Thus if He (the Exalted) is the owner, then it is invalid to ask someone who does not own it to intercede. He (the Exalted) has said: **«Who is there can intercede in His presence except as He permitteth?»** (2: 255) and, **«And they offer no intercession except for those who are acceptable.»** (21: 28).

Ibn Jarir said: «This Holy Verse was sent down when the unbelievers

And He (the Exalted) has said, **«How many-so-ever be the angels in the Heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him»** (53: 26).

And He (the Exalted) has also said, **«Say, 'Call upon other (gods) whom ye fancy, besides Allah: They have no power, -not the weight of an atom, in the Heavens or on earth: no (sort of) share have they therein, nor is any of them a helper to Allah. No intercession can avail in His presence, except for those for whom He has granted permission»** (34: 22).

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said: 'We do not worship our images but to approach us to Allah (the Exalted). Allah (the Exalted) has said: **«To Him belongs the dominion of the Heavens and the earth: At the End, it is to Him that ye shall be bought back.»** (39: 44).

He said: (Allah (the Exalted) has said: **«Who is there can intercede in His presence if He permitteth?»** (2: 255). It is clear from the Holy Verses mentioned before that verily intercession rejected by the Holy Koran is that intercession requested from others beside Allah (the Exalted) . In the following Holy Verse it is made clear that intercession takes place in the Afterlife by His permission. Concerning that He (the Exalted) has said: **«On that Day shall no intercession avail except for those whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.»** (20: 109). Thereupon He (the Exalted) showed that it [Intercession] cannot happen to any one but after two conditions are satisfied: the Lord (the Exalted) has permitted the intercessor to intercede, and His acceptance to the person interceded for. He (the Exalted) does not accept from all deeds, private of manifest but that which is for His sake, and that by which the servant meets his Lord faithfully and free from all doubt whatesoever, as was shown by the Honorable and Saheeh Hadith and that will be mentioned later confirmed by sheikh Al-Islam (May Allah's Mercy be upon him).

His saying: (**«How many-so-ever be the angels in the Heavens their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him»** (53: 26)) Ibn Kathir (May Allah's Mercy be upon him) said (How many-so-ever be the angels in the Heavens, their intercession will avail nothing except what He pleases and what is acceptable to Him) is like His (the Exalted) saying: **«Who is there can intercede in His presence except as He permitteth?»** (2: 255) and, **«No intercession can**

avail in His presence, except for those for whom He has granted permission» (34: 23). So if that was the case concerning the closest creatures, namely the angels, so how do you, ignorant people, request the intercession of these people with Allah (the Exalted) and He (the Exalted) neither allowed people to worship them nor did He (the Exalted) permit them to intercede; rather, He had proscribed and forbidden it through all His messengers and sent this proscription down in all His Holy Books?

He said: (Allah (the Exalted) has said) **«Say, 'Call upon other (gods) whom ye fancy, besides Allah; they have no power, not the weight of an atom,- in the Heavens or on earth: no (sort of) share have they therein, nor is any of them a helper to Allah. No intercession can avail in His Presence, except for those for whom He has granted permission.»** (34: 22-23).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning these Holy Verses: «Verily Allah (the Exalted) has put an end to the reasons to which polytheists cling. For the polytheist verily takes an idol in anticipation of profit, and profit can not be attained but from who possesses one quality from the following four; either he possesses what his worshipper requests from him, so if he were not a partner, then he would be a helper and supporter; if he were not a helper, then he would be an intercessor. Thereupon Allah (the Exalted) has made these four ranks absolutely invalid, moving from the highest to the lowest; so He (the Exalted) rejected others possessing dominion, partnership, help and intercession demanded by a polythiest, and He (the Exalted) confirmed that type of intercession which maynot happen to a polytheist; that is intercession after His permission.

This Holy Verse suffices as light and proves Monotheism and for cutting the roots and materials for polytheism for those who adopt them. And the Holy Koran is full of such Holy Verses and such examples; however, most people do not feel that reality is included in the Holy Koran; they think that it is a characteristic of a certain kind of people who existed before them never leaving a heritage behind. Such is what interferers between the heart and between understanding the Holy Koran. By Allah, had these people lived before, then they would have been inherited by those similar to them or even more evil than them or lower than them, and they would have dealt with the Holy Koran as those would have dealt with.

Then he said: Among its -types polytheism- asking for needs from dead people and asking for their aid, and that is the origin of polytheism among people. Verily the dead person has his deeds suspended and he does not pos-

sess the power to profit or to hurt himself besides the one who invokes him and asks him to intercede for him with Allah (the Exalted). And this is ignorance of the intercessor and the interceded as verily he is unable to intercede for him with Allah (the Exalted) unless Allah (the Exalted) permits, and Allah (the Exalted) did not make out of asking for help and the request a reason for His permission; rather, the reason is to perfect unification, so this polytheist came with a reason that prevents permission and he is like asking to accomplish or to fulfil his need by doing what prevents it from being fulfilled.

This is the case of every polytheist; they paired joining in partners with that who is worshipped and changing his religion on one hand and being hostile to monotheists on the other hand. They [polytheists] believe that the monotheists dispraise the dead while they dispraise the Creator [Allah (the Exalted)] through polytheism; they dispraise the monotheist holymen by defaming them, criticizing them, and treating them as enemies, and they dispraised the one whom they joined partners within worship since they thought that they are satisfised with them by this, and that verily they ordered them to perform it and that they support them concerning it, these are the enemies of the messengers in every time and place. Oh how plenty are those who respond to them; no one is saved from this major polytheism but those who freed his belief that Allah (the Exalted) is one from all types of polytheism and treated polytheists with enmity for the sake of Allah (the Exalted) and curried Allah's favour by dispising them and took as supporter God and diety only Allah (the Exalted), so he cleared his love for Allah (the Exalted), his fear to Him (the Exalted), his hope from Allah (Glory be to Him), his humility towards Allah (the Exalted), his dependance on Allah (the Exalted), his asking for Allah's aid, his resorting to Allah (the Exalted), his seeking refuge with Him (the Exalted) and his seeking Allah (the Exalted), following His commands demanding His acceptance; if he asks he would ask Allah (the Exalted), if he seeks help, he would seek help from Allah (the Exalted), if he did something he would do it for Allah's sake. He is for Allah (the Exalted), with Allah (the Exalted) and to Allah (the Exalted).

This was mentioned by this Imam concerning the interpretation of the Holy Verse as the reality and essence of the religion of Islam as He (the Exalted) has said: **«Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith? For Allah did take Ibrahim as a comrade.»** (4: 125).

Abu Al-Abbas said, «Allah (the Exalted) denied from all others that which polytheists cling to; He (the Exalted) denied that others possess dominion or part of it, He (the Exalted) denied that others might aid Him and He only left intercession. He showed that it does not profit except those permitted by Him as He said, **«And they offer no intercession except for those who are acceptable»** (21: 28). Thus such intercession which is assumed by polytheists is invalid. On the Day of Judgment as it was rejected by the Holy Koran, and He has told the Holy Prophet (May Allah's blessings and peace be upon him), «verily, he comes and prostrates to his Lord and Praises Him» that he (May Allah's blessings and peace be upon him) does not start by intercession first. Then it is said to him (May Allah's blessings and peace be upon him), «Raise your head and speak you will be heard, ask and you will be given, and intercede you will be granted intercession».

His saying: (Abu Al-Abbas said) that is the surname of Sheikh Al-Islam Ahmad ben Taymiyya Al-Hirani, the Leader of Moslems (May Allah's Mercy be upon him).

(Allah (the Exalted) denied from all others that which polytheists cling to; He (the Exalted) denied that others possess dominion or part of it, He (the Exalted) denied that others might be aids of His intercession. He (the Exalted) showed that it does not profit except those permitted by Him (the Exalted) as He (the Exalted) said: **«And they offer no intercession except for those who are acceptable.»** (21: 28). Such intercession which is assumed by polytheists is invalid on the Day of Judgment as it was rejected by the Holy Koran, and the Holy Prophet (May Allah's blessings and peace be upon him) said,

155 - «Verily he (May Allah's blessings and peace be upon him) comes and prostrates to his (May Allah's blessings and peace be upon him) Lord (the Exalted) and praises Him (the Exalted);he (May Allah's blessings and peace be upon him) does not start with intercession first. Then it is said to him (May Allah's blessings and peace be upon him) raise your head and speak, you will be heard, ask and you will be given; intercede and you will be granted intercession.» He (May Allah's blessings and peace be upon him) was asked by Abu Huraira: «Who is the luckiest to get your intercession.» He (May Allah's blessings and peace be upon him) answered, «He who faithfully and truthfully said: 'There is no God but Allah', since that constitutes intercession for the people of faith if Allah (the Exalted) permits; it can not be granted to those who join in partners with Allah (the Exalted). Its

Abu Huraira said, «Who is the luckiest to get your intercession?» He (May Allah's blessings and peace be upon him) said, «He who faithfully said, 'There is no God but Allah» such intercession is granted the people of Faith if Allah (the Exalted) permits and it cannot be granted to those who join in partners with Allah (the Exalted).

Its reality is: Verily Allah (Be the blessed and raised above) is the One who sends His benefaction to the people of faith, so He (the Exalted) forgives them through the invocation of the one who is granted permission to intercede so as to honour him and to grant him the praised rank.

> Thus intercession that was rejected by the Holy Koran included polytheism, that is why He (the Exalted) confirmed intercession in some places [of the Holy Koran], intercession that He (the Exalted) permits. And the Holy Prophet (May Allah's blessings and peace be upon him) showed that verily it can be granted only to the people of Faith and Unification».

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reality is: Verily Allah (Be He blessed and raised above) is the One who sends His benefaction to the people of Faith, so He (the Exalted) forgives them through the invocation of the one who is granted permission to intercede so as to honor him and to grant him the praised rank. Thus intercession, rejected by the Holy Koran included polytheism, that is why He (the Exalted) confirmed intercession in some places of the Holy Koran, intercession that He (the Exalted) permits. And the Holy Prophet (May Allah's blessings and peace be upon him) showed that verily it can be granted only to the people of Faith and unification.»

His saying: (Abu Huraira said) till the end of the Honorable Hadith. This Honorable Hadith was narrated by Al-Bukhary, and An-Nasai' after Abi Huraira; it was also narrated by Ahmad and corrected by Ibn Hibban. It says,

156 - «I grant my intercession to whomever says, 'There is no God but Allah' faithfully and truthfully believing in it; his heart confirms what his tongue said and his tongue confirms what his hearts said.» It is confirmed in Muslim's Saheeh who narrated after Abi Huraira: «Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

157 - «Each prophet is granted an answered invocation; however, every one of them rushed and asked for his. I kept my intercession till the Day of Judgment. It will take place and will be responded to, if Allah (the Exalted)

wishes and it will be granted to who died while not joining partners with Allah (the Exalted).»

The writer (May Allah's Mercy be upon him) mentioned what Sheikh Al-Islam said: It stood in place of the explanation and interpretation because of the Holy Verses included in this chapter, and it is enough even in brief form. And Allah (the Exalted) knows best.

And he denied faithfulness by giving a very good definition. Thereupon he said: «Faithfulness is loving only Allah (the Exalted) and working for His sake.»

Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning the meaning of Abi Huraira's discussion: Think about how this discussion made out of all the causes that lead to His intercession, clearing Unification from all polytheism. That is contrary to what the polytheists believe in, that verily intercession may be granted by worshipping them and being loyal to them. The Holy Prophet (May Allah's blessings and peace be upon him) overthrew their false belief and informed that the cause of intercession is freeing unification from all polytheism, then and only then Allah (the Exalted) permits the intercessor to intercede. It is part of the polytheists ignorance to think that the one whom he took as intercessor or supporter can benefit him or support him, as the case with rulers and kings who benefit and support those who are loyal to them. They did not know that no one can intercede unless He (the Exalted) grants him permission to intercede. Moreover, He (the Exalted) doesnot permit any body to intercede unless He (the Exalted) accepts his deeds and sayings, as He (the Exalted) has said in the Holy Verse, **«Who is there can intercede in His presence except as He permitteth?»** (2: 255) and, **«And they offer no intercessions except for those who are acceptable.»** (21: 28) and there still remains a third one which says that He (the Exalted) doesnot accept among sayings and deeds but unifying Him (the Exalted) and following His Holy Messenger (May Allah's blessings and peace be upon him). These three aspects severe the tree of polytheism from the heart of the one who perceives it and is conscious of it.

He (May Allah's Mercy be upon him) also mentioned that there are six types of intercessions:

(The first) Grand intercession for which is not granted to those who possess the firm will till it reaches the Holy prophet (May Allah's blessings and peace be upon him) who in turn says,

158 - «It is for me» and that is when all creatures resort to the prophets

This chapter discusses many issues:

The first: The interpretation of the Holy verse.

The second: Characteristics of rejected intercession.

The thrid: Characteristics of accepted intercession.

The fourth: Mentioning the Grand intercession and it is the praised Rank.

The fifth: That the Holy Prophet (May Allah's blessings and peace be upon him) does not start by interceding; he (May Allah's blessings and peace be upon him) starts by prostrating, if he (May Allah's blessings and peace be upon him) is granted permission, he (May Allah's blessings and peace be upon him) will intercede.

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for intercession so that their Lord (the Exalted) relives them from the hardship of the Day of Judgment. This intercession is his (May Allah's blessings and peace be upon him) only and no one shares it with him (May Allah's blessings and peace be upon him).

(The second) His (May Allah's blessings and peace be upon him) intercession for the people of the Garden concerning their entrance into it. It was mentioned by Abu Huraira in his agreed on lengthy discussion.

(The third) His (May Allah's blessings and peace be upon him) intercession for a group of disobedient people from his (May Allah's blessings and peace be upon him) nation; those people committed sins that required their admission into Hell-Fire; he (May Allah's blessings and peace be upon him) intercedes for them so that they will not be admitted into Fire.

(The Fourth) His (May Allah's blessings and peace be upon him) intercession for the disobedients among the people of monotheism who are admitted into Hell-fire because of their sins as in the Honorable Hadiths after the Holy Prophet (May Allah's blessings and peace be upon him). Concerning this type of intercession and all the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and the people of Sunna have unanimously agreed on it and called those who rejected it as innovators, and they reprimaded him [who rejected it] and called him untruthful and deluded.

[The fifth] His (May Allah's blessings and peace be upon him) intercession for a group of the people of the Garden concerning increasing their reward and raising their rank; and that is never disputed by anybody. All of it

The sixth: Who is the luckiest to get this intercession.

The seventh: It cannot be granted to those who join in partners with Allah (the Exalted).

The eight: Showing its truth.

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concern the people of Faith who never took besides Allah (the Exalted) either an intercessor or a supporter. Concerning that Allah (the Exalted) has said: **«Give this warning to those in whose (hearts) is the fear that they will be brought (To Judgment- before their Lord: except for Him they will have no protector nor intercessor: that they may guard (Against evil).»** (6: 51).

(The sixth) His (May Allah's blessings and peace be upon him) intercession for some of his (May Allah's blessings and peace be upon him) unbelieving kinsmen who are to be admitted into Hell-Fire, so that Allah (the Exalted) would lighten their torture. This intercession is exclusively for Abi Taleb.

Chapter

Allah (the Exalted) has said, «**It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He wills**» (28: 56).

And it was narrated in the Saheeh after Ibn Al-Musseib who narrated after his father that, «When my father Abu Taleb was on his death bed

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Chapter

His saying: Chapter (Allah (the Exalted) has said, «**It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those He will.**» (28: 56)).

The reason for sending down this Holy Verse was Abu Taleb's death while he was still following the creed of Abdul-Muttaleb, as will be discussed later in this chapter.

Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) tells His Holy Messenger (May Allah's blessings and peace be upon him): Verily O Muhammad you are unable to guide whomever you love, that is to say that is not your job; rather, your job is just to tell the people and Allah (the Exalted) guides whomever He wills. And He possesses that great wisdom and conclusive evidence. Concerning that Allah (the Exalted) has said: «**It is not required of thee (O Apostle, to set them on the right path, but Allah sets on the right path whom He pleaseth.**»(2: 272) and He (the Exalted) said: «**Yet no faith will the greater part of mankind have, however ardently thou dost desire it.» (12: 103).**

I said: That which is denied here is guidance to acceptance and success; verily that isssued completely belongs to Allah's (the Exalted) domain and He Alone is able to accomplish it. As for guidance mentioned in the Holy verse, «**Thou dost guide (men) to the straight way.**» (42: 52) Verily such guidance is directing and showing; he (May Allah's blessings and peace be

Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to him where he (May Allah's blessings and peace be upon him) found Abdullah ben Abi Umayya and Abu Jahl visiting him. Thereupon he (May Allah's blessings and peace be upon him) said, 'O Uncle say there is no God but Allah (the Exalted) a term that helps me intercede for you [with Allah on the Day of Judgment].

Thereupon they [the two men] told him, «Do you leave the creed of Abdul-Mattaleb?».

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upon him) is, according to Allah (the Exalted) shows His religion and directs people to it.

His saying: (It was narrated in the Saheeh after Ibn Al-Museib who narrated after his father that, «When Abu Taleb was on his death bed, then Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to him where he (May Allah's blessings and peace be upon him) found Abdullah ben Abi Umayya and Abu Jahl visiting him, so he (May Allah's blessings and peace be upon him) said: 'O Uncle say there is no God but Allah (the Exalted) a term that helps me intercede for you [with Allah (the Exalted) on the Day of Judgment the two men] told him: «Do you leave the creed of Abdul-Muttaleb?». Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) repeated what he (May Allah's blessings and peace be upon him) said and then they repeated what they said. The last thing the dying man said: I'll keep on Abdul-Muttaleb's creed and he refused to say there is no God but Allah (the Exalted). The Holy Prophet (May Allah's blessings and peace be upon him) said: «I will ask Allah (the Exalted) to forgive you, unless I was not allowed to do so.» Allah (Be the blessed and raised above) sent down the Holy Verse, **«It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.»** (9: 113) and He (the Exalted) sent down concerning Abi Taleb, **«It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those whom He will.»** (28: 56).

159 - His saying: (It was narrated in the Saheeh) that is to say in the two Saheehs. Ibn Al-Mousayyed, is one of the seven great savants and jurisprudents and one of the followers. Experts with the Honorable Hadith agreed that his reports are among those that are most truthful and most reliable. And Ibn Al-Madini said: «I donot know among the followers any one who is more knowledgeable than him. He died after the year 90 A.H and he was about eighty years old.

Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) repeated what he (May Allah's blessings and peace be upon him) said and then they repeated what they said. The last thing the dying man said was, «I will keep on Abdul-Muttaleb's creed».

And his father Al-Mousayyeb is a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and stayed alive till the Caliphate of Othman (May Allah be pleased with him). The same applies for his grandfather Hazm who is a Companion who was martyred in Al-Yamama.

His saying: (When Abu Taleb was on his death bed) that is to say when the signs of approaching death appeared on him.

His saying: (Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to him, it is possible that Al-Mousayyeb came with the other two since they are from the children of Makhzoum and he is one of them as well, and at that time the three men were unbelievers. Abu Jahl was killed while he was still an unbeliever while the other two embraced Islam.

His saying: (O uncle).

His saying: (Say there is no God but Allah) he (May Allah's blessings and peace be upon him) ordered him to say it because Abu Taleb knows that it is rejecting both polytheism and being faithful in worship to others besides Allah (the Exalted). Verily he who says it while realizing its denotations and while fully aware, becomes clear from polytheism and polytheists and embraces Islam. Because they realized its meaning those times, there was not in Mecca but either a Moslim or an unbeliver. It is said only by those who leave polytheism and clear themselves from it. And when the Holy Prophet (May Allah's blessings and peace be upon him) immigrated along with his (May Allah's blessings and peace be upon him) Companions to Medina, there were Moslems who were unifiers and those who were hypocrites who used to say it realizing its meaning but not believing in it because of enmity, suspicion and doubt that filled their hearts. So apparently they were supporting the Moslems, while secretly they were not. In Medina there were also Jews; and Allah's Holy Messenger (May Allah's blessings and peace be upon him) acknowledged them when he (May Allah's blessings and peace be upon him) immigrated and made peace with them as long as they did not betray him (May Allah's blessings and peace be upon him) or support an enemy against him (May Allah's blessings and peace be upon him) as mentioned in books concerning Honourable Hadith and the way of life of the Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (A term) Al-Kurtobi said: It is the appositive of «There is no God but Allah.»

His saying: (That helps me intercede for you with Allah (the Exalted) on the Day of Judgment) what is intended here is using it as a support for interceding for him, had he [Abu Taleb] said it when he was in that condition. It also includes the evidence that deeds are judged by their results, because has he said it when he was on that condition, believing in what it denotes conforming with rejecting [polytheism] and corroborating [unification], it would have benefited him.

His saying: (So they told him, 'Do you leave the greed of Abdul-Muttaleb). They mentioned the damned argument which polytheists use against the messengers; it is similar to what the Pharaoh told Moussa, **«(Pharaoh) said 'What then is the condition of previous generations?'»** (20: 51) and His (the Exalted) saying, **«Just in the same way, whenever we sent a Warner before thee to any people, the wealthy ones among them said, 'We found our fathers following a certain religion, and we will certainly follow in their footstps.»** (43: 23).

His saying: (The Holy Prophet (May Allah's blessings and peace be upon him) repeated what he (May Allah's blessings and peace be upon him) had said, and they repeated what they had said). This means that they understood the meaning of «There is no God but Allah» because they knew that which Abu Taleb had said about, he would have been cleared from Abdul-Muttaleb's creed.

Since verily Abdul-Muttaleb's creed is by itself joining in partners with the Diety of Allah (the Exalted). As for the Lordship; they did acknowledge it as was mentioned before. And verily Abdul-Muttaleb told Abraham, «I am the Lord of camels; the house [Kaaba] has its lord who prevents you from entering it.» Their saying after the Holy Prophet (May Allah's blessings and peace be upon him) had told his (May Allah's blessings and peace be upon him) uncle: «Say there is no God but Allah» is considered as an act of pride and arrogance.

In that connection Allah (the Exalted) has said about them and about those polytheists who are similar to them, **«For they, when they were told that there is no God except Allah, would puff themselves up with Pride and say: 'What! Shall we give up our gods for the sake of a possessed poet?»** (37: 35-36) He (the Exalted) answered them saying: **«Nay! He has come with the (very- Truth, and he confirms (the Message of- the apostles (before him).»** (37:

And he refused to say that there is no God but Allah. So the Holy Prophet (May Allah's blessings and peace be upon him) said, «On the Day of Judgment] I will ask Allah (the Exalted) to forgive you unless I am not allowed [by Allah] to do so.» Thereupon Allah (Be the blessed and raised above) revealed the Holy Verse, **«It is not fitting, for the prophet and those who believe, that they should pray for forgiveness for Pagans».** (9: 113) and Allah (the Exalted) sent...

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37). Allah (the Exalted) showed that their pride had prevented them from saying: «There is no God but Allah» was due to the fact that it denotes rejecting the worship of their gods that they used to worship regardless of Allah (the Exalted). Verily the denotation of that term on rejecting the worship of their gods is a sure denotation.

And it is of the Lord's (the Exalted) wisdom not to guide Abi Taleb to Islam, that He (the Exalted) may show His servants that verily it is up to Him and that He Alone is the One who is able to do it and nobody else. If the Holy Prophet (May Allah's blessings and peace be upon him)- who is the best among Allah's creatures- the ability to guide the souls and dispel distress, forgive sins, saluate from torture, and the like, then the one who deserves such forgiveness best would have been his uncle who cared for him (May Allah's blessings and peace be upon him) supported him (May Allah's blessings and peace be upon him), protected him and sheltered him, so praise the One whose wisdom astonished the minds and guided the servants to what leads them to knowing and unifying Him (the Exalted) working faithfully, only for Him.

His saying: (So the last thing he said was).

His saying: (I will stay on Abdul-Muttaleb's creed) what appears here is that Abi Taleb said «I» but the narrator changed the term because he fancied that this term is ugly; he did well. This was said by Al-Hafeth.

His saying: (And he refused to say there is no God but Allah). Al-Hafeth said: This is a confirmation by the narrator that Abu Taleb refused to say it.

The writer (May Allah's Mercy be upon him) said (This Honorable Hadith includes responding to those who claimed that Abu Taleb and those who came before him embraced Islam, and it shows the harm done by evil people to mankind, and the harm attained by aggrandizing those who came before).

That is to say: If [This aggrandizement] exceeded that which is reli-

... down about Abi Taleb, «**It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those whom He will**».

This Honorable Hadith encompasses many issues:

The first: The interpretation of, «**It is true thou wilt not be able to guide every one who thou lovest; but Allah guides those whom He will**».

The second: interpreting His saying (the Exalted). «**It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness, for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.**» (9: 113).

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giously allowable; so that their sayings become arguments that is referred to during disputes.

His saying: (The Holy Prophet (May Allah's blessings and peace be upon him) said, «I will ask Allah (the Exalted) to forgive you, unless I was not allowed to do so». An-Nawawi said, «This Honorable Hadith shows that it is allowable to swear without being asked to do so. Swearing was here to confirm the intention to ask for forgiveness in order to please Abu Taleb's soul.

Abu Taleb's died in Mecca before immigration [to Medina] by a very short time.

Ibn Faris said: «Abu Taleb died when Allah's Holy Messenger was 49 year eight months and eleven days.

Khadija, the mother of all believers, (May Allah be pleased with her) died after Abi Taleb's death by eight days.

His saying: **(It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin... till the end of the verse**» (9:113) That is to say they ought not do that, and this informing that means forbidding. It appears that this Holy Verse was sent down concerning Abi Taleb.

Verily the savants mentioned other reasons for sending down this Holy Verse. However, they do not contradict each other since the causes for sending down one Holy Verse may be various.

Al-Hafeth said: «As for sending down the second Holy Verse; it is clear that it concerned Abu Taleb's story. As for sending down the Holy Verse coming after it, this can be discussed. It appears that verily that which is intended is that the Holy Verse connected with asking for forgiveness was sent down some time after Abi Taleb and it discusses the issue from a general

The third: It is the great issue; interpreting his saying «There is no God but Allah» contrary to that believed by those who claim to know.

The fourth: Verily Abu Jahl and those accompanying him know the Holy Prophet's (May Allah's blessings and peace be upon him) intention when he (May Allah's blessings and peace be upon him) told him to say «Say there is no God but Allah». Thereupon May Allah condemn whosoever Abu Jahl is more learned than him concerning the origins of Islam.

The fifth: His (May Allah's blessings and peace be upon him) excessive request of his uncle's embracing Islam.

The sixth: Responding to those who claimed that Abdul-Muttaleb and those who came before him embraced Islam.

The seventh: His (May Allah's blessings and peace be upon him) prayer for forgiveness and he (May Allah's blessings and peace be upon him) was not permitted; rather, he (May Allah's blessings and peace be upon him) was prevented from doing that.

The eighth: Harm of evil people to mankind.

The ninth: Harm of aggrandizing those who came before and those who are old.

The tenth: Pre-Islamic people used that.

The eleventh: Witnessing that deeds are judged by their end results.

The twelfth: Thinking about how great this doubt is in the hearts of those going astray, because the story does not mention that they argued with him, even though he insisted and repeated. So because of its clarity and greatness which they fancy, they did not discuss it with him (May Allah's blessings and peace be upon him).

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point of view; concerning him and concerning others. This is made clear by what was mentioned in the interpretation, then Allah (the Exalted) sent down: **«It is not fitting, for the prophet and those who believe, that they should pray for forgiveness, for pagans... till the end of the Holy verse»** (9: 113) and concerning Abi Taleb the following Holy Verse was sent down, **«It is true thou wilt not be able to guide every one whom thou lovest...»** all of that shows that he died as a non-Moslem and at the same time weakens what

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was mentioned by As-Souheily who said it was narrated in some of Al-Massoudi's books that he embraced Islam, because such does not contradict that which is mentioned in the Saheeh.

This chapter includes proscribing the asking for forgiveness of pagans of loving them or supporting them, because if it is forbidden to ask Allah (the Exalted) to forgive them, then the same logic goes for supporting them.

Chapter

(The reason behind the children of Adam's abandoning their religion is their exaggeration concerning those who are righteous).

And Allah (Be the blessed and raised above) has said, **«O people of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth.»** (4: 171).

Chapter

His saying: (Chapter concerning the reason behind the children of Adam's abandoning their religion is their exaggeration concerning those who are righteous).

His saying: (Abandoning) the writer (May Allah's be Mercy be upon him) wanted to show the consequence of exaggeration concerning those who are righteous, such as polytheism or joining partners with Allah (the Exalted) which is the greatest among sins disobeying Allah (the Exalted) ; it rejects Monotheism that the term of faithfulness indicated; the testification that there is no God but Allah.

His saying: (and Allah (Be the blessed and raised above) has said): **(«O People of the Book! Commit no excesses in your religion nor say of Allah but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His word, which He bestowed on Mary, and a spirit proceeding from Him.»** (4: 171). Excess is exaggeration in aggrandizement, both saying and believing, that is to say [Allah (the Exalted) says] do not raise the creature above the rank which Allah (the Exalted) sent down with, no you give him a rank that should be given only to Allah (the Exalted); the address -even though the people of the Book were addressed- it is general and all the nation is meant and addressed by it; they all were warned not to do with their Holy Prophet (May Allah's blessings and peace be upon him) what the Christians did to theirs- Jesus- and the Jews to theirs- Al-Azir-.

It was narrated in the Saheeh after Ibn Abbas (May Allah be pleased with them) concerning the Holy Verse, **«And they have said (To each other), 'Abandon not your gods, abandon neither Wadd nor Suwa, neither Yaguth nor Ya'uq, nor Nasr'** (971: 23) He said that these were righteous men among the people of Noah.

In that connection Allah (the Exalted) said: **«Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors».»** (57: 16) That is why the Holy Prophet (May Allah's blessings and peace be upon him) had said:

160 - «Do not extol me as the Christians extoled the son of Mariam.»

Every body who invoked a prophet or a holy man besides Allah (the Exalted) had in fact taken him as a god, and identified with the polytheism of the Christians and with the abuse of Jews. Verily the Christians exaggerated concerning Issa (May Allah's peace be upon him) while the Jews were hostile towards him, they cursed and dispraised him. Thereupon the Christians exaggerated and the Jews abused, Allah (the Exalted) has said: **«Christ the son of Mariam was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food.»** (5: 78) In this Holy verse and in similar ones one can find the response to the Jews and the Christians.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: He who identifies in such matters with the Jews and the Christians and exaggerates the belief of religion by exceeding or abusing, then he has been like them. He said: and Ali (May Allah be pleased with him) burned those who exaggerated among Ar-Rafida so he ordered his people to dig holes for them at the gate of Kinda and he threw them into these holes. Also all companions agreed on killing them but Ibn Abbas said that they should be killed by sword rather than burnt. This is what most of the savants had believed in.

His saying: (It was narrated in the Saheeh after Ibn Abbas (May Allah be pleased with them) concerning Allah's (the Exalted) saying,

161 - **«And they have said (To each other), 'Abandon not your gods: Abandon neither wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr'.»** (71: 23). He said: And those are names of righteous people among the people of Noah, when they died, the Shaitan revealed to their people: You should

So when they died, the Shaitan revealed to their people: You should erect at their confering places images and call them by their names. So they did, yet they were not worshipped till those people died and people forgot that knowledge, then they were worshipped.».

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erect at their confering places images and called those images by their names. So they did, yet they were not worshipped till they died and knowledge was forgotten; then they [The images] were worshipped.

This literature was summarized by the writer. Al-Bukhary wrote it as follows: After Ibn Abbas (May Allah be pleased with them) who said:

«Idols which were erected at the time of Noah's people reached the Arabs. As for «Wudd» it belonged to Kalb at Dawmat Al-Jandal. As for «Suwa'» it belonged to Hutail. As for «Yuguth» it belonged to Murad to Bani Ghutaif in Al-Jurf at Saba. As for «Yaouk» it belonged to Hamadan. As for «Nasr» it belonged to Himyar and specifically to the people of this Al-Kila': names of righteous men among the people of Noah- till the end of the discussion».

Ibn Jarir said: We were told by Ibn Hamed: Mihran told us after Sufyan after Moussa, after Muhammad ben Kais, «Verily Yaguth, Yaouk, and Nasr were righteous people among the sons of Adam, and they had followers what they identified with. So when they died their companions said: If we build idols that resemble them, worship would be more desirous, so they built those images when they died and others came, Iblis came to them and said: Verily they used to worship them and through them they prayed for the rain to fall so that they could water their plants. Thereupon they worshipped them.»

His saying: (you should erect).

His saying: What is meant here are idols that were built after the righteous men those which they erected in their confering places and called them by their names. And in Ibn Abbas' literature there is what shows us that those are called pagans. So a pagan's name encompasses every object of worship regardles of Allah (the Exalted) whether that worshipped object was a grave, a tombstone, an idol or any otherthing.

His saying: (till those people died) that is to say those after whose idols were built.

His saying: (and people forgot that knowledge). Al-Bukhary said «revoked» [instead of forgot] and Al-Kashmayhini «and that knowledge was revoked» that is to say this knowledge was obliterated after those authroities

Ibn Al-Qayyim said, that one of those who came before had said, «When they died people clinged to their graves, then made images after their forms, then after a long while they worshipped them».

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passed away and ignorance was all over till they became unable to differentiate between monotheism and polytheism, so the indulged in polytheism thinking that it my lead them to Allah (the Exalted) and benefit them.

His saying: (They were worshipped) when Iblis said: Verily those who were before you used to worship them and through them they prayed for rain in order to water their plants. He was the one who made them worship idols and he ordered them to perform it. Thereupon in reality he became their god. In that connection Allah (the Exalted) has said: **«Did I not enjoin on you, O ye children of Adam, that ye should not worship the Shaitan; for that he was to you an avowed enemy? And that ye should worship Me (for that) this was the straight way? But he did lead astray a great multitude of you. Did ye not, then, understand?»** (36: 60-62). This should help people be aware of [falling into polytheism] exaggeration and means of polytheism, even though intentions might be good. Since verily the Shaitan admitted those people into polytheism through the door of exaggeration concerning the righteous and through the door of loving them excessively as has happened to this nation: He showed them exaggeration and innovation in aggrandizing and loving the righteous so that he make them commit that which is more serious than that; worshipping them besides Allah (the Exalted). And in another version: «Verily they said: 'O how great are those who came before us; they seek their intercession with Allah (the Exalted)» that is to say they hope for the intercession of those righteous people who constructed the idols after theirs and called them names there after. From this it is known that verily asking of their intercession and requesting from them is definitely joining in partners with Allah (the Exalted) as was mentioned above in the perfect Holy Verses.

His saying: (Ibn Al-Qayyim (May Allah's Mercy be upon him) said: More than one of those who came before said: When they died they clinged to their graves, then they built their idols, then after some long time they worshipped them).

His saying: (And Ibn Al-Qayyim (May Allah's Mercy be upon him) said). He is the Imam and savant Muhammad ben Abi Bakr ben Aiyub Al-Zari' Ad-Dimashki known as Qayyim Al-Jouzieh. Al-Hafeth As-Sakhawi said: The savants who is highly knowledgeable and who agree and those

who do not, the writer of «Al-Tasanif Al-Sairah» and «Al-Mahasen Al-Jamma» died in the year 751 A.H.

His saying: (and more than one of those who came before said) this means that which was mentioned by Al-Bukhary and Ibn Jarir; however, he mentioned their staying at their graves before they constructed their idols. That is considered among the means of polytheism; rather, it is by itself polytheism, because staying is done for Allah's (the Exalted) sake at Mosques an act of worship. So if they stayed at graves, their staying is considered as aggrandizing and as loving which is considered in turn an act of worship.

His saying: (Then, after a long time passed they worshipped them). The reason for that worship and the thing that led to it was those who came before had done such as aggrandizing them by staying at their graves and by erecting their idols at their confering places. Thus through those images, pagans were worshipped regardless of Allah (the Exalted), as was mentioned by the writer (May Allah's Mercy be upon him). Verily by doing this they abandoned the religion of Islam on which those people had been before introducing these means of such polytheism; they became disbelievers though worshipping these images and taking them as intercessors. That was the first act of polytheism that took place on earth.

Al-Kurtobi said: Verily those who came before these people built idols, that they might follow them in their deeds. They might have their opinions as those did and worship Allah (the Exalted) at their graves. Then they were followed by a people who ignored their real intentions. The Shaitan whispered to them that verily their forefathers used to worship and aggrandize those idols.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: The Shaitan still whispers the grave worshipper and teaches them constructions at graves. Staying at them is considered an act of showing their love of those righteous men and prophets, and that verily invoking at them is answered. Then the Shaitan transfers them from this stage to the stage of invoking the images and swearing by them; verily Allah (the Exalted) is Greater than swearing by Him (the Exalted) or asking from Him through any of His creatures.

When that is accomplished [by the Shaitan] he orders them to invoke him as well to worship him, and asking for his intercession besides Allah (the Exalted). He also decides that his grave as a pagan on which lanterns and curtains are hanged and around which people circumambulate around

and which they kiss, pilgrimed and stayed at. So when that is accomplished he orders those people to ask all other people to worship it and take it as a monastory and feast, and believed that that was more useful for them in both their lives; their present life and their Afterlife. All that which is necessarily known through the religion of Islam that it is contrary and against what Allah (the Exalted) sent with His Holy Messenger (May Allah's blessings and peace be upon him); renewing Monotheism and that no one is to be worshipped but Allah (the Exalted) .

When that is accomplished he decides to make them believe that he who forbids these performances has dispraised the people of such high ranks and degraded them and claimed that they do not have respect or worth, and the polytheists become angry and disgusted. In that connection Allah (the Exalted) has said, «**When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy!**» (39: 45) and that is spread in the souls of many of the ignorant and common people as well as among those who attach themselves to knowledge and to religion, till they treat the people of Monotheism with enmity and accused them of committing great sins and they made people repel them while they support the people of polytheism and aggrandize them and claim that they were Allah's holy men and the supporters of His religion and His Holy Messenger (May Allah's blessings and peace be upon him;' however, Allah (the Exalted) refuses that, «**And they are not its guardians? No men can be its guardians except the righteous but most of them do not understand.**» (8: 34) End of the discussion of Ibn Al-Qayyim May Allah's Mercy be upon him).

This story encompasses many themes that were mentioned by the writer (May Allah's Mercy be upon him).

One of which: Refuting uncertainty called by some scholastic theologists rationality and in turn they refute by it the qualities of Monotheism brought forward by the Holy Koran and the Sunna; they reject it instead of proving them or confirming them in a manner that fits Allah's Glory, Greatness and pride.

Some of which: Disadvantage of imitation.

Some of which: The nation's need for what Allah's Holy Messenger (May Allah's blessings and peace be upon him) brought; both knowledge

And it was narrated after Omar that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not extol me as the Christians extoled the son of Mariam» Verily I am a servant; so say Allah's servant (Abdullah) and His Holy Messenger». It was narrated by

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and deeds according to the Holy Koran and the Sunna. So verily the servant's need for that is above all needs.

His saying: (And it was narrated after Omar that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

162 - «Donot extol me as the Christians extoled the son of Mariam. Verily I am a servant; so say Allah's servant (Abdullah) and His Holy Messenger.» It was narrated by both.

His saying: (after Omar) He is Ibn Al-Khattab ben Noufail Al-Adawi the prince of believers and the best among the Companions, next to Abu Bakr As-Siddiq (May Allah be pleased with them). He stayed a Caliph for ten and a half years. Justice was every where. During his days the kingdoms of Kisra and Caesar were conquered. He (May Allah be pleased with him) was martyred in Thil-Hijja in the year 23. A.H.

His saying: (Do not extol me as the Christians extoled the son of Mariam). Extolment is exceeding the limits of ordinary praise till it reaches the degree of lying at him. It was said by Abu As-Saadat. Others said: That is to say do not praise me by saying that which is not true and never exceed limits when praising me.

His saying: (Verily I am a servant so say Allah's servant [Abdullah] and His Holy Messenger) that is to say do not exaggerate in praising me as the Christians had done in praising Issa [Jesus] (May Allah's Peace be upon Him) so they claimed that he is a diety. Rather, I am Allah's servant and His Holy Messenger, do describe me by this as my Lord described me, and say Allah's servant and His Holy Messenger. Thereupon the polytheists refused but to disobey his (May Allah's blessings and peace be upon him) orders and commit that which he (May Allah's blessings and peace be upon him) forbade and as a result they aggrandized him (May Allah's blessings and peace be upon him) by using that which he (May Allah's blessings and peace be upon him) warned them from, and prohibited them from him. As well they contradicted him (May Allah's blessings and peace be upon him) seriously and competed with the Christians concerning their exaggeration and polytheism. Thus they fell into that which is not permissable; exaggera-

both, Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Do not ever exaggerate; verily exaggeration killed those who came before you.» And Moslim narrated...

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tion and polytheism appearing in the form of verse and prose and which if counted would take long time and they made their classifications and ranks.

Sheikh Al-Islam (May Allah's Mercy be upon him) mentioned after some of the people of his time that it is allowable to seek refuge with the Holy Messenger (May Allah's blessings and peace be upon him) concerning all matters which normally one seeks refuge with Allah (the Exalted); however, that was classified and refuted by Sheikh Al-Islam. The response is found. Thanks to Allah (the Exalted). And he says: Verily he knows the keys to the unseen which is only known by Allah (the Exalted). And he mentioned to them similar things. We seek refuge with Allah (the Exalted) against blindness of soul.

Al-Bousairi's peom is so famous concerning that issue;

O most generous among mankind

Whom shall I seek refuge with.

But you? When sad events are around?

The verses to follow which have the meaning of invoking faithfully, seeking refuge with hope, dependence in most difficult situations, and during the greatest need for other than Allah (the Exalted). Thus they contradicted Allah's Holy Messenger by committing what he (May Allah's blessings and peace be upon him) proscribed and they made it extremely difficult for Allah's Holy Messenger (May Allah's blessings and peace be upon him) that is so because the Shaitan showed them such evil kind of polytheism in the form of loving the Holy Prophet (May Allah's blessings and peace be upon him) and aggrandizing him (May Allah's blessings and peace be upon him). He [the Shaitan] showed them faith and unification that Allah (the Exalted) sent in the form of dispraising him. Those polytheists are the ones who should be dispraised. They lack every thing, so they did not care about his (May Allah's blessings and peace be upon him) sayings or his (May Allah's blessings and peace be upon him) deeds, neither did they accept his (May Allah's blessings and peace be upon him) deeds, neither did they accept his (May Allah's blessings and peace be upon him) wisdom or submitted to him (May Allah's blessings and peace be upon him). Rather, aggrandizing the

Holy Messenger takes place by what he (May Allah's blessings and peace be upon him) said or what he (May Allah's blessings and peace be upon him) prohibited and by being guided by his (May Allah's blessings and peace be upon him) guidance and by following his (May Allah's blessings and peace be upon him) tradition [Sunna], by calling on people to adopt his religion and by supporting him and those who support him and by treating with enmity those who are his enemies and those who disobeyed him. Yet, those polytheists reversed what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) intended; both concernng knowledge and concerning deeds, and they committed what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) had proscribed. If only Allah's help we seek.

His saying: (And Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

«Donot ever exaggerate. Verily those who exaggerated before you were killed.»

This Honorable Hadith was mentioned by the writer without mentioning who narrated it. However, it was narrated by Imam Ahmad, At-Tirmithi and Ibn Majah after Ibn Abbas.

The following is Ahmad's version: It was narrated after Ibn Abbas (May Allah be pleased with them) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said in an early morning in front of a crowd,

163 - «Bring me stones they were picked up and brought to him (May Allah's blessings and peace be upon him). They were stones for hurling. So when he (May Allah's blessings and peace be upon him) put them in his (May Allah's blessings and peace be upon him) hand, he said: Use such things to throw and do not ever exaggerate as far as religion is concerned, verily those who came before you and exaggerated concerning religion were perished.»

Sheikh Al-Islam said: This is general and touches all sorts of exaggeration in beliefs and in deeds, and the reason for saying this was hurling stones [During pligrimage at Iblis]; while he (May Allah's blessings and peace be upon him) was going to throw stones. Thereupon the exaggeration in that context was using large stones to throw thinking wrongly that they

... after Ibn Masoud that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The extravagant are to be destroyed». He (May Allah's blessings and peace be upon him) repeated it thrice.

This chapter discusses many issues:

The first: Verily he who understands this chapter and two chapters after it perceives Allah's ability and Allah's (the Exalted) manipulation of hearts.

The second: Knowing about the first act of polytheism that took place on earth; it took place through uncertainy of the righteous.

The third: The first thing that was used to alter the religion of prophets, and its cause even though people knew that verily Allah (the Exalted) sent them.

The fourth: Accepting the innovations although religion and innate faculties refute them.

The fifth: Verily the reason for all that is mixing truth with that which is untrue. For the first is loving those who are righteous and the second is done by knowledgeable people with the intention of doing something good. So they who came after them thought that they meant something else.

The sixth: The interpretation of the Holy Verse from the Holy Sura of Noah.

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reach with more certainty than smaller ones; so verily the one joining them in some of their guidance fear that they may perish.

164 - His saying: (And Moslim narrated after Ibn Masoud that verily Allah's Holy Messenger said: «The extravagant are to be destroyed». He (May Allah's blessings and peace be upon him) repeated it thrice).

Al-Khatabi said: The extravagant is the one who overacts in searching for it in what scholastic theologians [Ahl Al-Kalam] have discussed and interfered with that which does not belong to their realm, those who discuss that which can not be comprehended by their minds.

Another example of extravagance: absolutely refraining from that which is allowed, for example, he who refrains from eating meat and bread and do not wear cotton; he wore only wool; he refrained from marrying woman

The seventh: The nature of mankind; in his heart that which is truthful becomes decreased and that which is untruthful becomes increased.

The eighth: It includes proof for what was narrated after those who came before; they said that the cause of unbelief is innovation.

The ninth: Knowing the Shaitan by learning the consequence of innovation, even though the doer has good intentions.

The tenth: Knowing the general rule; it is forbidden exaggeration knowing what it leads to.

The eleventh: Disadvantages of staying at a grave for the sake of a good deed.

The twelfth: Knowing forbidding images and the wisdom behind removing them.

The thirteenth: Knowing the importance of this story and the severe need for it.

The fourteenth: This is the most astonishing, and that which is even more astonishing is that they read it in the books of interpretation and Honorable Hadith while they know what those terms mean, and the fact that Allah (the Exalted) blocked between them and their souls till they believed that what the people of Noah had done was the best ways of worship so they believed that verily what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) proscribed is unbelieved which permits taking the unbeliever's belongings and life.

The fifteenth: Declaring that they never wanted that by intercession.

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thinking that this is desired asceticism. The Sheikh Takieddine said: Such a person is ignorant and deluded.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Al-Ghazali said: The extravagant in research and investigation.

Abu As-Saadat said: They are those who exaggerate in logic and analyze the speech deeply; those who talk at length.

An-Nawawi said: This term connotes hating those who speak gutturally by mouthing and simulating eloquence and using that language which is not

The sixteenth: Their thinking that verily those authorities whom they constructed, wanted them to do so.

The seventeeth: The great statement in his (May Allah's blessings and peace be upon him) saying: «Do not extol me as the Christians extolled the son of Mariam.» So may Allah's blessings and peace be upon the one who informs people about the clear and evident religion.

The eighteenth: His (May Allah's blessings and peace be upon him) warning that those extravagant would perish.

The nineteenth: Declaring that they were not worshipped until knowledge concerning them was forgotten. This encompasses the knowledge about the importance or adavantages of knowledge and the disadvantages of its absence.

The twentieth: Verily the reason for losing knowledge is the death of the authorities.

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beautiful, as well as the specificities of language in addressing common people and other laymen.

His saying: (He (May Allah's blessings and peace be upon him) repeated it thrice) that is to say he said those words three times for emphasis as a means of teaching them and informing them so he (May Allah's blessings and peace be upon him) has informed the clear ordinance.

Chapter

(What was mentioned concerning someone who worshipped Allah (the Exalted) at a righteous man's grave, so how would it be if he worships that man?).

It was mentioned in the Saheeh after A'isha that verily Umm Salma mentioned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) something about a church she saw in the land of...

Chapter

His saying: Chapter (What was mentioned concerning being rough with someone who worshipped Allah (the Exalted) at a righteous man's grave, so how would it be if he worshipped that man?).

That is to say the righteous man; verily worshipping him is considered an act of major polytheism, while worshipping Allah (the Exalted) at his grave is a means for worshipping him, and means of polytheism are proscribed because it leads to major polytheism which is the greatest of sins.

His saying: (It was mentioned in the Saheeh after Aisha (May Allah be pleased with her) that verily Umm Salama had mentioned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) a church she saw in the land of Ethiopia and told him (May Allah's blessings and peace be upon him) about the pictures and idols that were in it. So he (May Allah's blessings and peace be upon him) said,

165 - If a righteous man or righteous servant dies among those people; they would build a Mosque on his grave and would draw pictures after him. Allah (the Exalted) considers those people to be the most evil among His creatures». Verily they paired between the two ordeals; that of graves and that of images).

His saying: (It was mentioned in the Saheeh) that is to say in the two Saheehs.

... Habasha. She told him (the Exalted) about the pictures and images that were in it, so he (May Allah's blessings and peace be upon him) said: If a righteous man or a righteous servant died among those people, they would build a Mosque on his grave and draw pictures after his image. Allah (the Exalted) considers those people to be the most evil among His (the Exalted) creatures».

So those painted between two ordeals that of the graves, and that of images.

His saying: (Verily Umm Salama) is Hind daughter of Abi Umayya ben Al-Mughira. Allah's Holy Messenger (May Allah's blessings and peace be upon him) married her after Abi Salama's death in the year 4 A.H. and it was said in the year 4 A.H. She had immigrated with Abi Salama to Habasha. She died in the year 62 A.H.

His saying: (She mentioned to Allah's Holy Messenger (May Allah's blessings and peace be upon him)) and in the two Saheehs «Verily Umm Habiba and Umm Salama mentioned that to Allah's Holy Messenger (May Allah's blessings and peace be upon him).» and.

His saying: (and would draw pictures after his image) this is an indication to what Umm Salama and Umm Habiba had mentioned concerning pictures which were in the church.

His saying: (Allah (the Exalted) considers those people to be the most evil among His (the Exalted) creautres). This necessitates proscribing building Mosques on graves and he (May Allah's blessings and peace be upon him) cursed those.

Al-Badawi said: When the Jews and Christians used to prostrate themselves at the graves of prophets in order to aggrandize them and in order to make them an object to turn in prayer and they took it as pagans, then the Holy Prophet (May Allah's blessings and peace be upon him) cursed them.

Al-Kurtobi said: Verily their forefathers drew pictures so that they may console themselves by those pictures and in order to remember their righteous deeds. So they might do as those did, and worship Allah (the Exalted) at their graves; then they were followed by a group of people who were ignorant of the real intentions, then the Shaitan whispered to them that those who came before them used to worship and aggrandize those pictures. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) warned people against such things shading the way in front any rationalization that may lead to this.

. . . .

His saying: (So those paired between two ordeals; that of graves and that of idols.) This is quoted from Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him) the writer mentioned it as warning against attachment and clinging to graves and idols. Verily clinging to graves is an affliction similar to clinging to idols or may be it is more serious.

Sheikh Al-Islam said: And this affliction because of which the Holy Legislator forbade people from building Mosques on graves because such acts led many nations to fall either in major polytheism or in polytheism that is less than that, since verily souls commit polytheism when they erect idols of righteous men, and talismas that they claim to be signs of planets and the like. Thus verily committing polytheism by clining to a man's grave whom the people think is righteous, such polytheism is closer to the souls than polytheism by clinging to a piece of wood or stone. That is why you find polytheists pleed at those places and fear and submit and worship through their hearts a kind of worship that they do not do in the houses of Allah [Mosques] nor at time of practising magic, and there are those among them who prostrate in front of those images and most of them hope for the blessing of a prayer at those places and invoke what they do not say at Mosques. Because of this evil the Holy Prophet (May Allah's blessings and peace be upon him) resolved this issues, till he (May Allah's blessings and peace be upon him) forbade people from praying in a grave-yard all together, even he did not intend to get the blessing by his prayer as he intends to get the blessing of Mosques. Also he (May Allah's blessings and peace be upon him) forbade people from praying when the sun rises or sets because these were times during which polytheists intend to pray for the sun. He (May Allah's blessings and peace be upon him) forbade his (May Allah's blessings and peace be upon him) nation from praying at those times even though one does not have the intention of polytheists; he (May Allah's blessings and peace be upon him) did that in order to block the road infront of rationalizations. But if a man intends to pray at graves asking for the blessing of that spot, this is challenging Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) and acting in contrardiction to his (May Allah's blessings and peace be upon him) religion and inventing an religion that is not allowed by Allah (the Exalted), verily the Moslims have unanimously agreed on what they had known by necessity from the Holy Messenger's religion. Verily praying at graves is absolutely forbidden and he (May Allah's blessings and peace be upon him) cursed those who take those spots as Mosques, so among the most serious events

And they narrated after her that she said, «When Allah's Holy Messenger (May Allah's blessings and peace be upon him) was revealed on him, he started by throwing a garment of his (May Allah's blessings and peace be upon him) face, so when he (May Allah's blessings and peace be upon him) became upset he (May Allah's blessings and peace be upon him) removed it and said- and it is as such- May Allah (the Exalted) curse the Jews and the Christians because they took their prophet's...

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and causes of polytheism praying at them [graves] and taking them as Mosques or building Mosques on them. And there are varied stories after the Holy prophet (May Allah's blessings and peace be upon him) forbidding that and being rough with those who practise it. And all sects declared forbidding people from building Mosques on them following in that the right and clear Sunna. Ahmad's companions and others among the companions of Malek and Ash-Shafi' declared that such practices are proscribed. One sect said that it is hateful and it ought to make people hate proscription thinking well of those savants and that verily they should not be thought of as allowing what was frequently said after Allah's Holy Messenger (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) had cursed its doer or forbade people from doing it.

His saying: (and they narrated after A'isha (May Allah be pleased with her) who said: «When the angels descended on Allah's Holy Messenger (May Allah's blessings and peace be upon him) he started putting a garment on his (May Allah's blessings and peace be upon him) face, when he became sad he removed it and said- and it is as such- May Allah (the Exalted) curse the Jews and the Christians. They made out of their prophet's graves Mosques, beware of what they did. Had it not been because of this, his (May Allah's blessings and peace be upon him) grave would have been risen up, but people were afraid that it might be taken as a Mosque.» This was narrated by both.

166 - His saying: (and they narrated- that is to say Al-Bukhary and Moslim.

His saying: (When the angels descended) that is to say the angel of death and other honorable angels (May Allah's peace be upon them).

His saying: (Allah (the Exalted) curses the Jews and the Christians they took their prophet's grave as Mosques [places of worship].) It shows that he who does that would be afflicted by a curse similar to that which afflicted the Jews and the Christians.

... as Mosques [Places of worship] -He (May Allah's blessings and peace be upon him) warned from what they did in case, his (May Allah's blessings and peace be upon him) grave would have been risen; however, he (May Allah's blessings and peace be upon him) feared that it might be used as a Mosque». It was narrated by both.

His saying: (He (May Allah's blessings and peace be upon him) warns from what they did) what appears here is that is what A'isha (May Allah be pleased with her) said because she understood from the Holy Prophet's (May Allah's blessings and peace be upon him) speech that he (May Allah's blessings and peace be upon him) was warning his (May Allah's blessings and peace be upon him) nation from such performances that used to be practised by the Jews and the Christians at their prophet's graves; it is very exaggerating in aggrandizing the prophets. As well it is one of the greatest means of reaching polytheism. What is strange concerning the Moslims is that this performance, the doers of which were cursed by Allah's Holy Messenger - as a warning to his (May Allah's blessings and peace be upon him) nation; is verily practised by his (May Allah's blessings and peace be upon him) nation towards him (May Allah's blessings and peace be upon him) and towards the righteous among his nation- this has been practised by many people among the retarded of this nation, and they thought that through it they would approach Allah (the Exalted) and His Holy Prophet (May Allah's blessings and peace be upon him) which is in fact one of the most evil wrong doings and rejected deeds; they never felt that such performances constitute a challenge to Allah (the Exalted) and to His Holy Messenger (May Allah's blessings and peace be upon him).

Al-Kurtobi said concerning the meaning of this Honorable Hadith: and all of that was to block the road infront of any rationalization leading to worshipping those in the graves as was the cause leading to worshipping idols.

Thus there is no difference between worshipping a grave whomever is in it, and worshipping an idol. Contemplate what Allah (the Exalted) has said about His prophet Yusuf ben Yacoub, **«And I follow the way of my fathers,- Abraham, Isaac, and Jacob; and never could we attributed any partners whatever to Allah.]** (12: 38) This negation includes all sorts of polytheism.

His saying: (Had it not been because of that) that is to say he (May Allah's blessings and peace be upon him) wouldnot have warned from taking the Holy Prophet's (May Allah's blessings and peace be upon him)

And Muslim narrated after Jundub ben Abdullah that, «I heard the Holy Prophet (May Allah's blessings and peace be upon him) saying before he (May Allah's blessings and peace be upon him) died by five, «Verily I am

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grave as a Mosque and his grave would have been raised and put among the graves of the Companions whose graves were in an ordinary spot.

His saying: (But he (May Allah's blessings and peace be upon him) feared that it might be taken as a Mosque) and he (May Allah's blessings and peace be upon him) ordered them to bury him where he (May Allah's blessings and peace be upon him) died, that it is possible that the Companions were the ones who feared that such an act may be performed by some of the people of this nation. Thereupon they did not raise his (May Allah's blessings and peace be upon him) grave, out of fear that such may be performed by some of the people of this nation as aggrandizing and raising due to what he (May Allah's blessings and peace be upon him) forbade people from performing and due to what he (May Allah's blessings and peace be upon him) warned them of and cursed its performer.

Al-Kurtobi said: That is why the Moslems exceeded in blocking the rationalization and excuses concerning the Holy Prophet's (May Allah's blessings and peace be upon him) grave. Thereupon they raised the walls and blocked the entrances then they made it surround his (May Allah's blessings and peace be upon him) grave. They feared that the spot on which the grave was, might be turned to be a praying place if it happened to be facing the praying, then praying in its direction will be interpreted as some sort of worship. They built two walls from the northern two corners of the grave and they swerved them till they met at a triangular corner at the northern side so that no one would be able to turn to his (May Allah's blessings and peace be upon him) grave in prayer [whether intentionally or accidentally].

His saying: (And Moslem narrated after Jundub ben Abdullah who said: I heard the Holy Prophet (May Allah's blessings and peace be upon him) saying before he died by five (days),

167 - «Verily I infront of Allah (the Exalted) is free from having a comrade among you. Verily Allah (the Exalted) has taken me as a comrade as He has taken Ibrahim; if I were to take from among my nation a comrade, I would have chosen Abu Bakr. However, verily those who came before you used to take their prophet's graves as Mosques [places of worship]; I verily forbid you from that»).

His saying: (It was narrated after Judub ben Abdullah) that is to say Ibn Sufyan Al-Bajali, and he is related to his grandfather who is a famous

in front of Allah (the Exalted), free from having a lover among you. Verily, Allah (the Exalted) has taken me as a comrade as He (the Exalted) had taken Ibrahim as a comrade; if I were to take from my nation a comrade, I would choose Abu Bakr,...

Companion. He died at the age of sixty.

His saying: (Verily, I, in front of Allah (the Exalted) free myself from having a comrade from among you) that I refrain from that which I am not allowed to do. It is higher in rank than liking.

That is true concerning its meaning as was mentioned by Sheikh Al-Islam and Ibn Al-Qayyim and Ibn Kathir and many others.

Al-Kurtobi said: Verily that was so because his (May Allah's blessings and peace be upon him) heart was full of gratitute to Allah (the Exalted), aggrandizing and knowing Him.

His saying: (Verily Allah (the Exalted) has taken me as a comrade.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: As for that which is thought by some of the mistaken that verily liking is more perfect than loving, and that verily Ibrahim is Allah's comrade, and that Muhammad (May Allah's blessings and peace be upon him) is loved by Allah - that is because of their ignorance. Verily liking is more general while loving is specific and it starts with liking to end up in loving. And the Holy Prophet (May Allah's blessings and peace be upon him) informed that Allah (the Exalted) took him (May Allah's blessings and peace be upon him) as a comrade and rejected the idea that he (May Allah's blessings and peace be upon him) might have a lover other than his (May Allah's blessings and peace be upon him) Lord (the Exalted). In addition to that, his (May Allah's blessings and peace be upon him) love for Aisha, her father, Omar ben Al-Khattab, Muath ben Jabal and many others (May Allah be pleased with them). Also, verily Allah (the Exalted) loves those who repent, clean themselves and are patient and His love is specific to the two [Ibrahim and Muhammad (May Allah's blessings and peace be upon them)].

His saying: (If I were to take a comrade, I would take Abu Bakr). This shows that verily Abu Bakr was the best among his Companions. And it includes the response to those Rafida and Jahmiyya which are the most evil among innovators. Some of those who came before dropped them from the seventy-two [Islamic] groups. Because of Al-Rafida polytheism and worshipping graves took place, and they were the first people to build Mosques on them. This was said by the writer and what he said is doubtlessly true.

... and verily those who came before you took their prophet's graves as Mosques; it is forbidden to take graves as Mosques; I forbid you from that.

Thereupon he (May Allah's blessings and peace be upon him) forbade that at the end of his (May Allah's blessings and peace be upon him) life.

Then while he (May Allah's blessings and peace be upon him) was talking, he cursed those who practised it. As well the prayer at it, is considered as such even though a Mosque was not built....

This includes pointing to Abu Bakr's Caliphate, because he who loves a person best, that person deserves it more than any body else. And he (May Allah's blessings and peace be upon him) asked him to lead the prayer and he (May Allah's blessings and peace be upon him) became angry when he was told: Let Omar pray, while the Holy Prophet (May Allah's blessings and peace be upon him) was sick with that sickness in which he (May Allah's blessings and peace be upon him) died.

Abu Bakr's name was: Abdullah ben Othman As-Siddiq; he is the one to follow Allah's Holy Messenger (May Allah's blessings and peace be upon him) and the best among the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) as is unanimously believed by reliable religious authorities. He died in Jamad the first in the year 13 A.H. He (May Allah be pleased with him) was sixty-three years old.

His saying: (Verily those who came before you, used to take their prophets' graves as Mosques- till the end of the Honorable Hadith). Al-Khalkhali said: The Holy Prophet (May Allah's blessings and peace be upon him) rejection of what they did have two meanings the first is that verily they used to prostrate in front of the prophet's graves in order to aggrandize them.

The second: Verily they allowed the prayer in the prophets' graveyards, and they allowed turning to those graves in prayer thinking that they worship Allah (the Exalted) through exaggeration in aggrandizing prophets. The first is clear polytheism, and the second is secondary polytheism, that is why they deserved cursing.

His saying: (He (May Allah's blessings and peace be upon him) forbade, at the end of his (May Allah's blessings and peace be upon him) life as was mentioned in Jundub's Hadith. This is what Sheikh Al-Islam said.

His saying: (Then while he (May Allah's blessings and peace be upon him) was talking, he (May Allah's blessings and peace be upon him) cursed

... This is the meaning of her saying, «He (May Allah's blessings and peace be upon him) feared that they might take it as a Mosque». So verily the Companions wouldnot have built a Mosque around his grave. And every spot he (May Allah's blessings and peace be upon him) prayed at was a Mosque; rather, every spot in which people pray is called a Mosque, as he (May Allah's blessings and peace be upon him) said, «The earth was made a clean place for me to pray on».

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those who practised it), as was mentioned in Aisha's Honorable Hadith.

I said: How is it possible after such rough reproach coming from the Master of all Messengers (May Allah's blessings and peace be upon him) built on them and prayed at them and for them? That is the most serious challenge for Allah (the Exalted) and for His Holy Messenger (May Allah's blessings and peace be upon him), if those people only thought.

His saying: (And praying at them is considered as such, even though a Mosque was not built) that is to say he who takes them as Mosques is cursed.

This necessitates proscribing prayer at graves as well as for them.

And it was narrated after Abi Sai'd Al-Khidri (May Allah be pleased with him),

168 - «All earth can be taken as places of prayer except graveyards and bathrooms.» This was narrated by Ahmad as well as the people of Sunan. It was reviewed and corrected by Ibn Hibban and Al-Hakem.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: In general he who knows about polytheism, its causes and its rationalizations, and understands the intentions of Allah's Holy Messenger (May Allah's blessings and peace be upon him), then he will definitely decide that such exaggeration, cursing and forbiddance as they were mentioned- «Do not» and «I forbid you from doing that».- was not because of impurity; rather it resulted from polytheism and following the one who disobeyed him (May Allah's blessings and peace be upon him) and committed what he (May Allah's blessings and peace be upon him) forbade them from doing, and followed his desires and never feared his Lord (the Exalted), and whose share from «There is no God but Allah» became scare or did not exist at all. So verily this and the like that were said by the Holy Prophet (May Allah's blessings and peace be upon him) in order to maintain Monotheism and protect it from polytheism.

So the polytheists refused but to disobey his order and to contradict his forbiddance; the Shaitan tempted them that this verily is aggrandizing the

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graves of the Sheikhs and the righteous and the more you aggrandize them and the more you exaggerate, you would become happier when near them, and farther from their enemies; by Allah (the Exalted) from this door the Shaitan entered on those who worshipped Yaouk, Yaguth and Nasr, and he [Shaitan] entered on the idols worshippers since the day they existed till the Day of Judgment. Thereupon the polytheists paired between exaggeration and defaming their way; and Allah (the Exalted) guided the people of Monotheism for following their way yet he (May Allah's blessings and peace be upon him) degraded those others to the ranks of slave.

The interpreter (May Allah's Mercy be upon him) said: Among those who explain fearing ordeals [That take place] because of polytheism: Imam Ash-Shafi, Abu Bakr Al-Athram, Abu Muhammad Al-Makdisi, Sheikh Al-Islam and many others (May Allah's Mercy be upon them). And undoubtedly that is the truth.

His saying: (Verily the Companions would not have built around his (May Allah's blessings and peace be upon him) grave a Mosque). That is to say, when they learned that he (May Allah's blessings and peace be upon him) was serious concerning forbidding such behavior and that he (May Allah's blessings and peace be upon him) cursed the one who practised it.

His saying: (And every spot where people prayed was made a Mosque) that is to say, even though a Mosque was not built; rather, every spot where people pray is called a Mosque.

169 - His saying: (As Allah's Holy Prophet (May Allah's blessings and peace be upon him) said: «The earth was made for me a Mosque and a means of purifying myself.») That is to say he (May Allah's blessings and peace be upon him) called the earth a Mosque where the prayer is allowable on any spot but those excluded such as the grave-yard and similar places.

Al-Baghawi said in «Sharh As-Suna»: What is meant here that the people of the book [Jews and Christians] are only allowed to pray in their Churches and Synagogues; Allah (the Exalted) permitted this nation to pray wherever they were, so that praying would become easy and uncomplicated. Then he (May Allah's blessings and peace be upon him) excluded from all those spots, the bathroom, the graveyard and dirty places.

His saying: (And Ahmad narrated after Ibn Massoud,

170 - «Verily among evil people, those who perceive the Hour and those who take graves as Mosques.» This was narrated by Abu Hatem Ibn Hibban in his Saheeh).

This chapter encompasses many issues:

The first: That which was mentioned by Allah's Holy Messenger (May Allah's blessings and peace be upon him) concerning those who build a Mosque in which Allah (the Exalted) is worshipped at a righteous man's grave, even though the intentions of the doer were good.

The second: Forbidding people from erecting images and he (May Allah's blessings and peace be upon him) was very much serious concerning that.

His saying: (Those who perceive the Hour) that is to say the early signs of the Hour such as the appearance of the beast and the sun rising from the west. After the appearance of those signs the bugle is blown the blow of terror and horror.

His saying: (And those who take graves as Mosques) that is to say among the most evil of the people are those who take graves as Mosques by praying at them and for them, and by building Mosques on them. It was mentioned earlier in the Honorable Hadiths that this is verily practised by the Jews and by the Christians and that verily the Holy Prophet (May Allah's blessings and peace be upon him) cursed them, as a warning to a nation which is against their Holy prophet (May Allah's blessings and peace be upon him) and their righteous men as the Jews and the Christians did. Such practices did not raise the heads of most of them; rather, they thought that verily such a practice will make them curry Allah's (the Exalted) favor; while it is what separates them from His (the Exalted) Mercy and Forgiveness. What is strange here is that verily most of those who claim to know among this nation do not deny that; rather, they see it as something good and encourage others to do it. Verily strange practices in Islam have become plenty and intense, and that which is good has become rejected and that which is rejected has become good; the Sunna had become an innovation and the innovation has become Sunna. All people, young and old have grown up old according to it.

Sheikh Al-Islam said: As for building Mosques on graves, verily most sects have declared that it is forbidden, that is in accordance with Honorable Hadiths. Our friends and others among the Companions of Malek and Ash-Shafi declared that it is proscribed. He said: There is no doubt that it is absolutely forbidden, then he mentioned the Honorable Hadiths concerning that (till he said) and these Mosques built on the prophet's and righteous men's graves or on those of kings or others must be removed by destroying them or by any other means. Concerning this I donot know that savants dis-

The third: The theme concerning his (May Allah's blessings and peace be upon him) exaggeration about that. How he (May Allah's blessings and peace be upon him) showed them and before he (May Allah's blessings and peace be upon him) died by five, he said what he said, then when he was talking about it he (May Allah's blessings and peace be upon him) was not satisfied with what came before.

The fourth: Forbidding people from doing such things at his (May Allah's blessings and peace be upon him) grave before that grave existed.

The fifth: It is among the traditions of the Jews and the Christians to do such practices at the graves of their prophets.

The sixth: Cursing them for that doing.

The seventh: Verily he (May Allah's blessings and peace be upon him) intended to warn us concerning his (May Allah's blessings and peace be upon him) grave.

The eighth: The reason for not building his (May Allah's blessings and peace be upon him) grave.

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puted or argued or conflicted about that.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: These domes which were built on graves must be destroyed because they were built on disobeying Allah's Holy Messenger (May Allah's blessings and peace be upon him) and the Shafities have decided that every erected building in the graveyard must be destroyed. Among them are Ibn Ath-Jumaizy, Ai-Thahr At-Tirmithi and others.

The Judge Ibn Kaj said: It is not allowable to put cement around graves, nor is it allowable to build domes over them, or other than domes; wills concerning that are invalid.

Al-Athrai' said: As for the invalidity of the will concerning building domes and similar buildings and spending much money; such practices are doubtlessly proscribed.

Al-Kurtobi said concerning Ibn Jaber's (May Allah be pleased with him) Honorable Hadith.

171 - «It was forbidden to put cement on a grave or to build on it [any kind of construction]». Apparently about this Honourable Hadith Malek said, putting cement on graves building constructions on them is hated; however, others allowed it and this Honourable Hadith is taken against him.

The ninth: The meaning of taking them as Mosques.

The tenth: He (May Allah's blessings and peace be upon him) verily paired between who takes those graves as Mosques and those who witness the signs of the Hour, so he (May Allah's blessings and peace be upon him) mentioned the rationalization for polytheism before it happened along with its consequences.

The eleventh: His (May Allah's blessings and peace be upon him) manifestation that in his (May Allah's blessings and peace be upon him) speech before he died by five: Responding to the two religious groups whose followers practise the most evil innovations; rather, some authorities dropped them from the seventy-two religious groups. These two groups were Al-Rafida and Al-Jahmiyya. And because of Al-Rafida polytheism and worshipping graves took place, and they were the first to build Mosques on them.

Ibn Rushd said: Malek hated building on the grave as well as writing on the tombstone and considered this among the innovations of the people of Might; they innovated this to feel proud, to boast and to become reputable. This matter is not disputed.

Al-Zailai' said in «Sharh Al-Kanz»: It is hated to build on a grave. Kadi Khan mentioned: Verily cement should not be put on graves nor should constructions be made for it, as it was narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that he forbade putting cement or building on the grave- what is meant by hated- as to the Hanafites is making it as hateful as proscription. That was mentioned by Ibn Noujaim in Sharh Al-Kanz.

Ash-Shafi (May Allah's Mercy be upon him) said: I hate to see a creature aggrandized to the degree of making his grave a Mosque out of fear of tempting people to do some thing later on. Ash-Shafi's discussion shows that what is meant by hateful here, is considered as proscription.

The interpreter said: An-Nawawi determined in «Sharh Al-Muhathab» that building on graves is absolutely proscribed. It was also mentioned in Moslim's interpretation as well as in that of others.

Abu Muhammad Abdullah ben Ahmad ben Kudam, the Imam of the creed of Hanbals and the writer of many book such as «al-Mughni» and «al-Kafi» and others (May Allah be Merciful with them) said: It is not allowable to build Mosques on graves because the Holy Prophet (May Allah's

The twelfth: What afflicted him (May Allah's blessings and peace be upon him) because of intense fear.

The thirteenth: Allah's (the Exalted) honoring him (May Allah's blessings and peace be upon him) by giving him the title of comrade.

The fourteenth: Declaring that loving is higher in rank than liking.

The fifteenth: Declaring that As-Siddiq was the best among the Companions.

The sixteenth: Hinting that he [As-Siddiq] was going to become the first Orthodox Caliph.

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blessings and peace be upon him) said:

172 - «Allah (the Exalted) cursed the Jews and the Christians- till the end of the Honourable Hadith» and we narrated that verily the beginning of the worship of idols: Aggrandizing the dead and hanging their pictures, and wiping oneself with them and praying at them.

Sheikh Al-Islam Ibn Taymiyyia (May Allah's Mercy be upon him) said: As for the grave-yard there is no difference between that which is new and that which is old whether its dirt was turned or not. There is no difference whether there exists an obstacle between him and the earth; that is so because the naming is not specific. It is rather general and the cause is general as well the Holy Prophet (May Allah's blessings and peace be upon him) cursed those who took their prophet's graves as Mosques and it is known that verily the prophets' graves are never impure.

In general, he who specifically said that the cause for proscribing prayer in grave yards, is the impurity of the dirt, this person is too far from the Holy prophet's intention: Then it is not impossible that a Mosque was built on a grave, then it is not allowable to pray in that Mosque whether one prays behind the grave, or infront of it; all creeds agreed upon that because the Holy Prophet (May Allah's blessings and peace be upon him) said:

173 - «Verily those who came before you used to take their prophets' and righteous men's graves as Mosques; make every effort not to take graves as Mosques; I verily forbid you from doing that.» He (May Allah's blessings and peace be upon him) mentioned in particular the Prophet's graves because the people's stay at their graves is more serious; and taking them as Mosques is more severe, by the same token if there was not a Mosque on it, then one would be build, such a person would be considered as committing the real act of corruption because the prayer at graves was pro-

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scribed, since verily every spot where the, prayer is performed is called a Mosque as he (May Allah's blessings and peace be upon him) said,

174 - «The earth was made for me a place of prayer [a Mosque] and a means for purifying myself» even though it might be a spot of one or two graves.

Some of our Companions said: The prayer is not forbidden in it because it is not called a graveyard, and this difference does not exist in Ahmad's discussions nor does it exist in his companions discussions; rather, their talking in general necessitates forbidding the prayer at each and every grave.

Also, it was mentioned before, after Ali (May Allah be pleased with him) that he said, «I donot pray in a bathroom nor at a grave.»

Thus according to this proscription one should include the area around it as well as its yard; prayer is not permitted in a Mosque that is built in a graveyard; whether this grave has walls that separate it from other graves or whether it was not.

He said about Al-Athram's narration: If the Mosque was among graves one should not pray the required prayer in it, and if there were between it and the Mosque a wall then it was permitted to pray the special prayer before burying the dead; other required prayers should not be prayed in it. Then he mentioned Abi Marthad's Honorable Hadith after the Holy Prophet (May Allah's blessings and peace be upon him),

175 - «Do not pray towards the graves)» and he said. This Honorable Hadith is well supported.

If we follow up the discussions of the savants concerning that, it would take more space. It is clear through this that verily the religious authorities showed the cause for proscribing and what this cause might lead to: Exaggeration concerning [Prophets, righteous men, the Holy Prophet (May Allah's blessings and peace be upon him)] and worshipping them regardless of Allah (the Exalted) which is the case of present time Moslims. We seek Allah's aid.

Some Imams whose teachings' people fancy as important have discussed aspects of knowing Allah (the Exalted) and led to causing these people trouble, and their veil that prevents them from knowing what Allah (the Exalted) has sent. Such as guidance and knowledge has become thick, so they limited the texts of the Holy Koran and the Sunna by ties that made following them [The Holy Koran and the Sunna] tiring. Moreover they altered

that which was intended by Allah's Holy Messenger (May Allah's blessings and peace be upon him). When he (May Allah's blessings and peace be upon him) forbade people from performing such practices some of them said: Forbidding people from building on graves and forbidding the prayer in it because the decaying dead make them impure. All that is invalid from different aspects some of which are; it is a sort of discussing Allah (the Exalted) without having enough knowledge that is proscribed in the Holy Koran.

And some of which: Verily that which they said does not necessitate cursing or being rough with the one who does such practices; what prevented him (May Allah's blessings and peace be upon him) from saying: He who prayed in an impure spot then Allah (the Exalted) curses him. What those people said necessitates that the Holy Prophet (May Allah's blessings and peace be upon him) did not show the cause and referred the nation to those who came after him (May Allah's blessings and peace be upon him) and after centuries and many Imams; this is definitely invalid from mental and religious aspects because of it, verily the Holy Messenger (May Allah's blessings and peace be upon him) was unable to tell or was short of telling and this is that, which is most invalid and obsolete. Since verily the Holy Prophet (May Allah's blessings and peace be upon him) completed perfectly what Allah (the Exalted) wanted him (May Allah's blessings and peace be upon him) to do and his (May Allah's blessings and peace be upon him) ability transcends that of all others, so if that which is necessary was invalid, all those consequent are invalid as well.

It is also said: This cursing and this rough treatment and reproaching; is concerning only those who took prophets' graves as Mosques and it was mentioned in some texts that which encompasses all prophets as well as others. If that cause had not been applied to the graves of prophets because their bodies do not decay and do not have bad smells which prevent the prayer at them; if forbidding from taking Mosques at graves includes a prophet then it will be known that the cause mentioned by those savants whose discussions were told. Thank Allah (the Exalted) because the proof and the evidence supporting that became manifest. Thank Allah (the Exalted) who guided us to this and we would not have been guided if He doesnot wish that.

Chapter

(What was mentioned concerning exaggeration about the righteous men's graves, turns them into pagans worshipped regardless of Allah (the Exalted).

Malek narrated in «Al-Muwatta'» that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «O Allah do not let my grave become a worshipped pagan, Allah's wrath was so even with a people who took their prophet's graves as Mosques».

Chapter

His saying: (Chapter on what was mentioned concerning that verily exaggeration about the righteous men's graves, turns them into pagans worshipped regardless of Allah (the Exalted).

(Malek narrated in «Al-Muwatta'» that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «O Allah do not let my grave become a worshipped pagan, Allah's wrath was so severe with a people who took their prophets' graves as Mosques»).

This Honorable Hadith was narrated by Malek after Zeid ben Aslam after Ata' ben Yasar: Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said- till the end of Honorable Hadith». It was also narrated by Ibn Abi Shaiba in his book after Ibn Ijlan after Zeid ben Aslam and he never mentioned Ata'.

This Honorable Hadith is supported by Imam Ahmad after Suhail ben Abi Saleh who narrated after his father who in turn narrated after Abi Huraira.

176 - «O Allah do not let my grave become a Pagan, Allah (the Exalted) curses the people who take their prophet's graves as Mosques».

His saying: (Malek narrated in Al-Muwatta'). He is the Imam Malek ben Anas. He is the Imam of Dar Al-Hijra and one of the four Imams and

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one of those who mastered the science of Honorable Hadith, till Al-Bukhary: The most perfect among references is Malek after Nafi' after Ibn Omar. He died in the year 179 A.H. He was born in the year 93 A.H. and it was said in the year 94 A.H. Al-Wakidi said: He lived till the age of ninety.

His saying: (O Allah! Do not let my grave become a worshipped pagan) verily Allah (the Exalted) answered his (May Allah's blessings and peace be upon him) invocation as was said by Ibn Al-Qayyim (May Allah's Mercy be upon him).

The Honourable Hadith showed that verily had the Holy Prophet's (May Allah's blessings and peace be upon him) grave been worshipped, it would have become a pagan, however, Allah (the Exalted) protected it by blocking between. Also, the Honourable Hadith showed that verily pagans are graves and coffins attended to by a worshipper. This temptation and staying at graves in order to aggrandize them and worship them has become more and more serious as was said by Abdullah ben Masoud (May Allah be pleased with him).

177 - «It is as if an affliction or a temptation hits you; the adult grows old with it and the young grows and develops with it. It hits them and the people take it as tradition. If it was changed it is said: The Sunna is changed.»

And out of fear of such temptation, Omar forbade people from tracing the Holy Prophet (May Allah's blessings and peace be upon him).

Ibn Waddah said: I heard Issa ben Younes saying:

178 - «Omar ben Al-Khattab (May Allah be pleased with him)ordered [the Moslems] to cut the tree under which the Holy Prophet (May Allah's blessings and peace be upon him) was pledged allegiance. Thereupon cut it because the people used to go to it and pray under it; he (May Allah be pleased with him) feared that they might be tempted.

Al-Marour ben Soweid said: «I prayed with Omar ben Al-Khattab on the way to Mecca the Dawn prayer. Then he saw the people taking different ways. So he (May Allah's blessings and peace be upon him) asked: Where are those going? It was said: O prince of believers, they are going to a Mosque in which the Holy Prophet (May Allah's blessings and peace be upon him) had prayed; they want to pray in it. So he (May Allah be pleased with him) said: Verily those who came before you and did such practices perished; they used to trace their prophets and take such places as churches and synagogues. So whomever reaches the time of prayer and was by chance

near those places, may pray in them; otherwise let him pass without intentionally praying there».

In Abi Isaac's «Maghazi» from Younes ben Bukeir's «Ziyadat» who said: We were told by Abu Al-Aliya: When we conquered Tustar we found in treasury of Al-Harmezan Abed on which there was a dead man at whose head there was a Holy Koran. Thereupon we took the Holy Koran to Omar; he called on Kaab who translated it into Arabic; verily I am the first man to read it among the Arabs. I read it as I would read the Holy Koran. I told Abi Al-Aliya: What was in it? He said: Your way of life, your matters and concerns, and what will exist later on? I said: What did you do with the man? He said: We dug during day time thirteen different and spread graves. When the night come we buried him and levelled all the other graves in order to blind people from recognizing his grave and exhuming him. I said: Why should they do so? He said: If the sky stopped raining those people would bring his bed to the outside and the sky would rain. I said: Who do you think he is? He said: A man called Daniel. I said: When did you find him? He said: Three hundred years ago. I said: Did any part of his body change? He said: No, but little hairs on his back; verily the meat [body] of prophets are not decayed by the earth.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: This story tells us what the «Muhajiroun» and «Al-Ansar» (May Allah be pleased with them) had done; they obscured his grave so that people would not be tempted by it; they never raised it in order to get blessing at it or to invoke at it; had those who came after go to it, they would have combated for it by the sword and they would have worshipped it regardless of Allah (the Exalted).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: And rejected such practices; thus he who intentionally went to a spot hoping for benefaction- and the legislator did not fancy going to it- then this is classified among those rejected actions, and it is classified in degrees some of which are more serious than others; whether one went there to pray or to invoke at it, or to read [The Holy Koran], or to invoke Allah (the Exalted), or to sacrifice or to practise ascetiscism at it such that he specializes that spot by some sort of worship which is not religiously permitted neither in kin nor in principle; however, verily that may be allowable if it happens by chance rather than by intention and pre-planning to do such performances there, for example, like someone who visiting it go to it, and to ask Allah (the Exalted) to protect him and to protect the dead as has been mentioned in the

And Ibn Jarir narrated after Sufyan ben Mansour.

After Mujahid **(Have ye seen Lat, and 'Uzza** (53: 19) He said: Fine flour used to be pulverized for them. So when he [pulverizer] died they stayed at his grave». The same thing was said by Abu Al-Jawza' after Ibn Abbas «He used to pulverize fine flour for the pilgrims».

Sunna. As for preferring invocation at it thinking that verily invocation is more answerable at it than at other spots; this is forbidden.

His saying: (Allah's wrath would be more intense against a people who took their prophet's graves as Mosques). This includes proscribing building on graves as well as praying at them, and that is verily considered among the major sins. It was mentioned in «al-Qira» by At-Tabari, who is one of Malek's Companions, after Malek that he hated to say: I visited the Holy prophet's (May Allah's blessings and peace be upon him) grave and he gave a reason for that by quoting him (May Allah's blessings and peace be upon him).

179 - «O Allah (the Exalted) do not let my grace become a worshipped pagan». till the end of the Honorable Hadith to the grave so that people would not identify with those [who worshipped graves] in order to block the way of rationalization and excuses.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Malek lived at the days of the followers who are the best acknowledged people concerning this matter; so that showed that they did not have terms to use when visiting the Holy Prophet's (May Allah's blessings and peace be upon him) grave-till he said- and they mention from the causes of his hating this people's saying, «I visited the Holy Prophet's (May Allah's blessings and peace be upon him) grave» because such term is said by many people to mean an innovative visit; it is visiting the dead to ask him for something or to invoke him and to resort to him in order to fulfil the needs. That which is similar is practised by many people since by the term «Visit» they mean something of the sort. And that is religiously allowable as unanimously agreed on by the Imams. Malek hated to verbalize a term with general meaning that indicates an invalid meaning, just in contradiction to him (May Allah's blessings and peace be upon him). Since verily that was which Allah (the Exalted) has commanded. As for using the term «visit» in its general sense concerning all graves, such meaning is not understood here; let what he (May Allah's blessings and peace be upon him) had said be known.

180 - «Visit graves; it verily reminds you of the Afterlife». When he (May Allah's blessings and peace be upon him) used to visit his (May

Allah's blessings and peace be upon him) mother's grave. Verily this concerns the unbelievers' graves. It is not understood from visiting the dead in order to invoke him, ask him for something, and seeking his aid and that which is similar to that practised by the people of polytheism and innovation; that is in contradiction to the visited if religiously aggrandized, like the prophets and the righteous. Verily that which is meant by visiting their graves, that innovative and polytheistic visit. That is why Malek detested that.

This Honorable Hadith also includes: Verily the Holy Propeht (May Allah's blessings and peace be upon him) did not seek refuge with Allah (the Exalted) but from that which he (May Allah's blessings and peace be upon him) feared to happen. This was mentioned by the writer (May Allah's Mercy be upon him).

(And Ibn Jarir narrated after Sufyan after Mansour after Mujahid «**Have ye seen Lat and 'Uzza**» (53: 19). So when he [that man] died they stayed at his grave». The same thing was said by Abu Al-Jawza' after Ibn Abbas.

His saying: (And Ibn Jarir narrated).

He is Imam Al-Hafeth Muhammad ben Jarir ben Yazid Al-Tibari, the writer of «At-Tafsir», «At-Tarkh», «al-Atikam» and many others. Ibn Khuzeima said: I do not know on earth anyone who is more knowledgeable than Muhammad ben Jarir and he was among those who had their opinions and he did not immitate others. He had companions learning about the doctrine after him and following his sayings. He was born in the year 224 A.H and died two days before the end of Shawwal in the year 310 A.H.

His saying: (After Sufyan) He appears to be Sufyan ben Sai'd ben Masrouq Ath-Thawri Abu Abdullah Al-Koufi. He was a reliable man, who memorized the Holy Koran, and he was a great savant. As well he was, an Imam, a worshipper and had his own opinions. He had followers learning from his creed. He died in the year 161 A.H, sixty-four years old.

His saying: (After Mansour) He is the son of Mu'tamir ben Abdullah As-Salami. He was reliable and a religious scholar. He died in the year 132 A.H.

His saying: (After Mujahid). He is Ibn Jabr Abu Al-Hajjaj Al-Makhzoumi a reliable Imam concerning the interpretation of the Holy Koran. He learned after Ibn Abbas and others (May Allah be pleased with them). He died in the year 104 A.H. This was said by Yahya Al-Kattan. Ibn Hibban

And it was narrated after Ibn Abbas (May Allah be pleased with them) that, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the women who visited graves...

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said that he died in the year 102 or 103 A.H while he was prostrating. He was born in the year twenty-one during the Caliphate of Omar (May Allah be pleased with him).

The occasion for mentioning this: Verily they exaggerated in aggrandizing him till they worshipped him and his grave became a pagan among the pagans of the polytheists.

His saying: (The same thing was narrated by Abu Al-Jawza') He is Aws ben Abdullah Al-Rabi. He died in the year 83.

Al-Bukhary said we were told by Muslim that he is Ibn Ibrahim. We were told by Abu Al-Ashhab that Abu Al-Jawza narrated after Ibn Abbas,

181 - «Lat was a man who used to pulverize pilgrims' fine flour».

Ibn Khuzeima said: The same thing goes for the 'Uzza which was a tree on which there was a construction and curtains. It was between Mecca and At-Taif and Quraish used to aggrandize it. Abu Sufyan said on the day of the battle of Uhud, «We have the 'Uzza and you donot have 'Uzza.»

His saying: (And it was narrated after Ibn Abbas (May Allah be pleased with them).

182 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the women who visited graves and took them as Mosques and.» This was narrated by the people of Sunan).

I said: This chapter discusses the Honorable Hadiths of Abi Huraira and Hassan ben Thabet. Concerning that of Abi Huraira; it was narrated by Ahmad and At-Tirmithi while Hassan's Hadith after Abdur-Rahman ben Hassan ben Thabet after his father who said,

183 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the women who visisted graves».

And Ibn Abbass's Honourable Hadith referred to Abu Saleh the master of Umm Hani'. This Hadith was weakened by some and confirmed by others. Ali ben Al-Madani said after Yahya Al-Kattan: I never saw any one of our companions leaving Abu Saleh the master of Umm Hani', and I never heard any one of the people say something about them. Neither, Shuba nor Zai'da nor Abdullah ben Othman left him. Ibn Mu'in said: There is no objection to him that is why Ibn As-Sakan reported it in his Saheeh.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: It reached us

after the Holy Prophet (May Allah's blessings and peace be upon him) through two main ways: After Abi Huraira (May Allah be pleased with him) who said, «Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the women who frequently visited graves». And he mentioned Ibn Abbass's Honourable Hadith then said: The men of this are not the men of that. So neither one took after the other, however, in the two references there is one who is accused of lying. Such is definitely an evidence. This is among the best which was conditioned by At-Tirmithi; verily he considered good that which reached through varied ways and its narrator was never accused of lying, that is to say it did not contradict that which was confirmed and proved by reliable references. This Honorable Hadith reached us through various ways and none of its narrators was accused of lying nor was it contradicted by any of the reliable references. That would be the case if it was narrated after one reference; how would it be if it was narrated by one after the other? All this show that verily this Honourable Hadith is originally well known.

Those who permitted such visits depended on what was narrated after Aisha (May Allah be pleased with her) that she visited the grave of her brother Abdur-Rahman and she said, «Had I seen you, I wouldn't have visited you», and this shows that verily women's visiting the graves is not as recommanded as that of men. Since if that had been as such she would have liked his visit whether she had seen him or not.

I said: Thus according to this, those who say that it is allowable cannot take this as an evidence.

This text of Aisha's Honourable Hadith was narrated by At-Tirmithi after Abdullah ben Abi Mulaika after her [Mulaika] and it contradicts Al-Athram's text after Abdullah ben Abi Mulaika who as well said: «Verily Aisha (May Allah be pleased with her) went one day to the grave-yard. I told her: «O mother of believers,

184 - Had not Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbidden us from visiting the graves? She said: Yes, he (May Allah's blessings and peace be upon him) forbade visiting graves, then he (May Allah's blessings and peace be upon him) ordered visiting them.»

So Sheikh Al-Islam (May Allah's Mercy be upon him) answered concerning this and said: Aisha's Honorable Hadith does not constitute an evidence verily the one who objected against what she said, objected concerning total forbidding, so she defended that by saying that such forbiddance was

later cancelled, and the one objecting did not mention to her forbidding particular to women who were cursed for such visits. That shows her saying, «Verily he (May Allah's blessings and peace be upon him) ordered visiting them.» That shows that he (May Allah's blessings and peace be upon him) ordered her and order requiring saying that it is desirable, and desirability is particularly confirmed just for men. Had women been ordered to visit graves, they would have done so as men did and she would have not told her brother «I would have never visited you» and cursing is clear concerning proscription and he (May Allah's blessings and peace be upon him) addressed the people saying: «Then visit them» [ordering men. The pronoun used in the Arabic text is that for men] and he (May Allah's blessings and peace be upon him) did not address women so they could not be meant by the cancellation and that which is general when it is known as coming after that which is particular, would not cancel it; this is what the savants say; this is in confirmity with the creeds of Ahmad and Ash-Shafi' in the most famous of the two narratives after him [Ahmad] and he is very well known by his companions so how would it be if it was not known that this general rule came after that which is specific?.

Thus his (May Allah's blessings and peace be upon him) saying might have been, «Allah (the Exalted) curses women who frequently visit graves.» After he (May Allah's blessings and peace be upon him) allowed me to visit them. This shows that he (May Allah's blessings and peace be upon him) paired it with those who build on them Mosques and...... It is known that building Mosques and [on graves] is strictly forbidden as was shown by the Honourable righteous Hadiths.

That which is true: Verily women were not included in this permission to visit graves for many reasons:

First: Verily his (May Allah's blessings and peace be upon him) saying, «Then visit them» those who were addressed [in the Arabic terms] were men. However, there are two opinions concerning this Honourable Hadith; it was said: Verily a separate evidence is needed to confirm that women were allowed as well. Accordingly allowing women to visit graveyards is a weak evidence and that which is general does not contradict that which is particular, nor does it delete it. This is what the savants believe in. If women were included in this address, he would recommend their visiting graveyards. We have not known that any of the Imams recommended that for them, nor did women during the Holy Prophet's (May Allah's blessings and peace be upon

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him) time or during the times of his successors the Orthodox Caliphs visit graves.

Secondly: Verily the Holy Prophet (May Allah's blessings and peace be upon him) rationalized permitting men to visit graves by,

185 - «It reminds of death, makes the heart more sympthetic and makes the eyes tear». This was mentioned in Ahmad's «Musnad». It is known that verily if a woman visits the graves, she would become afraid, she will wail and mourn, because she is weak and impatient in her structure. If women's visit to the graves lead to suspicions and to proscribe matters then it is not possible to limit the consequences or to differentiate between one kind and another. It is at the roots of religion: Verily if wisdom was unseen or spread the judgment concerning it will be suspended because it is just a possibility. Thus this would be proscribed in order to black the way before rationalizations and excuses as it was proscribed to look at covered primping, and as it was proscribed to stay alone with a foreign woman and other like matters. There is none among that which contradicts this evil matter; the aim of visiting the grave is to invoke Allah (the Exalted) for the sake of the dead; she can do that while at her home.

There are some savants who say: This includes escorting the deceased to his final resting place, his (May Allah's blessings and peace be upon him) Honourable Hadith is used as an evidence,

186 - «Return veiled not since verily you tempt he who is alive and offend the dead». The following was narrated after Fatima,

187 - «Truly, if you reach the graveyard with them, you would not enter the Garden with them». This is supported by what was mentioned in the two Saheehs,

188 - «Verily he (May Allah's blessings and peace be upon him) forbade women from following the funerals», and it is known that he (May Allah's blessings and peace be upon him) said,

189 - «He who prays at a funeral is rewarded by a carat, he who follows it is rewarded by two carats». It was learned through the righteous Honourable Hadiths that this generality did not include women as far as the Holy Propeht's forbidding them from walking after funerals is concerned; they were not included in this general meaning that is similar to what was discussed before.

I said: Thus allowing the visit to graves is specific to men. He (May Allah's blessings and peace be upon him) particularly addressed men when

... and built at them Mosques and lanterns» It was narrated by the people of Sunnan [Tradition].

This chapter discusses many issues:.

The first: Interpreting pagans.

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he (May Allah's blessings and peace be upon him) said, «Allah curses women who frequently visit graves- till the end of the Honourable Hadith». So it is that which is general.

And there are answers concerning that which those who believe so used as reference.

One of which: Verily what was mentioned about Aisha, and Fatima (May Allah be pleased with them) contradicts that which was narrated after them in this chapter so it is not confirmed without revocation.

And one of which: Verily what the companion said and can not be taken as evidence to exclusively support the Honourable Hadith. As for his (May Allah's blessings and peace be upon him) teaching Aisha what to say when visiting graves and the like, this does not show that what those Honourable Hadiths told concerning cursing women who frequently visit graves, was revoked, because it is possible that it happened before certain and strict forbidding and serious warning, and Allah (the Exalted) knows best.

Muhammad ben Ismail As-Sanni (May Allah's Mercy be upon him) said in his book «Tat-hir al-I'tiqad»: Verily such domes and tombstones which became the greatest reason for polytheism unbelief as well as the greatest means for destroying the religion of Islam and its structure. Most of those-rather all- who build them [Domes over graves] are kings, sultans presidents and rulers, either on a relatives grave or on the grave of some one whom they fancy is righteous, savants sufist, fakir, or a great sheikh then people who know him would visit him as they should visit the dead without calling his name; rather, they invoke Allah (the Exalted) for him and ask Allah (the Exalted) to grant him forgiveness. They keep on performing this till all those who know him die and perish, then those who come after them and find a grave on which a construction is erected and candles are lit, and fine rugs are spread at it, curtains are hanged, and flowers and roses are put, so it would be thought that such performances are done either to get benefit or to remove harm, and those guarding and serving it start telling lies about the dead persons deeds; they would say that he did so and so, and harm so and so and benefit so and so. They keep on doing this till they implant in his character all that which is invalid and untrue while the real state of affairs is that the Holy Prophetic Hadiths mentioned cursing the one

The second: Explaining worship.

The third: He (May Allah's blessings and peace be upon him) never sought refuge with Allah (the Exalted) but from that which he (May Allah's blessings and peace be upon him) feared to happen.

The fourth: Paring this with taking prophets' graves as Mosques.

The fifth: Mentioning the severity of Allah's wrath.

The sixth: This is the most important, The characteristic of knowing about worshipping Lat which is the greatest among pagans.

The seventh: Knowing that it is the grave of a righteous man.

The eighth: It is the name of the buried person and explaining the meaning of Lat.

The ninth: Cursing women who frequently visit graves.

The tenth: Cursing he who lights candles or lanters at graves.

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who lit candles, wrote or built on graves. The Honourable Hadiths concerning this matter are very well known and widespread; verily that in particular is forbidden. Then it is the cause of a most serious evil.

From this Honourable Hadith you learn the compatibility of this Honourable Hadith to the interpretation. And Allah (the Exalted) knows best.

His saying: (And those who built on it Mosques) this was explained earlier in the previous chapter.

His saying: (lanterns) Abu Muhammad Al-Makdissi said: If lighting candles and lanterns had been allowed on graves, he (May Allah's blessings and peace be upon him) would not have cursed he who did it, because it is a futile loss of money and exaggeration in aggrandizing graves that is similar to aggrandizing idols.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Taking them [graves] as Mosques and lighting candles and lanterns on them are among major sins.

190 - His saying: (It was narrated by the people of Sunan) means Abu Dawud, At-Tirmithi, and Ibn Majah only; it was not narrated by An-Nasai'.

Chapter

What was mentioned concerning the Holy Prophet's [Al-Mustapha means «The chosen»] (May Allah's blessings and peace be upon him) defending aspects Unification and blocking all the ways leading to polytheism.

Allah (the Exalted) has said, **«Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish...**

Chapter

His saying: Chapter (what was mentioned concerning the Holy Prophet's [al-Mustapha aspects means «The chosen»](May Allah's blessings and peace be upon him) defending Monotheism and his (May Allah's blessings and peace be upon him) blocking all the ways leading to polytheism).

His saying: (Allah (the Exalted) has said, **«Now has come unto you an Apostle from amongst yourselves: It grieves him that ye should perish: Ardently anxious is he over you: to the Believers is he most kind and Merciful. But if they turn away, say, 'Allah sufficeth me: There is no God but He: on Him is my trust, -He the Lord of the Throne (of Glory) Supreme!» (9: 128-129).**

Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) has said sending His Grace to the believers through the Holy Messenger (May Allah's blessings and peace be upon him) that He (the Exalted) sent; a Holy Messenger (May Allah's blessings and peace be upon him) from among themselves and who speaks their language as Ibrahim (May Allah's Peace be upon Him) said: **«Our Lord! Send amongst them an Apostle of their own»** (2: 129) and He (the Exalted) has said: **«Allah did concern a great favour on the Believers when He sent among them an Apostle from among themselves»**. (3: 164) and He (the Exalted) has said: **«Now hath come unto you an Apostle from amongst yourselves»** (9: 128) that is to say from you, as Jaafar

... Ardently anxious is he over you: To the Believers is he most kind and merciful. But if they turn away, ay, 'Allah sufficeth me: There is no God but Him: On him is my trust, -He is the Lord of the Throne (of Glory) supreme!» (9: 128-129).

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ben Abi Taleb told An-Najashi and Al-Mughira ben Shouba told Kisra's Messenger: «Verily, Allah (the Exalted) sent us a Holy Messenger from among us; we know his (May Allah's blessings and peace be upon him) descent, and characteristics, history, truth, and honesty». Then he continued the discussion. Sufyan ben Ayyina said after Jaafar ben Muhammad after the later's father about Allah's (the Exalted) saying, **«Now hath come unto you an Apostle from among yourselves.»** (9: 128) He said: «He was not born as a consequence of [illegal] Pre-Islamic [relatins] marriage».

His saying: (It grieves him that ye should perish) that is to say he (May Allah's blessings and peace be upon him) becomes stricken with grief because of the hardships and distress from which his (May Allah's blessings and peace be upon him) nation is suffering. That is why it was mentioned in the Honourable Hadith narrated after him (May Allah's blessings and peace be upon him) that he said,

191 - «I was sent with generous and tolerant Truth.» And it was narrated in the Saheeh,

192 - «Verily this religion is simple and accessible» All his (May Allah's blessings and peace be upon him) religion is tolerant, simple and perfect; it is easy for the one whom Allah (the Exalted) has made easy.

His saying: (Ardently anxious is he over you) that is to say he (May Allah's blessings and peace be upon him) is anxious to guide you and make benefation in the present life as well as in the Afterlife reach you. It was narrated after Abi Tharr (May Allah be pleased with him) who said,

193 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) left us and not a single bird in the sky existed without telling us something about it». This was narrated by At-Tabarani who said: and Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

194 - «There is nothing that leads towards the Garden or leads away from the Garden but was made clear and evident by me.»

His saying: (To the believers he is most kind and merciful- as Allah (the Exalted) has said: **«And lower thy wing to the believers who follow thee. Then if they disobey thee, say, 'I am free (of responsibility) for what ye do!' And put thy trust on the Exalted in Might, the Merciful.»** (26: 215-217). Thus He (the

It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not bury your dead in your houses, nor make a feast around my grave; however, pray for me because verily your prayer reaches me wherever you are». This was also narrated by Abu Dawud and was supported by good references. Those who narrated it are reliable...

Exalted) commanded him (May Allah's blessings and peace be upon him) in the Holy Verse (If they disobey thee) that is to say concerning the great, perfect and pure religion that you brougth (Say, **«Allah sufficeth me: There is no God but He. On Him is my trust, -He the Lord of the Throne (of Glory) supreme!»** (9: 129)).

I said: So such attributes which the Holy Messenger (May Allah's blessings and peace be upon him) was described by warning and admonishing them from committing polytheism which is the greatest sin among sins, and he (May Allah's blessings and peace be upon him) showed them its causes leading to it and achieved forbidding them from performing it. For example, aggrandizing graves exaggertion in visiting them, praying at them and for them, and similar performances bading to worshipping them as was mentioned above and as will be mentioned in the discussions of this chapter.

His saying: (It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said.

195 - «Do not bury your dead in your houses, nor make a feast around

His saying: (Do not bury your dead in your houses) Sheikh Al-Islam said: That is to say do not do something that prevents you from praying, rehearsing the Holy Koran or invoking Allah (the Exalted) in them; because when you bury the dead inside them they would become similar to graveyards' so he (May Allah's blessings and peace be upon him) ordered to free praying at homes and preventing it at graves is contrary to what is practised by the polytheists of the Christians and those from this nation who identify with them.

It was mentioned in th two Saheehs after Ibn Omar.

196 - «Pray at your homes and never make them [Your homes] graveyards. And it was narrated in the Saheeh of Muslim after Ibn Omar,

197 - «Do not make your houses graves since verily the Shaitan escapes from the house in which he hears the Holy Sura (Al-Bakara) rehearsed in it.»

... and it was narrated after Ali ben Al-Hussein that, ...

His saying: (And do not make a feast around my grave) Sheikh Al-Islam (May Allah's Mercy be upon him) said: A feast is the general meeting which is habitually repeated or made. It is repeated either every year, or every week or every month and the like.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: A feast is what people habitually or traditionally do or perform at a certain time and place. So if it were a name of the place then it is the place where people confer for worship and do other practices, as is the «Masjid Al-Haram.», «Mona», «Muzdalifa», «Arafa» and «Al-Masha'ir» were made by Allah (the Exalted) a feast for Hanafites and a reward, and as He (the Exalted) made those days of the feast a holiday. The polytheists had temporal and local feasts. When Allah (the Exalted) sent Islam He (May Allah's blessings and peace be upon him) invalidated them and compensated for the Hanafites by assigning them «Al-Fitr», «Al-Adha» and «Days at Mona», as He (the Exalted) compensated for localities by assigning them «Al-Kaaba», «Mona», «Muzdalifa», «Arafa» and «Al-Mashair».

His saying: (And pray for me since verily your prayer reaches me wherever you are).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: He(May Allah's blessings and peace be upon him) shows that verily what reaches him (May Allah's blessings and peace be upon him) from blessings and peace, reaches him (May Allah's blessings and peace be upon him) whether they were near his (May Allah's blessings and peace be upon him) grave or far from it, so there is no need to hold a feast around it.

His saying: (Do not make your houses graves) Sheikh Al-Islam's discussion was mentioned earlier concerning the meaning of the previous Honourable Hadith.

His saying: (It was narrated after Ali ben Al-Hussein (May Allah be pleased with him): «He saw a man approaching a gap that was at the Holy Prophet's (May Allah's blessings and peace be upon him) grave; he used to enter it and invoke; he [Ali] forbade him and said, 'Truly I tell you something that I heard from my father after my grandfather Allah's Holy Messenger (May Allah's blessings and peace be upon him)?» He said: «Donot make a feast around my grave, nor make your houses graves; pray for me since verily your blessings and greeting reach me wherever you are.» It was narrated in Al-Mukhtar).

This Honourable Hadith and the one before it are good and have good references.

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As for the first, it was narrated by Abu Dawud and others after Abdullah ben Nafi' Al-Saigh who said: Ibn Abi Thi'b told me after Saï'd Al-Mikbari after Abi Huraira - and he narrated the Honourable Hadith, those who narrated it are famous and reliable, but Abu Hatem said about Abdullah ben Nafi': He did not memorize very well, he recognized yet then denied recognition. Ibn Mouin said: He is reliable. Abu Zaraa said: There is no objection about him. Sheikh Al-Islam (May Allah's Mercy be upon him) said: And such a person; if there are witnesses for his Honourable Hadith then it is known that this Honourable Hadith is memorized, and the Honourable Hadith at hand has many references to support. Al-Hafeth Muhammad ben Abdul Hadi said: His is a well supported Honourable Hadith and it has references that raise it to the degree of being righteous. As for the second Honourable Hadith; it was narrated by Abu U'ala, Al-Kadi Ismail, Al-Hafeth Ad-Diya' Muhammad ben Abdul-Wahid Al-Makdissi in his book «al-Mukhtar».

Sheikh Al-Islam (May Allah's Mercy be upon him) said: So at this tradition [Sunna] how the people of Medina and the kinsfolks of the Holy prophet (May Allah's blessings and peace be upon him) said: Those people who were relatives, close relatives and neighbours of Allah's Holy Messenger (May Allah's blessings and peace be upon him) because they more than others needed that, so they controlled it and abided by it more.

Said ben Mansour said in his «Sunan»: We were told by Abdul-Aziz ben Muhammad that Suhail ben Abi Sahl said: «Al-Hasan ben Abi Taleb (May Allah be pleased with them) saw me at the grave, so he called me while he was at Fatima's house having dinner, he said: Come and join me for dinner. I said I donot want. He said: What is the matter with you; I saw you at the grave? I said: I greeted the Holy Prophet (May Allah's blessings and peace be upon him). He said: Then greet him (May Allah's blessings and peace be upon him) when you enter the Mosque. Thereupon he said: Verily Allah's Holy Messenger said: Do not make a feast around my grave, nor make your houses graves, and pray for me since verily your prayer reaches me wherever you are; may Allah (the Exalted) curse the Jews and the Christians because they took their prophet's graves as Mosques; you and those at Andalus are equal [concerning that matter].»

Said also said: Hibban ben Ali told us that Muhammad Ijlan narrated after Abi Saïd, the master of Al-Mahri; he said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not make a feast

... «verily he saw a man approaching a gap that was at the Holy Prophet's (May Allah's blessings and peace be upon him) grave, he would enter it and invoke, so he forbade him and said, «Truly I tell you an Honourable Hadith which I heard from my father, from my grandfather, after Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said, 'Do

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around my grave, nor make your houses graves, and pray for me, since verily your prayer reaches me wherever your are.»

Sheikh Al-Islam said: Thus these two Honourable Hadiths from two different aspects show that the Honourable Hadith is confirmed especially the one who told it give evidence for it. That necessitates that it was proved and confirmed by him, had it not been narrated from different and supported aspects other than this; so how would it be the case and it was narrated with its proof?

His saying: (Ali ben Al-Hussein) that is to say Ali ben Abi Taleb known as Zein Al-Abedin (May Allah be pleased with him) and the best follower and most known among his kinsfolk. Az-Zuhri said: I never saw a man from Quraish who is better than him. He died in the year 93 A.H. He is Al Hussein's father; Al-Hussein is Allah's Holy Messenger's (May Allah's blessings and peace be upon him) grand-son and sweet basil. He memorized after the Holy prophet (May Allah's blessings and peace be upon him) and was martyred on the Day of Ashura in the year 61 A.H. He (May Allah be pleased with him) for fifty-six years old.

His saying: (Verily he saw a man approaching a gap at the Holy Prophet's (May Allah's blessings and peace be upon him) grave). It is a small window in a wall and a skylight or anything similar.

His saying: (He would enter it and invoke so he forbade him). This indicates that intentionally visiting graves and tombstones for invocation and prayer in forbidden.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: I never knew that someone who permitted it, because it is like taking it as a feast, and it also shows that verily intentionally visiting a grave to greet if one enters a Mosque to pray, is also forbidden because it was not allowed by religion. Malek hated the people of Medina visiting the Holy Prophet's (May Allah's blessings and peace be upon him) grave each time they entered the Mosque because those who came before never did such practice. He said: «Nothing will reform those who came last among this nation but that which reformed those who came first.» And the Companions and the followers used to come

not make a feast around my grave, nor make your houses graves; pray for me since verily your greeting reaches me wherever you are». It was narrated in Al-Mukhtar.

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to the Holy Prophet's (May Allah's blessings and peace be upon him) Mosque and pray, and when they finish praying they would either sit or leave; they never approached the Holy Prophet's (May Allah's blessings and peace be upon him) grave to greet him (May Allah's peace be upon him) for they know that verily blessing him (May Allah's blessings and peace be upon him) and greeting him (May Allah's blessings and peace be upon him) at prayer is more perfect and much better.

As for their entering his (May Allah's blessings and peace be upon him) grave to bless and greet him (May Allah's blessings and peace be upon him) there; or in order to pray and invoke, this was not allowed by him (May Allah's blessings and peace be upon him); rather, he (May Allah's blessings and peace be upon him) forbade them from practising it when he (May Allah's blessings and peace be upon him) told them: «Do not make a feast around my grave, and pray for me since verily your prayer reaches me». Thereupon he (May Allah's blessings and peace be upon him) showed that verily the prayer reaches him (May Allah's blessings and peace be upon him) even from very far places; the same logic applies to greeting him (May Allah's blessings and peace be upon him). He (May Allah's blessings and peace be upon him) cursed those who take the prophet's graves as Mosques. And the room, at those times used to be entered through the door, for Aisha (May Allah be pleased with her) was in it; after that they kept on doing that till the second wall was built. They, even though could reach his (May Allah's blessings and peace be upon him) grave, did not enter, neither to bless nor to pray; neither to invoke for themselves nor for others; nor for asking about an Honourable Hadith or a certain knowledge; neither was the Shaitan tempted to seduce them till he makes them hear words of greetings so they thought that he (May Allah's blessings and peace be upon him) talked to them and gave his opinion and interpreted the Honourable Hadiths for them, or he (May Allah's blessings and peace be upon him) returned the greeting by a loud voice, as the Shaitan tempted others and misguided them at his (May Allah's blessings and peace be upon him) grave or at others grave, till they came to believe that the buried person is ordering them, forbidding them, giving them his opinion or may be apparently talking to them, and that verily he leaves his grave and can be seen leaving the grave. They used to think that the souls of the dead bodies

came out and talked to them, and that verily the dead person's spirit materialized in front of them and saw it as the Holy Prophet (May Allah's blessings and peace be upon him) saw them during the night of his (May Allah's blessings and peace be upon him) ascersion to the seventh Heaven [al-Miraj].

What is meant here is the following: Verily the Companions (May Allah be pleased with them) were not in the habit of blessing him (May Allah's blessings and peace be upon him) at his (May Allah's blessings and peace be upon him) grave as those who came after them did; rather, some of them used to come from the outside and greet him (May Allah's peace be upon him) at his (May Allah's blessings and peace be upon him) grave as those who came after them did; rather some of them used to come from the outside and greet him (May Allah's blessings and peace be upon him) when he arrived from his travel. Such was what Ibn Omar did. Obeidallah ben Omar narrated after Nafi',

198 - «When Ibn Omar used to arrive from travel, he used to go to the Holy Prophet's (May Allah's blessings and peace be upon him) grave and used to say, 'Peace be upon you, O Allah's Holy Messenger. Peace be upon you, O Abu Bakr. Peace be upon you, O father. Then he used to go]. Obeidallah said, 'We do not know any of the Holy Prophet's Companions who had done that but Ibn Omar'. And this indicates that he did not stand at the grave in order to invoke after he greeted, as done by many people.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Because that was not traced after any one of the Companions. Thus it was pure innovation. Malek said in «al-Mabsout»: I do not view any right to stand at the Holy Prophet's (May Allah's blessings and peace be upon him) grave but one may greet him (May Allah's blessings and peace be upon him) and leave. Ahmad stated that he should turn to the Qibla and let the room be on his left so that he wouldnot turn back to the grave.

In general all the savants have agreed that if one invokes, he should not turn to the grave; however, they have not agreed concerning the following: Shall he turn to the grave when he greets him or not? The Honourable Hadith also includes the proof of prohibiting planning to visit his (May Allah's blessings and peace be upon him) grave or the graves and tombstones of others, because that is considered feasting around them. Rather, it is considered among the most serious causes of polytheism since one joins those buried, as partners with Allah (the Exalted). This is the issue about which Sheikh Al-Islam (May Allah's Mercy be upon him) gave his

own opinion, I mean he who travelled just in order to visit the graves of prophets and the righteous- and it was said that the savants did not agree concerning that issue; such as Al-Ghazali and Abi Muhammed Al-Makdissi considered it permissible while some such as Ibn Batta, Ibn Akl, Abi Muhammad Al-Jouweiny and the judge Ayyad considered it not permissible. This last opinion is considered by most people. Malek stated it and was not contradicted by any of the Imams; that is right, just and proper, especially when it is mentioned in the two Saheehs after Abi Saïd after the Holy Prophet (May Allah's blessings and peace be upon him).

199 - «Setting off can not be but to three Mosques: [Al-Masjed Al-Haram», this Mosque of mine, and «Al-Masjed Al-Aqsa». So setting off for visiting graves and tombstones is included among the forbidden; so either it is forbidden or rejecting. It was mentioned in one narration as fobidden; thus it is necessarily forbidden. That is why the Companions (May Allah be pleased with them) understood from him (May Allah's blessings and peace be upon him) as mentioned in «Al-Muwatta'», «Al-Musnad» and «As-Sunan»-.

It was narrated after Basra ben Abi Basra Al-Ghifari that he said to Abi Huraira- when he approached the boundaries-:

«Had I seen you before you left, I would not have left». I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying,

200 - «Riding animals are not prepared but to travel to three Mosques: «Al-Masjed Al-Haram, this Masjed (Mosque), and «Al-Masjed Al-Aqsa». Imam Ahmad and Omar ben Shabba narrated in «Akhbar Al-Medina» mentioning good reference after Qaza' who said,

201 - «I came to Omar's son and said: I am intending towards the boundaries. So he said: Verily setting off is only to three Mosques: 'Al-Masjed Al-Haram', 'Masjed Al-Medina', and, 'Al-Masjed Al-Aqsa'. So let the boundaries and never approach it.» Ibn Omar and Basra ben Abi Basra considered or claimed the boundaries among those places that people are forbidden to set off for, because the terms used by them includes forbidding people from setting off to other than the three places mentioned above that are visited in order to curry Allah's favour. That is why they forbade from setting off to the boundaries using this Honourable Hadith as a reference. The boundaries are travelled because of the virtue of that spot since verily Allah (the Exalted) called it (The Holy valley and the Blessed spot) and He

This chapter discusses many issue:

The first: Interpreting the Holy Verse of Bara.

The second: Driving his (May Allah's blessings and peace be upon him) nation away from this position.

The third: Being anxious about us, his (May Allah's blessings and peace be upon him) kindness and mercy.

The fourth: Forbidding people from visiting his (May Allah's blessings and peace be upon him) grave in particular even though visiting it is among the best deeds.

The fifth: His Forbiddance from such visits.

The sixth: Urging people to perform supererogatory prayers at home.

(the Exalted) talked to Moussa (May Allah's Peace be upon Him) there. This is what is believed by the four Imams and most of the people. He who wanted to spread that belief and trespond to whomever opposed it, has to adopt what Sheikh Al-Islam wrote in answer to Ibn Al-Akhnai' concerning his objections to what the Honourable truthful Hadiths show and what the savants adopted because evil consequences are evident and clear.

As for forbiddance from visiting other than the three mentioned Mosques is because: Verily there is no benefit requiring setting off, nor there is a quality requiring it. Al-Hafeth Muhammad ben Abdul-Hadi spread that saying in his book «As-Sarim al-Manki» in responding to As-Subki; he mentioned in it the causes or reasons for the Honourable Hadiths concerning visiting the Holy Prophet's (May Allah's blessings and peace be upon him) grave and along with Sheikh Al-Islam (May Allah's Mercy be upon them) they mentioned none of them.

Even though it does not indicate the point of conflict since it only discusses the visit in the absolute and that is not denied by any one without setting off; so he criticizes the proper visit which does not include polytheism or innovation.

His saying: (It was narrated in «Al-Mukhtar)» Al-Mukhtara is a book in which its writer collected good Honourable Hadiths in addition to that mentioned in the two Saheehs.

Its writer: Is Abu Abdullah Muhammad Al-Hanbali. One of the eminent authorities. Ath-Thahabi said: He spent his life searching about this is-

The seventh: Verily it already decided by them that praying in a graveyard is forbidden.

The eighth: Giving reason for that; verily a man's prayer and greeting him (May Allah's peace be upon him) can reach him even if he was far; there is no need to imagine that proximity is necessary.

The ninth: When he (May Allah's blessings and peace be upon him) is at the «Barzakh» he (May Allah's blessings and peace be upon him) will be shown his nation's deeds concerning prayer and greetings dedicated to him (May Allah's blessings and peace be upon him).

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sue; he was a man of religious integrity, reverence, perfect virtue and perfection. May Allah be merciful and pleased with him.

Sheikh Al-Islam said: His corrections in his «al-Mukhtara» are definitely better than Al-Hakem's corrections. He died in the year 643 A.H.

Chapter

(What was mentioned concerning: Verily some of this nation worship pagans).

Allah (the Exalted) has said, **«Hast thou not turned thy vision to those who were given a portion of the Book? They believe (May Allah's Mercy be upon them)'in sorcery and evil, and say to the unbelievers that they are better guided in the (right) way than the believers!»** (4: 51).

Chapter

His saying: Chapter (what was mentioned: Verily some of this nation worship Pagans).

(Allah (the Exalted) has said: **«Hast thou not turned thy vision to those who were given a portion of the Book? They believe in sorcery and evil.»** (4: 51).

«A pagan» is a noun used to mean a sort of worship regardless of Allah (the Exalted) such as graves, tombstones and others in accordance with what Al-Khalil (May Allah's Peace be upon Him) said: **«For ye do worship idols besides Allah, and ye invent falsehood»** (29: 17) and, **«They said, 'We worship idols, and we remain constantly in attendance on them»** (26: 72) and, **«He said, 'worship ye that which ye have (yourselves) carved?'»** (37: 95) By this one realizes that verily "pagan" is a word given to idols and others that used to be worshipped regardless of Allah (the Exalted); as was mentioned above.

His saying: (They believe in sorcery and evil) Ibn Abi Hatem narrated after Ikrama, «Huyay Ibn Akhtab and Kaab ben Al-Ashraf came to the people of Mecca and told them: You are the people of the Holy Book and the people of knowledge so tell us about ourselves and about Muhammad. Thereupon they said: What are you and what is Muhammad? So they answered: We visit our relatives, and slay,

Also He (the Exalted) has said, **«Say, 'Shall I point out to you something worse than this, (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil»**. (5: 63).

And Muhammad separated us from our relatives and followed that the thieves of pilgrims from Ghifar. Is he better or are we? Thereupon they said: You are better and more guided.» Allah (the Exalted) sent down the following Holy Verse, **«Hast thou not turned thy vision to those who were given a portion of the Book? They believed in sorcery and evil, and say to the unbelievers that they are better guided in the (right) way thou the believers!.»** (4: 51).

Something similar was mentioned in Ahmad's «Musnad» after Ibn Abbas and others.

Omar ben Al-Khattab (May Allah be pleased with him) said, «Sorcery is magic and evil is the Shaitan». The same was said by Ibn Abbas, Abu Al-Aliah, Mujahid, Al-Hasan and others. And after Ibn Abbas, Ikrama and Abi Malek, «Sorcery is Ash-Shaitan- Ibn Abbas added: As to the Ethiopian» And after Ibn Abbas also, «Sorcery is polytheism» and «Sorcery means idols» And after him as well «Sorcery is Hayy ben Akhtab» And after Al-Shoubi «Sorcery means the priest» and after Mujahid «Sorcery is Kaab ben Al-Ashraf» Al-Jawhari said: «Sorcery is a word applied to an idol, priest or magician». And many such examples can be found.

The writer (May Allah's Mercy be upon him) said: (This encompasses learning about believing in sorcery and evil; is it [believing] essential or is it that those people believe in them while they hate them and know about their invalidity?).

His saying: (Also He (the Exalted) has said: **«Say, 'Shall I point out to you something much worse than this, (as judged) by the treatment received from Allah? Those who incurred the curse of Allah and His wrath, those of whom He transformed into apes and swine, those who worshipped evil.»** (5: 63).

Allah (the Exalted) tells His Holy Prophet Muhammad (May Allah's blessings and peace be upon him): O Muhammad say shall I tell you about the punishment you will receive on the Day of Judgment as a result of what you thought about us? And you have these qualities which are made clear: (Who incurred the curse of Allah (the Exalted)) that is to say drove him away from Allah's Mercy and wrath- to say such wrath after which Allah (the Exalted) would never become pleased (He transformed them into apes

and swine). Verily Ath-Thawri said about Alkama ben Marthad after Al-Mughira ben Abdullah Al-Yashkari after Al-Maarour ben Suweid that verily Ibn Masoud (May Allah be pleased with him) said,

202 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) was asked about apes and swine, are they what Allah (the Exalted) transformed? He said, that verily Allah (the Exalted) never anhilated a people- or he (May Allah's blessings and peace be upon him) said Allah (the Exalted) never transformed a people- and then allowed them to have progeny or descendants. Verily apes and swine existed before that.» This was narrated by Moslem.

Al-Baghawi said in his interpretation (say) O Muhammad (shall I point out to you) tell you (something worser than this), he means their saying: We never witnessed a people of religion who were less fortunate in the present life and in the Afterlife than you, nor did we witness a religion which is more evil than yours. So he said the answer by introductory terms even those such introduction is not evil; He (the Exalted) has said, **«Say, 'Shall I tell you of something (far) worse than these signs? It is the Fire (of Hell)!»** (22: 72).

His saying: (By the treatment received) as a reward or punishment from Allah? Those who incurred the curse of Allah) that is to say: He was cursed by Allah (the Exalted) (and His wrath) he means here the Jews (those of whom some He transformed into apes and swine). The apes are the people of Sabbath [Saturday] and swine are the unbelievers on the last dinner table of Jesus. And after Ali ben Abi Talha who narrated after Ibn Abbas: «Verily both transformed are the people of Sabbath; there you were transformed into apes and their oldmen were transformed into swine.»

(Those who worshipped evil) that is to say and made among them who worshipped evil; that is to say obeyed the Shaitan in that which he tempted him. Ibn Masoud rehearsed (those who worshipped evil-) while Hamza said «Oubada» [Evil was worshipped] and Al-Hasan rehearsed, «And he worshipped evil». That is say he talked about one person.

He said: Hamza's argument concerning his way of reading (Those who worshipped evil) that he made him do what he did as if: He (the Exalted) made among them the one who worshipped evil. The meaning of transformed here is created, like in His (the Exalted) saying: (And made the Darkness and the Light- and not (worshipped) as Allah (the Exalted) has said, **«But if ye count the favours of Allah, never will ye be able to number**

And Allah (the Exalted) has said, «**Those who prevailed over their affair said, 'Let us surely build a place of worship over them**». (18: 21).

It was narrated after Saïd (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Verily you would follow the way of those who came before you it is

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them». (14: 34). As if he were saying: Verily he worshipped evil in all possible ways.

As far he who said (And he worshipped evil) that is He (the Exalted) coupled him with (Those who incurred the curse of Allah).

Sheikh Al-Islam said concerning that: (Those who worshipped evil) the right meaning is coupled with the berbs that came before it. That is to say he who is cursed [By Allah (the Exalted)] and he who received Allah's wrath, and those whom Allah transformed into apes and swine and those who worshipped evil. He said: The verbs that came before the subject carries Allah's name [as subject] whether frankly mentioned or connoted in the context. Here the subject is the name of he who worshipped evil. It is the pronoun in (worshipped) and He (the Exalted) did not name (who) because He (the Exalted) made these actions a quality of one group of people, namely the Jews.

His saying: (These are (many times) worse in rank- than you think about us (and far more astray from the even path). In that connection Allah (the Exalted) has said: «**The companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.**» (25: 24). This interpretation was said by the savant, Ibn Kathir in his interpretation.

His saying: (And Allah (the Exalted) has said, «**Those who prevailed over their affair said, 'Let us surely build a place of worship over them**» (18: 21)) What is meant here is that they did for the young after their death that the doer is dispraised, because the Holy Prophet (May Allah's blessings and peace be upon him) said,

203 - «Allah (the Exalted) curses the Jews and the Christians; they took their prophet's and righteous men's graves Mosques.» He (May Allah's blessings and peace be upon him) wanted to warn his (May Allah's blessings and peace be upon him) nation against doing what those people had done.

His saying: (It was narrated after Abi Saïd (May Allah be pleased with him) that verily Allah's Holy Messenger said,

204 - «You would follow the way of life of those who came before you; it is like an arrow tracing another arrow; even if they entered the hole of the

like an arrow tracing another arrow; even if they enter the hole of the dabb, you would enter it. They said: O Allah's Holy Messenger, do you means the Jews and the Christians? He (May Allah's blessings and peace be upon him) said: Then who?» It was narrated by Moslem and Al-Bukhary.

And Moslem narrated after Thawban (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «**Verily Allah (the Exalted) showed me the whole earth so I could see its eastern and western sides. Verily the property of my nation will reach those parts I saw. I was given...**

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dabb, you would enter it; they said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him, do you mean the Jews and the Christians? He (May Allah's blessings and peace be upon him) said: Then who?» It was narrated by Moslim and Al-Bukhary) This is Moslem's text.

His saying: (Ways of life) means the traditions of those who came before you. Al-Malheb said:

His saying: (It is like an arrow tracing another arrow). That is to say you would follow their example in every thing they did and in that you are similar to them in as such an arrow's head looks like another arrow's head. This shows the fitting of the interpretatoin to the Holy Verses. And what he (May Allah's blessings and peace be upon him) told has already happened and he (May Allah's blessings and peace be upon him) is a Holy Prophet (May Allah's blessings and peace be upon him) among the eminent prophets.

His saying: (Even if they entered the hole of a dabb, you would enter it). And in another Honourable Hadith.

205 - «Even if there had been among them he who overtly approaches his mother [sexually], some one among my nation would have done so.» He (May Allah's blessings and peace be upon him) meant that his (May Allah's blessings and peace be upon him) nation does not leave any performance done by Jews and Christians without performing it completely, that is why Sufyan ben Aiynah said: He who is corrupt and evil among our savants has infact identified with the Jews; he who corrupts an evil among our people has in fact identified with the Chrisitans.

I said: How plenty are those two! But because of Allah's Mercy and His (the Exalted) benefaction that He (the Exalted) made this nation never agree to that which is obsolete and invalid as will be mentioned in the Honourable Hadith of Thawban which will soon be mentioned.

His saying: (They said: O Allah's Holy Mesenger (May Allah's blessings and peace be upon him), do you mean the Jews and the Christians? He (May Allah's blessings and peace be upon him) said: Then who? That is to say, are they the Jews and the Christians whose ways of life we follow?

His saying: (He (May Allah's blessings and peace be upon him) said: Then who?) This is an interrogation that connotes denial and rejection. That is to say, then who do I mean but those?

His saying: (It was narrated by Moslem after Thawban (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

206 - «Verily Allah (the Exalted) showed me the earth, so I could see its eastern sides and its western sides. And verily the property of my nation will reach those parts of the earth I was shown. I was given the two treasures: The red and the white. Verily I asked my Lord (the Exalted) not to annihilate my nation because of others general ways of life, and not to set up an absolute master on them an enemy but from among themselves; and that verily my Lord (the Exalted) said: O Muhammad if I decreed something then it cannot be changed, rejected or warded off, and I promised your nation not to annihilate it because of a general way of life. Also I promised not to set up an absolute ruler, an enemy but from among themselves who would violate theirs, even if all the people of the earth unite till they kill and capture each other».

The same Honorable Hadith was narrated by Al-Bukhary in his Saheeh and he added: «Verily I fear that there comes in my nation untruthful Imams. And if the sword befallen them, it will not be raised till the Day of Judgment. The Hour will not take place till a person from my nation identifies with the polytheists and till groups from my nation worship pagans. And that verily there will exist in my nation thirty liars, all of whom claims that he is a prophet; I am the seal of all prophets; no prophet will come after me. And a group of my nation keeps on sticking to that which is truthful and right, victorious and not harmed by those who let them down or by those who contradict them till Allah's (Be the blessed and raised above) command comes».

This Honourable Hadith was narrated by Abu Dawud in his «Sunan» and it was narrated by Ibn Majjah who included the addition mentioned by the writer.

... treasures; the red and the white. And I verily asked my Lord (the Exalted) not to anhilate my nation because of others' general ways of living and not to...

His saying: (After Thawban). He was a servant of the Holy Prophet (May Allah's blessings and peace be upon him. He accompanied him and stayed with him and after the Holy Prophet (May Allah's blessings and peace be upon him) died he went to Ash-Sham and died in Homs in the year 54 A.H.

His saying: (He (the Exalted) showed me the earth) At-Turbashti said: «Showed» here means concentrated and focused and made clearer to see; that is to say observe it closely. This means that Allah (the Exalted) folded the earth and made it look like the palm of a hand in his (May Allah's blessings and peace be upon him) field of vision so that he may look at it. At-Taibi said: That is to say He (the Exalted) concentrated, till he (may Allah's blessings and peace be upon him) could see the property of his nation from the far east till the far west.

His saying: (And verily the property of my nation will reach the parts that were concentrated for me to observe). Al-Kurtobi said: This information and the seriousness of the one who told it, as he said, and this was among the signs of his (May Allah's blessings and peace be upon him) prophecy; because the property of his (May Allah's blessings and peace be upon him) nations spread till it reached the most distant point At-Tanjah- which constitutes the boundaries of the western civilization; and it spread as well till the most distant point in the east which is a spot beyond Khurasan and the river and many of the countries of As-Sind, India and As-Su'd. However, that spreading did not continue in the direction of the south or the north and that was not mentioned by him (May Allah's blessings and peace be upon him) that it was shown to him (May Allah's blessings and peace be upon him) nor that he (May Allah's blessings and peace be upon him) was told that these places would be among the properties of his (May Allah's blessings and peace be upon him) nation.

His saying: (I was shown) probably it may be as well, He (the Exalted) showed me.

His saying: (I was given the two treasures: The red and the white) Al-Kurtobi said: He (May Allah's blessings and peace be upon him) means the treasure of Kisra; the king of the Furs [Persians] and the treasure of Ceasar who is the king of the Romans and their palaces and land. And verily he (May Allah's blessings and peace be upon him) said,

207 - «By the One who possesses my soul, you are going to spend both

... and not to set up an absolute master on them an enemy but from among themselves in order not to let such enemy violate their sacredness and that verily my Lord (the Exalted) said, O Muhammad if I decree something, then it can not be changed, rejected or warded off, and I promise your nation not to annihilate it because of a general way of life. Also I promise not to set up as absolute ruler an enemy but from themselves in order not to let such enemy violate their sacredness even if all the people of the earth unite till they kill and capture each other». The same Honourable Hadith was narrated by Al-Burkary in his Saheeh...

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treasures for the sake of Allah (the Exalted)» And he (May Allah's blessings and peace be upon him) used the term red to mean Caesar's treasure because most of what they had was gold; he used the term white to mean Kisra's treasure because what they had most were jewels and silver. That materialized during the Caliphate of Omar. Since verily Kisra's crown and jewelry and all that was found in his treasury was driven to Omar, in addition to all what his vast and great kindgom possessed. Allah (the Exalted) did the same thing to Ceasar.

His saying: (Verily I asked my Lord (the Exalted) not to annihilate my nation because of a general way of life) that was proved in the reference of the writer (May Allah's Mercy be upon him).

His saying: Al-Jawhari said: Verily Allah (the Exalted) does not set up enemies on all of the Moslems so that this enemy might violate all their lands and properties even if all of those enemies came from all the parts of the earth and united their forces.

His saying: (Till they annihilate each other and capture each other) what is apparent here is that (till-) means that this issue will come to an end when they kill each other. Verily the reality is that some of them are set as absolute master on others and that is due to their variance and separation.

His saying: (Verily my Lord (the Exalted) said: O Muhammad, if I decreed something then it is never changed, rejected or warded off). Some said: That is to say if I judged a final and valid rule, then nothing can after, change or repel it; no body can do that as the Holy Prophet (May Allah's blessings and peace be upon him) said,

208 - «None can alter, reject or ward off what You decree».

His saying: (It was narrated by Al-Barkary in his Saheeh). He is the great memorizer Abu Bakr Ahmad Ash-Shafi'. He was born in the year 336 A.H and died in the year 425 A.G. Al-Khatib said: He was trustworthy and

... and he added, «Rather I fear that there comes in my nation untruthful Imams...

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feared Allah (the Exalted); we never saw among our sheikhs any one who is more trustworthy than him; he was learned and knowledgeable concerning legislation and religious books. He wrote a reference in which he included what the two Saheehs included and he as well collected the Honourable Hadith of Ath-Thawri, Shuba and Taifa.

This Honourable Hadith was narrated completely by Abu Dawud and referred it to Abi Kulaba after Abi Asna' after Thawban (May Allah be pleased with him) who said: Allah's Holy Messenger said, «Verily Allah (the Exalted) or he said verily my Lord showed me the earth so I was shown the east and the west sides of the earth, and verily the property of my nation will reach all that was known to me. Also I was given the two treasures: The red and the white. And verily I asked [Allah (the Exalted)] not to annihilate my nation because of the general way of life, nor to set up as an enemy but those from among themselves, in order not to let such enemy violate their lands. And verily my Lord told me: O Muhammad verily if I decreed something, it cannot be altered, rejected or warded off; I will not annihilate them because of a general way of life, nor will I set up unto an enemy but from among themselves in order not to let such enemy violate their land even though all people from all parts of the world unite- or He (the Exalted) said- all countries of the world unite- against them till some of them kill the other and till some of them capture the other.

Rather I fear that there comes in my nation untruthful Imams. And if the sword befalls on them, it will not be raised till the Day of Judgment. The Hour will not take place till some tribes of my nation identify with polytheists, and till some tribes of my nation worship pagans, and verily there will exist in my nation thirty liars all of whom claim that he is a prophet. And I am the seal of prophets; there is no prophet after me; and a group of my nation keeps on sticking to that which is truthful and right, victorious and not harmed by those who let them down or by those who contradict them till Allah's command comes.»

Abu Dawud also narrated after Abdullah ben Masoud (May Allah be pleased with him) who in turn narrated after the Holy Prophet (May Allah's blessings and peace be upon him),

209 - «Islam will erupt for thirty- five, or thirty-six or thirty-seven; if they were perished, then they followed the path of those who perished; and if their religion is established, it would take seventy years; I said, seventy re-

maining years or seventy passing years? He said: Those that passed.»

He narrated in his Sunan also after Abu Huraira (May Allah's Mercy be upon him) from Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

210 - «Time approaches and knowledge decreases, ordeals appear, scarcity is cast, commotion and hubbub increase. It was said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what are they [commotion and hubbub]? He (May Allah's blessings and peace be upon him) said: Killing, killing».

His saying: (Rather I fear that there comes in my nation untruthful Imams) that is to say princes and savants who judge and rule the servants while they are deviod of right and correct knowledge, and they misguide them. Concerning that Allah (the Exalted) has said: **«And they would say, 'Our Lord! We obeyed our chiefs and our great ones, and they misled us from the (right) path»** (33: 67) And some of those used to tell his companions: he who has a need, let him come to my grave, I would fulfil it for him; there is no benefaction in a man who hides this benefaction under a cubit of dirt; they would say many like things. That is verily far misguidance; he calls his friends to worship him regardless of Allah (the Exalted) and he tells them to ask those needs and to dispel their worries which in reality he is not able to fulfil or dispel. Verily Allah (May He be Exalted said: **«They call on such deities, besides Allah, as can neither hurt nor profit them. That is straying indeed (from the way)! (Perhaps) they call on one whose hurt is nearer than his profit: Evil, indeed, is the patron, and evil is the companion (for help)!»** (22: 12-13) and He (the Exalted) has also said: **«Yet have they taken, besides Him, gods that can create nothing but are themselves created; that have no control of hurt of good to themselves; nor can they control Death nor life nor Resurrection.»** (25: 3) and He (the Exalted) has said: **«Then seek ye sustenance from Allah, serve Him, and be grateful to Him: To Him will be your return.»** (29: 17) And many such examples are found in the Holy Koran in which Allah (the Exalted) shows the difference between guidance and going astray.

A similar example would be: He who claims that he reaches with Allah (the Exalted) to a state during which 'formalities' are dropped, and he claims that verily holymen can be invoked and sought refuge with during their lives and after their death and that verily they possess the abilities to harm, benefit, manage things because of their honour or charisma, and that he can see the «Lawh Al-Mahfouth» [A protected and kept tablet on which

Allah (the Exalted) has decreed everything] and knows the secrets of people and their private thought, he permits building Mosques on graves of prophets and the righteous as well as lighting them with lanterns and candles and the like such as exaggeration and immoderation and worshipping other than Allah (the Exalted). O how plenty is such delirium and disbelief and challenge of Allah's Holy Book and Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (Rather I fear that there comes in my nation untruthful misleading Imams). He (May Allah's blessings and peace be upon him) used «Rather» which is usually used to specify something; he (May Allah's blessings and peace be upon him) used it because he (May Allah's blessings and peace be upon him) was so anxious that his (May Allah's blessings and peace be upon him) nation might go astray; what the Holy Prophet (May Allah's blessings and peace be upon him) thought of was nothing but that which Allah (the Exalted) informed him (May Allah's blessings and peace be upon him) about the unseen, that verily something similar to that mentioned in the Honourable Hadith will take place before him (May Allah's blessings and peace be upon him). We understand this from his (May Allah's blessings and peace be upon him) saying «You would follow the ways of life of those who came before you-till the end of the Honourable Hadith».

It was also narrated after Abi Ad-Dardara' that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

211 - «That which I fear most for my nation are the deluded Imams». This was narrated by Abu Dawud At-Tayalisi. And it was narrated after Thawban (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

212 -«Rather I fear for my nation of deluded Imams». This was narrated by Ad-Darimi.

Verily Allah (the Exalted) has shown in His Holy Book His straight path which is the path of the believers. So every one who performs something not found in Allah's Holy Book nor in the Tradition of His Holy Messenger (May Allah's blessings and peace be upon him) is cursed and his performance is rejected and turned down, as the Holy Prophet (May Allah's blessings and peace be upon him) said,

214 - «He who causes disorder or turmoil or shelters someone who caused them, then may the curse of Allah (the Exalted), angels and people altogether be upon him. On the Day of Judgment Allah (the Exalted) would

... if the sword is befallen it will not be raised till the Day of Judgment. The Hour will not take place till a living person from among my nation identifies with the polytheists and till groups of my nation worship pagans...

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never accept from him spending money (or poor people- or straightness» And he (May Allah's blessings and peace be upon him) said,

214 - «He who causes among us that which contradicts or conflicts [with our religion» then he is considered a rejector». And he (May Allah's blessings and peace be upon him) said,

215 - «Every disorder or trouble is an innovation and every innovation is a delusion that misleads people». These are truthful Honourable Hadiths. Verily Allah (the Exalted) has shown these roots in many places of His Holy Book; in that connection He (the Exalted) has said, **«Follow (O men!) The revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little ye remember of admonition.»** (7: 3) and He (the Exalted) has said, **«Then we put thee on the (right) Way of Religion: so follow thou that (way), and follow not the desires of those who know not.»** (45: 18) Similar Holy verses in the Holy Koran are plenty.

It was narrated after Ziad ben Houdair: Omar (May Allah be pleased with him) who told me,

216 - «Do you know what destroys Islam? I said, 'No'. He said, 'It is destroyed by an error by religious authorities, a hypocrites argument concerning the Holy Koran, and the rule of deluded and misguiding Imams». This was narrated by Ad-Darimi.

Yazid ben Omeir said,

217 - Muath ben Jabal (May Allah be pleased with him) used not set or confer with others invoking Allah (the Exalted) but to say: Allah (the Exalted) is a Just Ruler: May those who doubt this perish- This means: Beware when the wise man goes astray, verily the Shaitan used to say that delusion and untruthfulness comes through a wise man's tongue, and a hypocrite might say that which is truthful. I told Muath: How would I know, may Allah (the Exalted) be merciful with you, that verily a wiseman might say that which is deluding and untruthful and that a hypocrite may say that which is truthful? He said: You should avoid from a wise man's speech that which is doubtful and questionable about which people say: What is this? And say what is that, and never give up asking him, since verily he might rethink that which is truthful, and take that which is truthful when you hear, verily truth is lighted». This was narrated by Abu Dawud and others.

... and verily there will exist in my nation thirty liars all of which claim that he is a prophet...

His saying: (And if the sword is befallen, it will not be raised till the Day of Judgment). And that was what really happened. Verily the sword fell on the day Othman (May Allah be pleased with him) was killed and it is not raised yet; it will stay as such till the Day of Judgment; however, it might once be frequent and once infrequent at a certain area it would escalate while at others would recede.

His saying: (The hour will not take place till someone who is living from among my nation identifies and follows the polythiests). «Some one who is living» means one of the tribes and in Abu Dawud's narration «till tribes from among my nation identify with and follow the polytheists». This means: Verily they would be with them and become willingly rejectors of the Muslims and identify and follow the polytheists.

His saying: (Till groups from among my nation worship pagans).

218 - In Abu Dawud's narration, «till tribes from among my nation worship Pagans».

That is the proof of the interpretation; it includes responding to those who said that which contradicts it, those ungrateful grave worshippers who join in partners with Allah (the Exalted) by worshipping pagans. That is so because of their ignorance of the reality of monotheism and of the polytheism and joining in partners that contradicts it. Thus Monotheism is the utmost required thing and polytheism is the most seroius among sins.

And concerning the meaning of this Honourable Hadith: What was mentioned in the two Saheehs after Abi Huraira (May Allah be pleased with him),

219 - «The Hour will not take place till the buttocks of the women of Dows become restless around Thi Al-Khisla. He said and this Al-Khisla is the tyrant of Dows whom they worshipped in Pre-Islamic times». Ibn Hibban narrated after Muamar and said that now there is a closed house built on it.

The savant Ibn Al-Qayyima (May Allah's Mercy be upon him) said concerning the story of destroying the Lat; when Thoukaif embraced Islam: It is not allowable to keep the spots of polytheism and evil after attaining the ability to destroy them and ruling them one day the same rule goes for tombstones which were built on graves and which were taken as pagans worshipped besides Allah (the Exalted) and those stones which people plan to

go to or to visit in order to get their blessings or in order to vow, it is not allowable to keep any thing of them on the surface of the earth if one is able to destroy and remove them. Many of those had the ranks of Lat 'Uzza and Manat, of what serious polytheism was practised at them and through them. Those followed the ways of life of those who came before them, and followed their path like an arrow head resembles another's arrow head, and polytheism prevailed among most people because of ignorance and obscurity of knowledge; then that which was considered known became rejected and that which was rejected became known; the Sunna became an innovation and an innovation became a Sunna, and knowledge was wiped out, and estrangement of Islam became more severe, savants became less, foolish and abusive persons become more abundant, suffering became more, corruption appears at land and at sea because of people's performances, yet a going of the Muhammadan group still adhere to Truth, and still fight the people of polytheism, and innovations till Allah (the Exalted) inherits the earth and those who are on it; He (the Exalted) is the best among inheritors.

I said: If that existed in the seventh century and before, then that which came after it, is considered as more serious in corruption as is the case.

I said: (There will exist in my nation thirty liars all claim that he is a prophet). Al-Kurtobi said: A number of them were mentioned in the Honourable Hadith of Huthaifa who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

250 - «There will appear in my nation twenty-seven liars and impostures; among them there are four women». This was narrated by Abu Naïm, who also said, that was a strange Honourable Hadith.

Thawban's Honourable Hadith is more correct than this.

Al-Kadi Iyyad said: He counted those who claimed prophecy since the time of Allah's Holy Messenger (May Allah's blessings and peace be upon him) till now; those known and deludedly and deviantly followed by a group of people. And he found this number fitting their number. He who read the books of history and dates learns about the truthfulness of this Honourable Hadith.

Al-Hafeth said: What confirms that started appearing on the days of Allah's Holy Messenger (May Allah's blessings and peace be upon him); Museilama the liar appeared in Al-Yamama, and Al-Aswad Al-Unsi appeared in Al-Yemen. During the Caliphate of Abu Bakr: Touleiha ben Khoweilid appeared in Bani Asad ben Khuzeima, Sajaj in Bani Tamim, Al-

faction from among my nation still adheres to truthfulness and right; victorious and cannot be harmed by those who let them down till Allah (Be the blessed and raised above) commands.».

Aswad was killed before the Holy Prophet's (May Allah's blessings and peace be upon him) death, and Museilima was killed during the Caliphate of Abu Bakr (May Allah be pleased with him); he was killed by Wahshi the one who killed Hamza at the battle of Uhud; a man from the Ansar helped him kill Museilima on the day of Yamama. However, Touleiha repented and died as a Moslem at the time of Omar (May Allah be pleased with him).

It was said that verily Sajaj also repented. Then appeared Al-Mukhtar ben Abi Oubeid Ath-Thaqafi and he overcome Al-Kufa at the beginning of Ibn Al-Zubeir's Caliphate. He showed gratitude for the people of the house [Relatives of the Holy Prophet (May Allah's blessings and peace be upon him)] and called people looking for the killers of Al-Hussein. He followed their traces and killed many of them who started that killing or aided the killers. Thereupon the people loved him, then he claimed prophecy and that verily Gibrail (May Allah's peace be upon him) came to him. Al-Harith- The liar is among this group of liars; he appeared during the Caliphate of AbdulMalek ben Marwan and he was killed. Also during the Caliphate of Bani Al-Abbas a group of those liars appeared.

It is not meant by claiming prophecy at those who claim prophecy because they can not be counted because most of them do that either because of madness or because of depression. Rather, those who are meant here are those who became strong and powerful and doubt which we described appeared to them. Verily Allah (the Exalted) has annihilated those who behaved as such and there remained from them those to follow their friends' the last one was the Anti-Christ [Dajjal].

His saying: (I am the seal of prophets- Al-Hassan said: The seal is that with which things are sealed; he (May Allah's blessings and peace be upon him) means that he (May Allah's blessings and peace be upon him) is the last among a series of prophets. Concerning that, Allah (the Exalted) has said: **«Muhammad is not the father of any of your men, but (he is) the Apostle of Allah, and the seal of the prophets»** (33: 40)(Rather, Issa the son of Mariam would be descended soon before the Hour ruling according to the religion of Muhammad (May Allah's blessings and peace be upon him) turning to his Qibla when praying; he is like someone of his (May Allah's blessings and peace be upon him) nation; rather, he is the best among this nation. The Holy Prophet (May Allah's blessings and peace be upon him) said,

This chapter discusses many issues:

The first: Interpreting the Holy Verse of An-Nisa'

The second: Interpreting the Holy Verse of Al-Maida.

The third: Interpreting the Holy Verse of Kahf.

The fourth: -This is the most important- what is the meaning of believing in sorcery and evil? Is it a belief of the heart or is it just people's consenting while hating it and knowing that it is invalid?

The fifth: Their saying: Verily unbelievers who are aware of their disbelief are more guided than the believers.

The sixth: -This is what is meant by the interpretation- verily this must exist in this nation as was desided in the Honourable Hadith narrated by Abi Saad.

The seventh: Declaring its happening, I mean worshipping pagans in this nation as practised by many groups.

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221 - «By the One who possesses my soul, the son of Mariam will descend among you as a just ruler; he will break the cross, kill the swine and impose tribute.»

His saying: (And a faction from among my nation still adhere to truthfulness and right; they are victorious and cannot be harmed by those who let them down). Yazid ben Haroun and Ahmad ben Hanbal said, «If they were not [The faction] the people of Honourable Hadith, then I donot know who they are?».

Ibn Al-Mubarak, Al-Bukhary and others said, «they are the people of Honourable Hadith». It was narrated after Ibn Al-Madani, «They are the Arabs» and he referred to various narratives they say that are the people of the west and he explained the west to be the Great Aquarius because the Arabs are the ones who resorted to it for rain.

An-Nawawi said: This faction could be a group of many kinds of believers the brave, the religious legislator, the conversationalist, the interpreter, the one who bids people to do that which is good and forbids them from doing that which is forbidden and abominable, the worshipper and ascetic; it is not necessary to find them in one country; rather, they may be found in one region or they may spread in many regions of the earth. They may be evacuated one after the other leaving one group of them in one country; when they perish, Allah's (the Exalted) command will happen. This was narrated by Al-Hafeth.

The eighth: The most strange event: The appearance of those who claim prophecy, like Al-Mukhtar even though he verbalized the two testifications [There is no God but Allah, and Muhammad is His Holy Messenger] and declaring that he belongs to this nation and that verily the Holy Messenger (May Allah's blessings and peace be upon him) and the Holy Koran are true. All this means that he accepts at the same time that Muhammad is the seal of all prophets; he is believed with all this clear contradiction. Al-Mukhtar appeared at the end of the time of the companions and he was followed by many tribes.

The ninth: The glad tidings that Truth cannot be completely eliminated as it was previously done; rather, a group of people still adheres to it.

The tenth: The great sign that even though they are few in number cannot be harmed by those who conflicted or contradicted with them.

The eleventh: Verily that condition stays till the Hour takes place.

Al-Kurtobi said: It includes the evidence that consensus constitutes and evidence and proof, because if the nation unanimously agreed then that victorious faction is among them.

The writer (May Allah's Mercy be upon him) said: (It includes the Holy Verse: Verily even though they are not many; those who let them down or conflict with them can not hurt them. It also includes the glad tidings that verily truth does not completely cease to exist).

I said; Imam Ahmad used it as reference that verily giving ones opinion concerning religous matters does not become suspended as long as this nation exists.

His saying: (Till Allah (the Exalted) commands) what appears here is that which was narrated about taking into death by sweet smelling and agreeable wind, happening of great signs; then He (the Exalted) does not leave but those who are evil people as was narrated by Al-Hakem that verily Abdullah ben Omar said,

222 - «The Hour does not take place but on those evil people; they are the most evil among Pre-Islamic times». So Oukba ben Amr told Abdullah: «I know what you say; as for me, I heard the Holy Prophet saying, 'A group of my nation still fight as Allah (the Exalted) commanded; non among those who contradicted them can harm them till the Hour takes place and they are on that». Abdullah said: «Allah (the Exalted) would send a wind that smells like musk and its touch is like silk; it will never leave a

The twelfth: The great signs they included.

One of which: Informing that verily Allah (the Exalted) showed him (May Allah's blessings and peace be upon him) the eastern and the western sides of the earth and he (May Allah's blessings and peace be upon him) informed about its meaning and whatever he (May Allah's blessings and peace be upon him) said in fact took place with the exclusion of the south and the north.

Informing that he (May Allah's blessings and peace be upon him) was given the two treasures.

His (May Allah's blessings and peace be upon him) informing that his (May Allah's blessings and peace be upon him) invocation for the sak, of his nation was answered concerning the two issues.

Informing that he (May Allah's blessings and peace be upon him) was not granted the second.

Informing that the sword will be befallen and if it were befallen it will never be raised.

Informing of the appearance of those who claim prophecy in this nation.

Informing that the victorious group will stay.

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person with an atom's weight of faith in his heart without taking him into death; then those evil people stay; the Hour then takes place on them». And it was narrated in Moslem's Saheeh,

223 - «The Hour will not take place till it is said on earth Allah, Allah (the Exalted)».

Accordingly, that which is intended in Oukba's Honourable Hadith and that similar to it is the following: «Till the Hour comes and annihilates them». Their Hour is the time of their death by the blowing of the wind [That was mentioned above]. This was mentioned by Al-Hafeth.

Verily the savants did not agree concerning the place of the group of people; so Ibn Battal said: Verly it is at Beit Al-Makdiss [Jerusalem] as was narrated by At-Tabarani after Abi Umama's Honourable Hadith,

224 - «It was said: O Allah's Holy Messenger, where are they? He (May Allah's blessings and peace be upon him) said at Beit Al-Madkiss». Also Muath ben Jabal (May Allah be pleased with him) said,

225 - «They are in Ash-Sham [Damascus].» And in what At-Tabari said, is that which shows that it should not always be either in Ash-Sham or in Beit Al-Makdiss; rather, it might be in another place in some of the times.

I said: The reality as well as the state of the people of Ash-Sham and the people of Beit Al-Makdiss witness for what he (May Allah's blessings and peace be upon him) said. Verily they since a very long time it is not known that someone did this after Sheikh Al-Islam Ibn Taymiyya (May Allah be pleased with him) and his Companions in the seventeenth century and the beginning of the eighth. Verily they at their times were sticking to that which is true and just, calling people to follow it, debating about it and going for Holy struggle because of it. There might come people similar to them in Ash-Sham who do what they did concerning calling people to that which is true and just, and adhering to the Sunna. Allah (the Exalted) is Most Able to do whatever He (the Exalted) pleases.

That which supports this is that verily the people of Truth and Sunna at the time of the four Imams and the abundance of savants that time and before it; all those were found in one place; rather, they were round in most regions; in Ash-Sham there were Imams, as well as in Al-Hijaz, Egypt, Iraq and Yemen. All of them adhered to the Truth and fought for it, joined Holy struggle against the innovators, they have their own books which turned out to be guideposts for the poeple of Sunna, and an argument against every innovator.

Thus, this group of people might be found in one place or they might be spread; it might be in Ash-Sham or in other than Ash-Sham; verily Abi Umama's Honourable Hadith as well as that of Muath, do not denote limiting it to Ash-Sham; rather, it denotes that it might be in Ash-Sham at some times not at all times.

Every sentence of this Honourable Hadith is a sin among the signs of prophecy, verily all that which the Holy Prophet informed in that Honourable Hadith took place as he (May Allah's blessings and peace be upon him) said,

As for the attribute «Be blessed» it is His (the Exalted) exclusively, as He (the Exalted) has said about Himself, **«Blessed be Allah, the Cherisher and Sustainer of the worlds!»** (7: 54) and, **«Blessed be He in whose hands is Dominion; and He over all things hath Power»** (67: 1) Don't you see that it was regularly mentioned in the Holy Koran as exclusively His (the Exalted); it cannot be used to describe any body else? It was mentioned as a linguistic construction meaning extensiveness and exaggeration; such as «Raised above»; so the construction of «Blessed» added to «Raised above» is that which indicates the perfection of highness; there is nothing as high. By the same logic «Blessed» denotes the perfection of His (the Exalted) Blessing and greatness and their extensiveness.

Chapter: (What was mentioned about magic).

Allah (the Exalted) has said, **«And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter»**. (2: 102).

Allah (the Exalted) has also said, **«They believe in sorcery and evil»**. (4: 51).

Omar said, «Sorcery is magic, and evil is the Shaitan».

Chapter

His saying: (Chapter on what was mentioned about magic) and fortune-telling.

Magic in language; It is that the cause of which is concealed and delicate, that is why the Honourable Hadith said,

226 - «Verily some of the eloquence is magic».

Abu Muhammad Al-Makdissi said in his book «Al-Kafi»: Magic is incantations, spells, and charms and knots, it affects the [psyche] heart as well as the bodies; it causes illness, kills, separates between the husband and wife. Concerning that Allah (the Exalted) has said, **«They learned from them the means to sow discord between man and wife»**. (2: 102) And He (Be the blessed and raised above) has said: **«From the mischief of those who practice secret arts»** (113: 4) He (Be the blessed and raised above) means the witches who in their magic use knots and exhale into those knots. Had magic not been real, Allah (the Exalted) would not have commanded people to seek refuge with Him (the Exalted) against it.

It was narrated after A'isha (May Allah be pleased with her).

227 - «Verily, the Holy Prophet (May Allah's blessings and peace be upon him) was magic spelled such that he (May Allah's blessings and peace be upon him) used to think that he (May Allah's blessings and peace be upon him) had done something while in fact he (May Allah's blessings and peace be upon him) had not, and he (May Allah's blessings and peace be

And Jaber said, «Evils are priests upon whom the Shaitan descended in every quarter one».

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upon him) one day told her: Two angels came to me; one of them sat at my head and the other at my feet, and he said, «What hurts this man». He said: «He (May Allah's blessings and peace be upon him) is charmed». He said, «And who charmed him (May Allah's blessings and peace be upon him)?» He said: «Loubeid ben Al-Asam by using his (May Allah's blessings and peace be upon him) comb and combing and this was narrated by Al-Bukhary.

His saying: (And Allah (the Exalted) has said: **«And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter»** (2: 102)). Ibn Abbas said (no share in) Kutada said: This is the promise to the people of the Holy Book that verily a magician has no share in the happiness of the After-life. Al-Hassan said: He does not have a religion.

This Holy verse showed that magic is proscribed; it is proscribed in all messengers religions. In that connection Allah (the Exalted) has said: **«And the magician thrives not. (No matter) where he goes.»** (20: 69) And verily Ahmad's companions stated that if he learns it and teaches it, then he is considered a disbeliever. It was narrated by Abdul-Razzaq after Safwan ben Salam who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

228 - «He who learns some magic, whether little or much; Allah (the Exalted) would terminate His promise for him» And that is already told.

They conflicted as to the following: Shall a magician be said as an unbeliever first? Some of those who came before that magician becomes an unbeliever. Concerning this person Malek, Abu Hanifa and Ahmad (May Allah's Mercy be upon them) said: He (May Allah's blessings and peace be upon him) told his Companions: Unless his magic is by harmful medication, inhaling smoke, or giving something to drink, this magician is not an unbeliever.

Ash-Shafi said: If someone learns magic, we would say to him: Describe your magic for us; if he describes that which requires unbelief such as the people of Babel believed in like currying favour with the seven planets and believing that they can do what people ask them to do then he is an unbeliever, even though it doesnot by necessity require unbelief, thus if he believed that it is allowable, then he would become an unbeliever.

Verily Allah (the Exalted) has called it disbelief when He (the Exalted)

His saying: (Jaber said) He is Ibn Abdullah ben Haram Al-Ansari.

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said: **«We are only for trial; so do not blaspheme»**. (2: 102) and, **«The blasphemers were, not Solomon, but the evil ones»**. (2: 102) Ibn Abbas said concerning that: (We are only for trial, so do not blaspheme) that is verily learned the difference between good and evil, belief and disbelief; so they knew that verily magic is considered disbelief.

His saying: (And Allah (the Exalted) has said: **«They believe in sorcery and evil»** (4: 51). Discussing this was mentioned in the Chapter that came before. It says that magic is one aspect of sorcery. This was said by the writer (May Allah's Mercy be upon him).

His saying: (Omar (May Allah be pleased with him) said; sorcery is magic and evil is the Shaitan). This was narrated by Ibn Abi Hatem and others.

His saying: (Jaber said: Evils are priests upon whom the Shaitan used to descend on in every quarter). This was narrated by Ibn Abi Hatem after Wahab ben Manbah who said, «I asked Jaber ben Abdullah about evils to which they resorted to judge among them; he said: Verily, there is one among Juhaina, one among Aslam, one among Hilal and among every tribe there is one; they are priests upon whom the Shaitans used to descend».

His saying: (Evils are priests- He meant that priests are from among evils.

His saying: (The Shaitan used to descend upon them). He meant the common noun Shaitan rather than the particular Shaitan who is Iblis; rather, the Shaitans descended upon them addressed them and told them what they overheard; they used to tell the truth once and tell along with it a hundred lies.

His saying: (One in every quarter) Quarters here mean tribes; that is to say in every tribe there was a priest to whom they resorted to judge among them and they sued to ask him about the unseen. That was the case before the Holy Prophet (May Allah's blessings and peace be upon him) was sent, so Allah (the Exalted) abolished that by the Islam and the sky was guarded by many shooting stars.

His saying: (It was narrted after Abi Huraira (May Allah be pleased with him) who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

229 - «Avoid the seven great sins. They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), what are they? He (May

They said, O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what are they? He (May Allah's blessings and peace be upon him) said, 'Polyetheism, magic, killing those whom Allah (the Exalted) proscribed to kill...

Allah's blessings and peace be upon him) said: Polytheism, magic, killing the soul that Allah (the Exalted) forbade to kill but by right, usury, taking the money of an orphan, escaping from the Holy struggle, and defaming immaculate, inattentive believing women.»

The same thing was narrated by the writer but without mentioning any reference. Verily it was narrated by Al-Bukhary and Moslim.

His saying: (Avoid) that is to say do not approach, that is more eloquent than saying leave or drop because forbidding offering was already informed, that is similar to His saying: **«Come not night to shameful deeds, whether open or secret].** (6: 151).

His saying: (Geat sins) that is to say dangers leading to death. They were called great sins because it would wipe out those who practise them in the present life because of the consequence punishment and the torture in the After-life.

And in Ibn Omar's Honourble Hadith as was discussed by Al-Bukhary in his «Al-Adab Al-Mufrad» and by At-Tabari in his «At-Tafsir» and by Abdu-Razzak who said:

230 - «Great sins are nine- he mentioned the seven mentioned above- and added: Atheism concerning that which is inviolable and being ungrateful to ones parents.» Ibn Hatem narrated after Ali, he said, «Great sins- He mentioned the seven- but the property of an orphan and he added being ungrateful to ones parents, assimilating oneself to the Arabs after immigration, parting with the majority of Moslems, and breaking deals».

Al-Hafeth said: I need an answer to explain the wisdom behind limiting great sins to seven.

It is answered: Verily the concept of number can not be taken as an evidence and it is weak, or it is verily more informing of that which in cited. Then it is more informing concerning that which is added, thus one ought accept that which is added, or verily limiting is relative to the rank or position with respect to the one asking.

At-Tabarani and Ismail Al-Kadi narrated after Ibn Abbas that it was said to him, «The seven great sins». He said, «They are more than seven and seven». And in another narration, «They are closer to seventy». And in

... but by right, usury, taking the money of an orphan, escaping from the Holy struggle, and defaming immaculate, inattentive believing women».

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another narration «to seven hundred».

His saying: (He (May Allah's blessings and peace be upon him) said polytheism) that is to join in a partner with Allah (the Exalted) invoking him, pleeding him and fearing him as he should fear Allah (the Exalted). He (May Allah's blessings and peace be upon him) started by this because it is the greatest sin by which Allah (the Exalted) was disobeyed, as was mentioned in the two Saheehs after Ibn Masoud.

231 - «I asked the Holy Prophet (May Allah's blessings and peace be upon him) which is according to Allah the greatest sin? He (May Allah's blessings and peace be upon him) said: To join in a partner with Allah (the Exalted) while He is the One who created you... till the end of the Honourable Hadith». Also, At-Tirmithi narrated referring to Safwan ben Assal who said: «A Jew told his friend: Take us to this prophet, so he told his friend, do not say prophet, verily if he had heard you, he would have had four eyes. So they went to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and asked him (May Allah's blessings and peace be upon him) about nine Holy Verses. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) said:

232 - Do not join anything with Allah (the Exalted) in worship, do not steal, do not commit adultery, do not kill the soul that Allah (the Exalted) proscribed but by right, do not take an innocent person to a ruler who would kill him, do not use magic, do not take usury, do not defame an immaculate women, do not escape at the Holy struggle, and especially you the Jews do not attack on the Sabbeth [Saturday]. So they kissed his (May Allah's blessings and peace be upon him) hands and face and said, we testify that verily you are a Holy Prophet (May Allah's blessings and peace be upon him)... till the end of the Honourable Hadith» Hasan said that it is righteous.

His saying: (Magic) Its meaning has already been discussed. This is how the Honourable Hadith fits the interpretation.

His saying: (Killing the soul that Allah (the Exalted) proscribed to kill) that is to say forbidden to kill. It is the soul of infallible Moslem.

His saying: (But by right- that is to say you cannot kill that soul unless it does what requires killing it, such as committing polytheism, [killing another] a soul for the soul, the one who commits adultery after marriage, also killing the ally, as was mentioned in the Honourable Hadith.

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233 - «He who killed an ally will never smell the scent of the Garden».

The savants conflicted concerning the one who intentionally killed a believer; is his repentence accepted or not? Ibn Abbas, Abu Huraira, and others said that his repentance is not acceptable, taking Allah's (the Exalted) Holy Verse as reference, **«If a man kills a believer intentionally, his recompense is Hell, tc abide there in (For ever)»**. (4: 93) And Ibn Abbas said,

234 - «This Holy Verse descended and it was the last to descend, therefore no other Holy Verse invalidated it». And in another narration, «It descended among those Holy Verses that descended last; none invalidated it till Allah's Holy Messenger (May Allah's blessings and peace be upon him) died and no revelation descended after that». And citations by Imam Ahmad, An-Nasai' and Ibn Al-Munthir after Mouawiya who said that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying:

235 - «Allah (the Exalted) may forgive every sin but that of the man dying as a polytheist or intentionally killing a believer.»

Many among the people of this nation, those who came before and those who came after said that verily the killer can repent between him and Allah (the Exalted). If he repents and turns to Allah (the Exalted) and did that which is good and righteous Allah would reward him. Concerning that connection Allah (the Exalted) has said: **«Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; - and any that does this (not only) meets punishment (But the penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy, -Unless he repents, believe, and works righteous deeds.... till the end of the Holy verse»**. (25: 68-71).

His saying: (He who intentionally kills a believer) Abu Huraira and others said: «That is his penalty if He (the Exalted) punishes him».

And it was narrated after Ibn Abbas that which agrees with what most authorities say, thus Abed ben Houmeid and An-Nahhas narrated after Saïd ben Oubadah that verily Ibn Abbas (May Allah be pleased with him) used to say: (He who kills a believer will be given the chance to turn to Allah (the Exalted) for repentance). The same was said by Omar's son (May Allah be pleased with them). It was narrated «Verily he will be punished in Hell Fire if He (the Exalted) punisheas him».

His saying: (Taking usury) that is to say taking it by whatsoever means, as Allah (the Exalted) has said: **«Those who devour usury will not stand ex-**

It was narrated after Jundub, «The punishment of a magician is killing by sword». This was narrated by At-Tirmithi and he said: The truth is suspended.

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cept as one stands whom the evil one by his touch hath driven to madness. That is because they say: 'Trade is like usury], But Allah hath permitted trade... till the end of the Holy verse» (2: 275-280). Ibn Dakeek Al-Eid said: It is subject to evil. We see refuge with Allah (the Exalted) from that.

His saying: (Eating the property of the orphan) He (May Allah's blessings and peace be upon him) means intruding upon his money, he (May Allah's blessings and peace be upon him) used eating because it is the most general aspects of benefit, as Allah (the Exalted) has said: **«Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: they will soon be enduring a blazing fire.»** (4: 10).

His saying: (Escaping on the day of Holy struggle) that is to say turning away from unbelievers during battles; rather, this behavior is considered a great sin if he escaped to another group of people or if he were not inclined to fight, as what was said in the Holy Verse.

His saying: (Defaming inattentive immaculate believing women) those protected from adultery or those who guard their pudendums; that which is meant by free women is chastice, that which is meant by accusing; this is accusing them of committing adultery or sodomy. Inattentive he means not aware or not knowing obscenity or what was said about them. Thus they are innocent because he who is unaware is innocent from what he has been accused of. By believers he means believers in Allah (the Exalted) guarding against defaming unbelieving women.

His saying: (It was narrated after Jundub,

236 - «The punishment of the magician is killing him by the sword.» This was narrated by At-Tirmithi and he said, the truth is suspended).

His saying: (It was narrated after Jundub) He is Thaher Sani' At-Tabarani, it was mentioned in Kabir that he is Jundob ben Abdullah Al-Bijali, not Jundub Al-Kheir Al-Azdi the killer of the magician; it was narrated in the interpretation of Jundub Al-Bijli after Khaled Al-Abed after Al-Hasan after Jundub after the Holy Prophet (May Allah's blessings and peace be upon him) Khaled Al-Abed is weak. Al-Hafeth said and the truth is that it is someone else. It was also narrated by Ibn Kani and Al-Hasan ben Sufyan in two different versions after Al-Hasan after Jundub Al-Kheir, «Verily he went to a magician and hit him by the sword till he died. Then he said, 'I

It was narrated in Al-Bukhary's Saheeh after Bajahah ben Abdah that,

Omar ben Al-Khattab wrote: Verily one should kill every magician and every witch. He said so we killed three witches.

It was also true that Hafsa (May Allah be pleased with her) ordered killing a servant who bewitched her. And she was killed. The same was narrated truly after Jundob.

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heard Allah's Holy Messenger saying... and he mentioned the Honourable Hadith». Jundub Al-Kheir is Jundub ben Kaab, and it was said: Jundub ben Zuhair, and it was said; they are one person as was said by Ibn Hibban: Abu Abdullah Al-Azdi Al-Ghamidi who is one of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) who narrated after Ibn Al-Sakan from Buraida's Honourable Hadith that verily the Holy Prophet (May Allah's blessings and peace be upon him) said: «He should be hit once, so as if the whole nation hit him.»

His saying: (Punishment of the magician is killing him by the sword) and it was narrated in two ways the first was already mentioned, the second is (One blow by the sword and both are Saheeh).

Malek, Ahmad, and Abu Hanifa adopted this Honourable Hadith and said: «The magician should be killed». This was also narrated after Omar, Othman, Ibn Omar, Hafsa, Jundob ben Abdullah, Jundob ben Kaab, Kais ben Saad and Omar ben Abdul-Aziz; however, Ash-Shafi did not fancy killing just because of magic. Yet verily if he performs in his magic that which requires disbelief, the same was said and believed by Ibn Al-Munthir who narrated after Ahmad. The first has priority over the second concerning narrating after Omar, and the people performed according to it during the Caliphate of Omar without any rejector.

He said (It was mentioned in Al-Bukhary's Saheeh after Bijalah ben Abdah who said:

237 - Omar ben Al-Khattab wrote verily you should kill every magician and every witch. He said so we killed three witches).

This was narrated by Al-Bukhary as was said by the writer (May Allah's Mercy be upon him); however, he did not mention killing the witches.

His saying: (After Bijahah) He is Ibn Abadah Al-Anbari; he is a trustworthy man from Basra.

His saying: (Omar ben Al-Khattab wrote to us: Verily you should kill every magician and every witch). It appears that they are killed without repentance. The same thing was known to be narrated after Ahmad and Mal-

Ahmad said: After three of the Holy Prophet's (May Allah's blessings and peace be upon him) companions.

This chapter discusses many issues:

The first: The interpretation of the Holy Verse of Al-Baqara.

The second: The interpretation of the Holy Verse of An-Nisa'.

The third: Interpreting sorcery and evil and explaining the difference between them.

The fourth: Verily evil may be among the Jinns or may be among mankind.

The fifth: Knowing the seven great sins that are especially forbidden.

The sixth: Verily a magician becomes a disbeliever.

The seventh: Verily he is killed without being asked for repentance.

The eighth: The existence of this at the time of Omar; so how is it after him?

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ek because knowing magic cannot be removed by repentance. And after Ahmad it is mentioned he is asked to repent; if he repents, his repentance would be accepted. This was said by Ash-Shafi because his sin does not go beyond polytheism, and even a polytheist is asked to repent and his repentance is accepted that is why the Pharaoh's magicians and their repentance and belief were accepted.

His saying (It was truly narrated after Hafsa that she ordered the killing of a servant of hers that bewitched her).

This was narrated by Malek in «Al-Muwatta'».

Hafsa is the mother of all believers, the daughter of Omar ben Al-Khattab. The Holy Prophet (May Allah's blessings and peace be upon him) married her after Khuneis ben Huthafa and she died in the year 45 A.H.

His saying: (The same thing was narrated after Jundob). The writer indicated by this to his killing the magician as was narrated by Al-Bukhary in the history of Abi Othman An-Nahdi that he wrote: «There was at Al-Walid's a man who plays; he slayed a man and showed us his head and we were astonished, then he returned his head and Jundob Al-Azdi came and killed him». This was narrated by Al-Baihaky in the «Dalail» at length. It was also narrated as, «So al-Walid ordered punishing him and he was imprisoned. And he mentioned the whole story; it has many versions.

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His saying: (Ahmad said after three of the Holy Prophet's Companions). Ahmad is Imam Ibn Muhammad ben Hanbal.

His saying: (After three) that is to say it is proper to kill a magician as was confirmed by three; or killing a magician was said by three of the Holy Prophet's Companions, that is to say Omar, Hafsa, and Jundob. And Allah (the Exalted) knows best.

Chapter: (Showing some kind of magic)

Ahmad said: We were told by Muhammad ben Jaafar that Awf told them after Hayyan ben Al-Ala' that Katan ben Kubaisa told them after his father that he heard the Holy Prophet (May Allah's blessings and peace be upon him) saying, «Verily all types of sorcery».

Awf said: Is driving away birds, and is drawing lines on earth.

And sorcery: Al-Hasan said «The tinkling of the Shaitan». Its references are good.

Chapter

His saying: Chapter (showing some kind of magic).

I said: The interpreter (May Allah's Mercy be upon him) mentioned here some aspect of usual supernatural acts and charismas of Holymen and he mentioned what many people were deceived by those Shaitanic states that deceived many commoners and ignorant people. They thought that it is a sign that the one whom it appeared through his hands is among those supported by the Shaitan rather than those supported by the Most Merciful. Then he said: And Sheikh Al-Islam has a book (Differentiating between the supporters of the Shaitan and the supporters of the Most Merciful).

He said (May Allah's Mercy be upon him): (Ahmad said: We were told by Muhammad ben Jaafar, that Awf told them after Hayyan ben Al-Ala' that Katan ben Kubaisa told them after his father that he verily heard the Holy Prophet (May Allah's blessings and peace be upon him) saying,

238 - «Abhorrence, getting the wind of, and foreboding are considered types of sorcery».

Muhammad ben Jaafar is the one known as Ghandar al-Hathli Al-Basri, a famous and a trustworthy man. He died in the year 206 A.H.

Awf is son of Abi Jamila Al-Abadi Al-Basri who is better known as Awf Al-Arabi. He is trustworthy; he died in the year 47 or 46 A.H. He was 86 years old then.

It was narrated after Dawud, An-Nisai' and Ibn Hibban who said in his *Saheeh* referred by him.

It was narrated from Ibn Abbas (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who acquired knowledge from the stars then had learned a branch of magic, the more he learns the greater is his» the reference is righteous.

And Katan is Abu Sahl Al-Basri' he is a trustworthy.

His saying: (After his father) who is Kubaisa Ibn Mukhariq Abu Abdullah Al-Hilali. He is a famous Companion of the Holy Prophet (May Allah's blessings and peace be upon him. He resided at Al-Basra.

His saying: (A type of sorcery) that is to say magic. Al-Kadi said: Originally sorcery is failure that carries no good or benefit, then this term was applied to whatever is worshipped besides Allah (the Exalted) and to call of magician or magic.

His saying: (Al-Hasan said: Tinkling of the Shaitan) I said: Ibrahim ben Muhammad ben Mufleh mentioned in the interpretation of Baqyy ben Makhlad that verily Iblis tinkled four times: Once when he was cursed; once when he was descended, once when Allah's Holy Messenger (May Allah's blessings and peace be upon him) was born and once when the opening chapter of the Holy Koran was descended. Saïd ben Jubeir said: When Allah (the Exalted) cursed Iblis his image changed and he wouldnot resemble angels any more, and he tinkled once; thus each tinkling among these in the present life stays till the Day of Judgment. This was narrated by Ibn Abi Hatem. And it was narrated after Saïd ben Jubeir after Ibn Abbas. He said, When Allah's Holy Messenger (May Allah's blessings and peace be upon him) conquered Mecca Iblis tinkled once that made his soldiers gather around him. This was narrated by Al-Hafeth Ad-Diya in «Al-Mukhtara» tinkling is a sound and thus Al-Hasan's (May Allah's Mercy be upon him) saying is made clear,

His saying: (It was narrated after Dawud and Abi Hibban in his Saheeh: It is his reference) yet he did not mention the interpretation that was said by Awf. It was narrated by Abu Dawud in the above mentioned interpretation without mentioning that which was said by Al-Hasan.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased with them). He said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

And An-Nasai' narrated after Abi Huraira, «He who ties a knot and blows in it, has practised magic; he who practised magic has committed polytheism; he who hangs something [like an amulet] he would be assigned to him on the Day of Judgment».

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239 - «He who acquired knowledge from the branch stars, then he had learned a branch of magic, the more he learns the greater is his sin». This was narrated by Abu Dawud and his reference is Saheeh). Also it was considered as Saheeh by An-Nawawi and Ath-Thahabi. It was narrated by Ahmad and Ibn Majah.

His saying: (He who acquired) Abu As-Saadat said: You acquire knowledge when you learn it.

His saying: (A branch) that is to say learn certain knowledge from a group of stars. A branch means a group. The Honourable Hadith makes the meaning of the term «Branch» clearer.

240 - «Shyness is a branch of faith) that is to say it is a part of it.

His saying: (He had learned a branch of magic) that is magic the learning of which is proscribed.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) declared that the science of stars is considered an aspect of magic, and Allah (the Exalted) has said, «And the magician thrives not, (No matter) where we goes.» (20: 69).

His saying: (The more he learns the greater is his sin) that is to say the more he acquires from the science of the stars the greater is his sin through his acquisition; verily that which he believes about stars concerning their effect is void and invalid, as well the effect of magic is void and invalid.

His saying: (It was narrated by An-Nasai' after Abi Huraira (May Allah be pleased with him).

241 - «He who ties a knot and blows in it has practised magic; he who practised magic has committed polytheism; he who hangs [around his neck or arm] anything, it will be assigned to him on the Day of Judgment»). This is an Honourable Hadith that was mentioned by the writer after Abi Huraira's Honourable Hadith that was referred to An-Nasai'. Verily it was narrated by An-Nasai' and it was improved by Ibn Muflih.

His saying: (It was narrated by An-Nasai'). He was an Imam the memorizer [of the Holy Koran and Honourable Hadith] Ahmad ben Shouaib, the writer'of «As-Sunan» and other books. He narrated after Muhammad ben Al-Muthainna, Ibn Bashar, Kuteiba and Khalk. And to him all people

And it was narrated after Ibn Masoud that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Truly, shall I inform you about the backbiting?.

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referred concerning the causes of Honourable Hadith. He died in the year 303 A.H. He was 88 year when he (May Allah's Mercy be upon him) died.

His saying: (He who ties a knot and blows in it has practised magic). Let it be known that if magicians want to practise magic, they would tie threads and blow at every knot till the magic they are aiming at takes place. Allah (the Exalted) has said, **«From the mischief of those who practice secret arts»**. (113: 4). He (the Exalted) means witches who practise that, and blowing in fact is blowing accompanied by saliva not carrying along with it any spittle. Such act is practised by the magician. Thereupon if his soul adapted to that which is mischievous and evil directed at that witched or conjured and he asks to accomplish that magic for the help of evil spirits, he would blow in that knot blowing accompanied by saliva. So from an evil spirit there comes a breath mixed with evil and harm comparable with evil and harm comparable with saliva mixed with that, and he and the evil spirit might help each other to harm the conjured person so he would harm him by Allah's determinstic permission; rather than by His religious permission. This was said by Ibn Al-Qayyim (May Allah's Mercy be upon him).

His saying: (He who practised magic has committed polytheism). This is declaring that a magician is a polytheist, since magic can not take place without joining in partners with Allah (the Exalted) as was told by Al-Hafeth after some people.

His saying: (And he who hangs a thing [Hangs a charm or an amulet around his neck, arm or body], it will be assigned to him on the Day of Judgment). That is to say he whose heart gets attached to something, such that he depends on it and pleeds it, Allah (the Exalted) will assign him to that thing [on the Day of Judgment]. Thus he who clings to his God, Lord, Master and Supporter, the Lord and Possessor of every thing Allah (the Exalted) would suffice, protect and support him. So how good is the Lord; How good is the supporter. Allah (the Exalted) has said: **«Is not Allah enough for His servant?»** (39: 36). And he who clings to the magician and Shaitans and others who are created, Allah (the Exalted) will assign him to all that to which he clinged and attached to, so he perishes. He who contemplates about that as far as the case of creatures is, and looked thouroughly, he saw that with his eyes, and this is among that which is agreed upon by

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all. And Allah (the Exalted) knows best.

He said: (It was narrated after Ibn Masoud (May Allah be pleased with him): That verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

242 - «Shall I inform you what the back-biting is? It is tattling; that is gossip among people». It was narrated by Moslim.

His saying: (Truly shall I inform you) tell you (back-biting) Abu As-Saadat said: That is how it is narrated in the books of Honourable Hadith.

Ibn Abdel-Barr narrated after Yahya ben Abi Kathir who said, «He who is a liar and tattler ruins in one hour what the magician can not ruin in one year». Abu Al-Khattab said in «Ouyoun Al-Masa-il», fabricating lies and causing trouble among people are aspects of magic. He said in «Al-Fourou'» he means that by fabricating and performing such man means to harm others through tricks and craftiness and that is more similar to magic. However, it is said: Verily a magician commits disbelief because of the characteristics of magic per se; that is a special issue that has a special evidence; such [person is not a magician; Further, his act does its effects so he gives his judgment but concerning that which is particular for disbelief and rejecting repentance.

Through this it is shown that the Honourable Hadith fits the interpretation. It indicates that tattling is proscribed. It is unanimously agreed on. Ibn Hazm (May Allah's Mercy be upon him) said: They agreed on proscribing slander and tattling in other required and necessary advice. It also includes that it is among major sins.

His saying: (That is gossip among people). Abu As-Saadat said: That is to say talking much and causing conflict and quarrel among people, and because of it the following Honourable Hadith was said.

He said: (And they narrated after Omar's son that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

243 - «Verily some of the eloquence is magic») Eloquence, good style, and fluencey. Sa'sa ben Sowhan said, «Allah's Holy Prophet (May Allah's blessings and peace be upon him) said the truth, verily a man might be mistaken yet he is more fluent at mentioning evidence that the other person who has right. Thereupon he who charms the people has right, he charms them by his eloquence and good style which results in eliminating the truth». Ibn Abdel-Barr said that it was explained by a group of people and dispraised because magic is dispraised, and most people of knowledge and peo-

It is tattling: That is gossip among people.» It was narrated by Moslem.

They narrated after Omar's son (May Allah be pleased with them) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Verily some eloquence is magic».

This chapter discusses many issues:

The first: Verily as aspects of sorcery.

The second: Interpretation

The third: Verily the science of stars is an aspect of magic.

The fourth: Knotting with blowing [accompanied by saliva only] is considered an aspect of magic.

The fifth: Verily tattling is considered an aspect of magic.

The sixth: Some of the magic has to do with eloquence.

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ple of literature held the view that it is to be praised because Allah (the Exalted) praised good style. He said, and Omar ben Abdul-Aziz told a man who asked him about a need; he had a good style in asking, so he liked what the man said. He said: «This by Allah (the Exalted) is allowable magic». The first is more correct and proper and that which is intended by good style is that good style, concealing the truth hiding the reality from the listener.

His saying: (Verily some aspects of eloquence is magic) that is considered a metaphor, because good style has the function of magic. Thus it renders that which is right and truthful in the form of that which is void and invalid, and that which is void and invalid in the form of that which is right and truthful, so it wins over the hearts of the ignorant till they accept that which is invalid and not right and reject that which is righteous and truthful. We ask Allah (the Exalted) to keep us consistent and straight following guidance.

As for good style which makes truth clear and proves it; good style which rejects that which is void and invalid and makes it obvious and clear. Such good style is praised. Such is the case of the messengers and their followers that is why their ranks have been raised concerning virtues and their benefactions have become greater.

In general, good style is not praised unless it does not go beyond over elaboration, exaggeration and concealing that which is right and truthful while ameliorating that which is void and invalid. So if it goes beyond that, it would be dispraised. All Hounorable Hadiths point at that, such as the

Honourable Hadith of Al-Bab and that saying,

244 - «Verily Allah (the Exalted) hates the eloquent among men who uses his tongue to penetrate as the cow uses hers to penetrate». This Honourable Hadith was narrated by Ahmad and Abu Dawud.

Chapter: (What was mentioned concerning priests and those similar to them)

Moslem narrated in his Saheeh of some wives of the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said, «He who...

Chapter

His saying: (Chapter on what was mentioned concerning priest and those similar to them).

«The priest» is the one who takes after the over hearer; before Allah (the Exalted) sent the Holy Prophet (May Allah's blessings and peace be upon him) they were plenty. That is so because Allah (the Exalted) guarded the sky by shooting stars. Most of that which happens to this nation is what the Jinns tell to their supporters among mankind about things unseen concerning that which happens on earth, so the ignorant thinks that it is a charisma or revelation. Many people have been deluded by that thinking, the one informing them such news after the Jinns a holy man supported by Allah (the Exalted) while he is loyal and is supported by the Shaitan. Concerning that Allah (the Exalted) has said: **«One day will He gather them all together, (and say): 'O ye assembly of Jinns! Much (told) did ye take of men]. Their friends amongst men will say: 'Our Lord! We made profit from each other: But (alas!) We reached our term-which thou hast appoint for us». He will say, 'The fire be your dwelling place: You will dwell there in forever, except as Allah willeth'. For thy Lord is full of wisdom and knowledge».** (6: 128).

His saying: (It was narrated by Moslim in his Saheeh after some of the wives of the Holy Prophet (May Allah's blessings and peace be upon him) that he said: «He who went to a fortune-teller and asked him about a certain matter then he believes in him. No prayer will be accepted from him for forty days»).

... goes to a fortune-teller and asks him about a certain matter then he believed in him, no prayer will be accepted from him for forty days».

It was narrated after Abi Huraira who narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said, «He who came to a priest and believed in what he said has disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him)» This was narrated by Abu Dawud .

The four and Al-Hakem and it was said who narrated after the Holy Prophet (May Allah's blessings and peace be upon him), «He who goes to a priest or a fortune-teller and believes in what he said, then he verily disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him)».

His saying: (It was narrated after some of the wives of the Holy Prophyet (May Allah's blessings and peace be upon him)). She was Hafsa. This was mentioned by Abu Masoud Ath-Thaqafi because he mentioned this Honourable Hadith in «al-Atraf» in the references.

His saying: (He who came to a fortune-teller). Defining a fortune-teller will be discussed later if Allah (the Exalted) wishes. What is apparent from that Honourable Hadith is that verily warning is a result of asking him, whether he believed in him or doubted his knowledge. Since verily in some of the narrations in the Saheeh it was said: «He who went to a fortune-teller and asks him about something, no prayer will be accepted from him for forty nights».

His saying: (No prayer will be accepted from him) if that was the case of the one asking, so how is the case of the one asked? An-Nawawi and others said: It means that his prayer will not have recompensed, even though it was subdivided because this duty has become invalid. This interpretation concerning this Honourable Hadith is inevitable, verily the savants agreed that he who comes to a fortune-teller does not have to repeat the prayers of forty nights.

The Honourable Hadith also had forbidden the priest or any one similar to him to do that. Al-Kurtobi said: He who is able to do that such as a treasurer or a teller or others, must supervise those merchants or dealers who practise that and deny it seriously; deny going to them; he should not be deluded by their truthfulness in some matters, nor by the multitude of people that go to them especially those who are well knowlegeable, since ve-

Abi Ya'la narrated with a good reference after Ibn Masoud a similar Honourable Hadith.

It was narrated after Imran ben Houssein, [He who foresees an evil omen] or foretold or...

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rily they are not deep rooted in knowledge; rather, they are considered to be ignorant because they commit that against which they were warned.

He said: (It was narrated after Abi Huraira (May Allah be pleased with him) who narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said,

246 - «He who went to a priest and believed in what he said, then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him).» This was narrated by Abu Dawud).

247 - And in Abu Dawud's narration, «or went to a woman- Musaddad said: His woman during her menses or went to a woman. Musaddad said: Sodomized his woman- then this man is free from what was sent down on Muhammad (May Allah's blessings and peace be upon him). The one who told this Honourable Hadith from the Sunnan deleted this sentence and limited himself to that which suited the interpretation.

He said: The four and Al-Hakem- (and it was righteous narrated after the Holy prophet (May Allah's blessings and peace be upon him): He who goes to a priest or a fortune-teller and believes in what he says, then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him).

That is how the writer copied the name of the narrator. This was narratedd by Ahmad. Al-Bayhaki and Al-Hakem after Abi Huraira.

His saying: (He who goes to a priest). Some said: There is no contradiction between this and the Honourable Hadith saying, «He who goes to a fortune-teller and asks him about a certain matter, no prayer is acceptable by him for forty nights». This is according to those who say that such an act is considered a sort of disbelief. Accordingly he who adheres to the exact apparent terms of the Honourable Hadith, asks about the point behind pairing between those two Honourable Hadiths. That which appears from the Honourable Hadith is that this man is considered a disbeliever when he believed him in whatsoever. Most priests used to take after the Shaitans before the Holy Prophet (May Allah's blessings and peace be upon him).

His saying: (Then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him)). Al-Kurtobi said: What is

... had somebody fortelling for him, or used magic or had someone use magic for him, and he who goes to a priest and believes in what he said then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him).» It was narrated by Al-Bazzaz with good reference.

It was also narrated by At-Tabarani in «Al-Awsat» with good reference after Ibn Abbas.

Al-Baghawi said: A fortune-teller is the one who claims knowing things through signs or introductions which help know that which was stolen or the place of that which was lost and the like.

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meant by sent down are the Holy Koran and the Sunna. These are the most two famous narratives after Ahmad (May Allah's Mercy be upon him).

He said: (It was narrated after Abi Ya'la with good reference after Ibn Masoud a similar Honourable Hadith).

Abu Ya'la is Ahmad ben Ali ben Al-Muthama Al-Mousali, the Imam and writer of many books such as «Al-Musnad» and others. He narrated after Yahya ben Mouin, Abi Khaithama, Abi Bakr ben Abi Shaiba and Khalaq. He was are of the memorizer Imams. He died in the year 307 A.H. This Honourable Hadith was also narrated by Al-Bazzar who said,

248 - «He who goes to a priest or a magician and believes in what he said: Then he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him.» It also shows that the priest and the magician are disbelievers because they claim to know the unseen and that is disbelief, and he who believes in them believes in what they said and, accepts that and that is also disbelief.

He said: (It was narrated after Imran ben Hussein (May Allah be pleased with him) that,

249 - «He who sees an evil omen [in order to forsee an evil omen] or foretells, or uses magic or has someone using magic for him. He who goes to a priest and believes in what he says, he disbelieved in what was sent down on Muhammad (May Allah's blessings and peace be upon him). It was narrated by Al-Bazzar with good reference. It was also narrated by At-Tabarani with good reference after Ibn Abbas; however, he did not say, «He who came». Till the end).

His saying: (Is not from us- This includes strict warning that shows that such matters are considered among major sins and it was mentioned before that priesthood, and magic are considered disbelief.

His saying: (He who sees an evil omen). The same logic goes for «or

And it was said: He is a priest and the priest is the one who tells about that which is unseen in the future. And it was said: He is the one who tells what is in one's mind.

Abu Al-Abbas, Ibn Taymiyya said: A fortune-teller is one of the names of a priest, soothsayer, and the like who talk about knowing matters using these ways.

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foretells or has somebody foretelling for him». He is like the one who goes to the priest, believes and follows him, the same logic also goes to the one for whom magic was performed.

Thus every one who learns these matters from those who practise them Allah's Holy Messenger (May Allah's blessings and peace be upon him) would clear himself (May Allah's blessings and peace be upon him) from him because they constitute polytheism [in order to see an evil omen] or disbelieve such as priesthood and magic; thus he who accepts that and sticks to it, is considered as a doer because he accepts that which is void and invalid and follows.

His saying: (It was narrated by Al-Bazzar). He is Ahmad ben Amr ben Abed el-Khaliq; Abu Bakr Al-Bazzar Al-Basri the writer of «al-Musnad Al-Kabir». He narrated after Ibn Bashir, Ibn Al-Muthri and Khaliq. He died in the year 292 A.H.

His saying: (Al-Baghawi said... till the end) Al-Baghawi is Al-Hussein ben Masoud Al-Farra' Ash-Shafi the writer of «At-Tasanif» and the authority of the people of Khurasan. He was trustworthy, a religious legislator and an ascetic. He died in the month of Shawwal in the year 516 A.H.

His saying: (The fortune-teller is that who claims knowing matters) literally: A fortune-teller is the one who tells about events such as the theft, the theif, the lost object and its place.

Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him) said: Verily a fortune-teller is a name of the priest or the soothsayer and the like such as the guesser who claims knowing that which is unseen or claims the ability to reveal things.

He also said: And the soothsayer is also a term used to describe a fortune-teller; some even consider that it is the meaning of fortune-teller.

He also said: The term soothsayer is one of the names of the priest as considered by Al-Khatabi and other savants. This was narrated also after the Arabs while others consider it a sort of priest and even much worse than him.

Imam Ahmad said: Fortune telling is a sort of magic; however, magic is more evil.

Abu As-Saadat said: A fortune-teller is a soothsayer and a guesser who claims knowing the unseen; such knowledge is exclusively Allah's (the Exalted).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: He who was famous of being good at predicting was called a «A-if» that is to say a person who sees an evil omen in flying birds or a fortune-teller.

What is intended here is the following: Knowing that he who claims knowing something of the unseen can be classified as a priest, or he shares with him the name morally; thus he follows him morally. That is saying correctly something about unseen matters sometimes takes places through revelation and some of it is through Shaitans or through good omen, flying birds, throwing stones, drawing lines on earth, augury, priesthood, magic or the like from the arts of Pre-Islamic times.

By Pre-Islamic times we mean all those who are not followers of messengers (May Allah's peace be upon them) such as philosphers, priests, and astrologists. Pre-Islamic times of the Arabs existed before the Holy Prophet (May Allah's blessings and peace be upon him) was sent, and the one who called for practises all such matters is called a priest, a fortune-teller or something that carries the name meaning; thus he who goes to them and believes in what they say, is meant by this warning. Many people inherited and learned such knowledge from them and thus they claimed to know that which is unseen exclusively belongs to Allah (the Exalted) . They claimed that they are holymen and that was their charisma.

There is no doubt that he who claims being a holyman, and used his information by some of that which is unseen, then he is among those loyal to the Shaitan not among those loyal to the Merciful verily charisma is something that Allah (the Exalted) makes happen through His (the Exalted) believing and pious servant, either through invocation or through good deeds not created by the holy man nor is he able to perform them, that is in contradistinction with the person who claims that he is a holyman and tells people: Verily I know that which is unseen; since verily all such matters may take place due to the causes mentioned before, even though these causes might be mostly proscribed and untruthful, that is why the Holy Prophet (May Allah's blessings and peace be upon him) said describing priests,

250 - «They would lie a hundred lies with it». Thus he showed that they

Ibn Abbas said -About a people who wrote and observe the stars- «I do not think that he who did so will have a recompense from Allah (the Exalted)».

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tell the truth once and lie a hundred times, and that is the case of the one who follows the path of priests who claim to be holymen and knowing what people think even though their claim by itself is a lie, because claiming to be a holyman he justifies himself and that is proscribed by Allah (the Exalted) who said, «Therefore justify not yoursevles»i. (53: 32) and that is not the business of holymen; so how is it that they come to people and say: Know that we are holymen; we verily know that which is unseen? This denotes asking for a special rank in the hearts of the creatures and catching the present life by such matters. You need only think of the case of the Companions and the followers of the Holy Prophet (May Allah's blessings and peace be upon him) and they are the masters of holymen; did they have any of such claims.....? No. By Allah (the Exalted); rather, the one of them could not even prevent himself from crying when he rehearsed the Holy Koran; like [Abu Bakr] As-Siddiq (May Allah be pleased with him); and Omar (May Allah be pleased with him) used to be heard sobbing when he cried during his prayer. He (May Allah be pleased with him) used to be heard at the back lines of prayers; also while reading a section of the Holy Koran recited every night he used to become sick for nights and people sued to visit him after he had read a Holy Verse.

And Tamim Ad-Dari used to turn on his bed and sleep just for a little time out of fear of Hell-Fire then he used to pray. Suffice are the attributes of holymen that are mentioned by Allah (the Exalted) in the Holy Sura of Al-Raad, Al-Mu'minun, Al-Furkan, Ath-Thariyat and At-Tur. Thus verily these characterized with these qualities are the pure holymen, not those qualities are the pure holymen, nor those claiming to be as such, those lying and contradicting the Lord of the worlds, concerning attributes which are exclusively His such as pride, glory, and knowledge of the unseen; rather, just claiming to know that which is unseen makes such people liars.

How is it possible that such a person who claims to possess such attributes be a holyman supported by Allah (the Exalted)? Verily harm has become more serious and misfortune has become more severe because of those fabricators of liars who inherited such knowledge from the polytheists and made things obscure for those whose hearts were predisposed he asks Allah (the Exalted) peace of heart, and good health in the present life and in the Afterlife.

This chapter discusses many issues:

The first: One can not pair between believing a priest [a fortune-teller] and believing in the Holy Koran.

The second: Stating that it is disbelief.

The third: Discussing the one to whom the fortune-teller predicted events.

The fourth: Discussing the evil omens.

The fifth: Discussing the one for whom magic was used.

The sixth: Discussing the one who learned Abi Jad.

The seventh: Discussing the difference between a priest and a fortune-teller.

His saying: (Ibn'Abbas said about a people who wrote the language of Abu Jad, till the end). This was narrated by At-Tabarani after Ibn Abbas. His reference is weak and it goes as follows,

251 - «Many skilled teachers, one is Abi Jad who observed the stars and studied astrology will not be recompensed by Allah (the Exalted) on the Day of Judgment». This was narrated by Ahmad ben Zanjawaih also saying, «Many star observers and learners of the crafts as Abi Jad, will not be recompensed on the Day of Judgment».

His saying: (He did not see) a meaning he does not know of such a person. It also might mean. I do not think so.

The writing of «Abi Jad» and teachings to those who claim to know the unseen the knowledge of which is known as the science of the letter' is what the warning was about; as for learning it in order to know how to spell and to construct sentences, then there is no objection to that.

His saying: (And they observe the stars) that is to say observe the stars and believe that they have effects [on people in the present life] as will be discussed in the chapter on astrology. Among the benefit of this Honourable Hadith is not to be deceived by what untruthful people show of their knowledge and sciences as Allah (the Exalted) has said, **«For when their apostles came to them with clear signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were want to scoff hemmed them in».** (40: 83).

Chapter: (What was mentioned about incantations)

It was narrated after Jaber that Allah's Holy Messenger (May Allah's blessings and peace be upon him) was asked about incantation? He (May Allah's blessings and peace be upon him) said, «It is considered an act of the Shaitan.» This was also narrated by Ahmad with good references. It was also narrated by Abu Dawud who said: Ahmad was asked about it and he said: Ibn Masoud hates all that.

Chapter

His saying: (Chapter concerning what was mentioned about incantations).

Abu As-Saadat said: The incantation is a kind of therapy and charms, which was used to treat he who was thought to be mad.

Al-Hasan said: The incantation is a kind of magic. Thus the Honourable Hadith narrated, «May be he was afflicted by magic; then incanted, to say: I seek refuge with the Lord and Cherisher of mankind.» That is to say he enchanted him.

Ibn Al-Jouzi said: The incantation is undoing magic from the one who is afflicted by. Almost no one can practice it but those who know magic.

He said: (It was narrated after Jaber (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

252 - «I was asked about incantation, thereupon he (May Allah's blessings and peace be upon him) said: It is considered an act of the Shaitan». This was also narrated by Ahmad with good reference. It was also narrated by Abu Dawud who said: Ahmad was asked about it and he said: Ibn Masoud hates all that).

This Honourable Hadith was narrated by Ahmad and Abu Dawud narrated it in his Sunan after him. It was also narrated by Al-Fadl ben Ziad in

It was mentioned by Al-Bukhary after Kutadah: I told Ibn Al-Mussayeb a man afflicted by magic or separated from his woman, is it removed from him or shall he be incanted? He said: There is no objection about it, rather, they mean to do that which is good; that beneficial aspect was not forbidden.

And it was narrated after Al-Hasan who said: Magic can not be removed but by a magician.

«Kitab Al-Masail» after Abdur-Razzaq after Oukail ben Maakal ben Manbah after Jaber who mentioned it. Ibn Mufleh said: It has good references. Also Al-Hafeth supported it.

His saying: (He (May Allah's blessings and peace be upon him) was asked about incantation) that is to say the usual incantation that Pre-Islamic people made and it is considered among the deeds of the Shaitan.

His saying: (He said: Ahmad was asked about it and said. Ibn Masoud hates all that). Ahmad (May Allah's Mercy be upon him) wanted to say that Ibn Masoud hates incantation which is considered among the deeds of the Shaitan, as he hates absolutely wearing amulets.

His saying: It was narrated by Al-Bukhary after Kutadah: I told Ibn Al-Mousayyeb: «A man was afflicted by magic, shall he be separated from his woman, shall it be removed, or shall he be incanted? He said: There is no objection about it; rather, the beneficial aspect was not forbidden».

His saying: (It was narrated after Kutadah). He as the son of De-amah Ad-Dawsi. He is a reliable religous legislator and among those followers who memorized most [of the Holy Koran and Honourable Hadith]. It was said that he is Akrama's son. He died about the year 112. A.H.

His saying: (A man was afflicted with magic) that is to say he was bewitched.

Ibn Al-Anbari said: Using magic to cure illness is called treatment.

His saying: (Shall he be separated) that is to say separated from his wife and prevented from intercourse with her.

His saying (There is no objection about that). He means that there is objection about incantation because they mean to do good, that is to say to remove magic; it was not forbidden to practise it if that which is meant is reconciling [between a man and his wife]. This is said by Ibn Al-Moussayib. It sustains a kind of incantation not known to be magic.

His saying: (And it was narrated after Al-Hassan that he said, «Magic can not be removed but by a magician»). This was narrated by Ibn Al-Jouzi in «Jami' Al-Masanid».

Ibn Al-Qayyim said: Incantation is removing magic from the one afflicted by it; it is of two kinds (one) is removing magic by another magic; that is considered among the deeds of the Shaitan. Accordingly what Al-Hassan said is supported. The incanted and the incantor curry favor with the Shaitan by doing what he likes he removes magic from the one afflicted (and the second) incantation by enchanting, seeking refuge with Allah, medicines, and allowed invocations; this is allowable.

This chapter discusses many issues:

The first: Forbidding incantation.

The second: The difference between that which is forbidden and that which is allowable in a way that removes obscurity.

Al-Hassan in Ibn Abi Al-Hassan. His name is Yasar Al-Basri Al-Ansari: he is their master; a reliable religious legislator and an Imam among the best followers. He (May Allah's Mercy be upon him) died in the year 110 A.H. and he was almost ninety years old.

His saying: (Ibn Al-Qayyim said: The incantation is removing magic from the one afflicted and it is of two kinds, removing magic by a similar magic, which is considered among the deeds of the Shaitan -till the end of the Honourable Hadith). And among that which was mentioned about the characteristics of allowed incantation are the following: What was mentioned by Ibn Abi Hatem and Abu Al-Sheikh after Laith ben Abi Salem who said: «I heard that those Holy Verses constitute a cure from magic by Allah's permission. They are read over a pot of water then poured on the head of the man afflicted by magic. The Holy Verse in the Holy Sura of Younis, **«When they had had their throw, Moses said, 'What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief. And Allah by His Words doth prove and establish his Truth, however much the Sinners may hate it!»** (10: 81-82) and, **«Thus truth was confirmed, and all that they did was made of no effect»**. (7: 118) till the end of the four Holy verses [118-120], and **«What they have faked is but a magician's trick: And the magician thrives not, (no matter) where he goes»**. (20: 69).

Ibn Battal said in Wahab ben Mubbah's book: Verily he takes seven leaves from a green nabk tree, then he pounds them between two stones, then he beats them with water and read the Holy Verse of [Kursy] Throne and the Holy Verses Of [Kwakil] Al-Iklas, Al-Falaq, and An-Nas and he

sips from this mixture thrice. Then he washes himself with it; all his ailments will go away; that is good for the man if he were impotent.

I said: What the savant Ibn Al-Qayyim said (the second is incantation by enchanting, seeking refuge with Allah (the Exalted), invocation, and allowable medicines; that is allowable) He (May Allah's Mercy be upon him) points at something similar, and thus he supports those who allowed incantation.

Conclusion: Verily that [incantation] that is related to magic is proscribed, and that which is performed by the Holy Koràn, invocations and allowable medicines then that is allowable: Allah (the Exalted) knows best.

Chapter

(What was mentioned about flying birds in order to see an evil omen).

Allah (the Exalted) has said, **«Behold! In truth the omens of evil are theirs in Allah's sight, but most of them do not understand!»** (7: 131).

And He (the Exalted) has said, **«They said, 'Your evil omens are with yourselves: (Deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bonds!»** (36: 19).

Chapter

His saying: (Chapter concerning what was mentioned about that who sees an evil omen).

That is to say concerning was forbidding and warning against practising it. It originated from those «Favourable and advantageous» and those «unfavourable and disadvantageous» by using birds, deer or the like. That practice used to keep them off their goals, thus it was rejected by the Legislator and considered it invalid and informed that such practice does not have any effect in bringing benefit or driving harm away.

Al-Madaini said: «I asked Rou'ba ben Al-Ajjaj. I said: What is that which is «Favourable and advantageous»? He said that which went or flew to your right. I said what is that which is «unfavourable and disadvantageous». « He said that which went or flew to the left. And that which went straight in front of you is the butter while that which came from behind you is the sitting and the disabled.»

Since seeing evil omen through such methods is considered polytheism that denies the necessary perfection of unification because they are thrown into the soul by the Shaitan, his horror and his obsession. This was mentioned by the writer (May Allah's Mercy be upon him) in the Book of Monotheism as a warning against that which contradicts the necessary perfection.

. . . .

His saying: (Allah (the Exalted) has said: **«Behold! In truth the omens of evil are theirs in Allah's sight»** till the end of the Holy Verse. (87: 131) Allah (the Exalted) has mentioned this Holy verse in His context, **«But when good (times) came, they said, 'This is due to us'; when gripped by calamity, they ascribed it to evil omens connected with Moses and those with him!» till the end of the Holy Verse.** (7: 131) The meaning verily the people of the Pharaoh, at good times; fertility, prosperity and good health, as was interpreted by Mujahid and others- used to say we really deserve it however, when they were afflicted by calamities, that is to say drought, they saw bad omen in Moses and those with him. They used to say: That is because of Mosa and his companions; we were afflicted by their bad omen, thus Allah (the Exalted) said, **«Behold! In truth the omens of evil are theirs in Allah's sight»** (7: 131). Ibn Abbas said «Omens: What was predestined and predetermined for them». And in another narration «Their omens of evil are their's in Allah's (the Exalted) sight and by Him (the Exalted)» that is to say; rather, evil afflicted them by Allah (the Exalted) because of their disbelief and their giving the lie to His Holy Verses and messengers.

His saying: (But most of them do not understand) that is to say most of them are ignorant and do not know. If they had uderstood, they would have known that what Mousa brought encompasses nothings but benefaction, blessing, happiness and success for he who believed and followed him.

His saying: (Allah (the Exalted) has said, **«They said, your evil omens are with yourselves...» Till the end of the Holy Verse** (36: 19). The meaning of this Holy Verse is- and Allah (the Exalted) knows best- your lot and whatever evil afflicting you takes place because of your [evil] deeds and disbelief and your contradicton to those advising you; it is neither for our sake nor because of us; rather, it is because of your wrong-doing, oppression and agression., Since the evil omen of the oppressor is with him; any evil that afflicts him is really caused by him he is the one who brings it to himself. That is due to Allah's Ability, Wisdom and Justice.

Concerning that Allah (the Exalted) has said, **«Shall we then treat the people of Faith like the people of Sin?: What is the matter with you? How judge ye?»** (68: 35-36). And the meaning might be: Your evil omen is with you, that is to say it returns to you; the evil omen that took place will return to you; this is a sort of punishment and he (May Allah's blessings and peace be upon him) said something similar.

It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «No contagion, no evil omen...

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253 - «If the people of the Book greeted you then say, 'And upon you'» This was mentioned by Ibn Al-Qayyim (May Allah's Mercy be upon him).

Allah's (the Exalted) saying: (If ye are admonished): That is to say because we admonished you, reminded you, and ordered you to unify Allah (the Exalted) you responded by saying this, (Nay, but ye are a people transgressing all bounds). Kutadah said: If we remind you of Allah, you believe that we are evil omen.

The fitting of the two Holy Verses to the interpretation: Verily seeing evil omen was among the performances of Pre-Islamic times and polytheists. Allah (the Exalted) has dispraised them and detested them for that; Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade seeing evil omen and informed that polytheism will be mentioned in the Honourable Hadiths in this chapter.

He said: (It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

254 - «No contagion, no seeing evil omen, no vermin and no hunger». It was narrated by both. Moslem added, «And no tempest and no ghoul»).

255 - It was narrated by Moslem that Abi Huraira used to say «No contagion» and said after the Holy Prophet (May Allah's blessings and peace be upon him), «A sick person who has a contagious disease should not be admitted to a healthy person.» Then verily Abu Huraira limited himself to the Honourable Hadith, «A person who has a contagious disease should not be admitted to a healty person». And he abstained from saying the Honourable Hadith: «No contagious». They told him: We heard you say it; he refused to admit that. Abu Maslama- the one narrating after Abi Huraira -said: I do not know whether he forgot or one of the Honourable Hadiths cancelled the other.

A group of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) narrated the Honourable Hadith, «No contagion». They are Anas ben Malek, Jaber ben Abdullah, Al-Sa'ib ben Yazid, Ibn Omar and others. It was mentioned in one of the narratives of this Honourable Hadith.

256 - «You should escape from the leper as you should escape from a lion».

The savants conflicted over that. The best said about it was what Al-Baihaqi said and was followed by Ibn As-Saleh, Ibn Al-Qayyim, Ibn Rajab. In Mufleh and others: Verily saying, «No Contagion» according to the way thought of by Pre-Islamic people; they thought that this action is done by other than Allah (the Exalted) that verily such matters are naturally contagious; otherwise Allah (the Exalted) would render by His over will the mixing of healthy person with a sick person a reason for that to happen, that is when he (May Allah's blessings and peace be upon him) said: «You should escape from a leper as you should escape from a lion». And He (May Allah's blessings and peace be upon him) said,

257 - « A person who has a contagious disease should not mix with a healthy person». And He (May Allah's blessings and peace be upon him) said about the plague.

258 - «He who heard that it spread in a certain region, then let him not approach that region». And all of that takes place by the determination of Allah (the Exalted) . It was narrated by Ahmad and At-Tirmithi after Ibn Masoud, «Nothing is contagious» he (May Allah's blessings and peace be upon him) said it thrice, so an Arab asked him (May Allah's blessings and peace be upon him): O Allah's Holy Messenger (May Allah's blessings and peace be upon him) verily a puncture which is one of the early signs of scabies appears at the camel's lip or the tail of very big camels then it spreads all over its body? Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Then who became seabied first? No contagion, no evil omen, no vermin, and no hunger; Allah (the Exalted) created every soul and wrote its life, affliction and subsistence». He (May Allah's blessings and peace be upon him) informed that all of that is predetermined by Allah's determinism and fatalism, and that the servant is commanded to avoid the causes of evil if he is healthy.

Thus as one is commanded not to throw himself in water or in fire such that one might get killed or get hurt. In the same way one should avoid mixing with the sick such as the leper or going to a region where there is plague. Verily all these are the causes of decay and illness, since verily Allah (Be the blessed and raised above) is the Creator of all causes and effects. There is no other creator but Him (the Exalted) and no pre-determiner but Him. However, if dependence on Allah (the Exalted), and faith in His (the Exalted) determinism and fatalism became so great thus strengthening the soul to pursue these causes depending on Allah (the Exalted) and hoping that He (the Exalted) would never let one be hurt; in such cases it is allowed

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to pursue that, especially if there is general interest or private interest; thus accordingly the Honourable Hadith narrated by Abu Dawud and At-Tirmithi is supported.

259 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) held the hand of a leper and put it in a pot and said «Eat in the name of Allah (the Exalted), trusting Allah (the Exalted) and depending on Him». This was accepted by Imam Ahmad. This was also narrated after Omar, his son and Salman (May Allah be pleased with them). And something similar was narrated after Khalid ben Al-Walid (May Allah be pleased with him) that he ate poison from it and walked away. Also Saad ben Abi Waqqas and Abi Moslem Al-Khoulani walked on the sea; this was said by Ibn Rajab (May Allah's Mercy be upon him).

His saying: (No evil omen). Ibn Al-Qayyim (May Allah's Mercy be upon him) said: It might be a rejection or forbidding, that is to say do not see evil omen, but his (May Allah's blessings and peace be upon him) saying in the Honourable Hadith, «No contagion, no hunger and no vermin» indicates that which is intended here is rejection and considering these matters that Pre-Islamic times people suffered from, are invalid. Such rejection is more significant than forbidding because rejection indicates that it is invalid and ineffective, but forbidding means that it is prevented.

It was narrated in the Saheeh of Moslem after Mouawiah ben Al-Hakem that he told Allah's Holy Messenger (May Allah's blessings and peace be upon him),

260 - «Among us there are people who see evil omen. He (May Allah's blessings and peace be upon him) said: That is something that one of you finds in himself so let it not shun you». He (May Allah's blessings and peace be upon him) was told that his being hurt and his pessimism by evil omen; rather comes from himself and from what he believes in, not in the object used for seeing evil omen. Thus his delusion, fear and polytheism is the thing that makes him see evil omen and give it precedence for what he sees or hears. Thereupon he (May Allah's blessings and peace be upon him) explained the issue for his nation and made clear the invalidity of seeing evil omen so that they may realize that Allah (Be the blessed and raised above) did not make it a sign for them nor did He (Be the blessed and raised above) make it an indicator, nor erected it as a cause for their fear and caution, and in order to calm their hearts and let their souls become tranquil in the Monotheism of Allah (the Exalted) with which He (the Exalted) sent His messengers, and sent down His Books, and for which He (the Exalted) cre-

... no vermin and no hunger» It was narrated by both.

Moslem added, no tempest and no ghoul».

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ated the Heavens and the earth and filled the Heaven and Hell-Fire. He (May Allah's blessings and peace be upon him) suspended polytheism from their hearts so that none of polytheism stays in them, that they will not commit any of the acts of the people of Hell-Fire.

Thus he who adheres to the steadfast tie of unification, and adhered to its tight rope and depended on Allah (the Exalted), would have severed the obsession of seeing evil omen before it established itself. Ikrama said: We were sitting at Ibn Abbas when a bird passed by singing, so one of the people said: Good, good. Ibn Abbas told him: That is neither good, nor evil. Thus he took the initiative of rejecting that will not think that he believed in good or evil. Tawus accompanied by his friend set off for travel, then a crow cried and the man said: Good. Then Tawus said: What good does that have? Do not accompany me.

Also some Honourable Hadiths were mentioned which made some people think that it shows that seeing evil omen is permissible, such as his (May Allah's blessings and peace be upon him) saying,

261 - «Evil omen is in three: A woman, a riding animal, and a house». And the like.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: his (May Allah's blessings and peace be upon him) telling about evil omen in those three does not confirm seeing evil omen which Allah (Be the blessed and raised above) rejected; rather, he means that verily Allah (Be He blessed and raised above) may create from them those who are evil to the one who approaches or inhabits them or those who are blessed that does not harm the one who approaches it. That is like His (Be the blessed and raised above) giving the parents a blessed child that brings forth benefaction, by the same logic He (the Exalted) may give other parents an evil child who brings forth evil with him. Also what He (the Exalted) gives the servant such as support or the like; the same thing goes for the house, the woman, or a horse. Allah (Be the blessed and raised above) is the Creator of that which is good and that which is bad, that which is fortunate and that which is unfortunate. Thus He (the Exalted) would create some of those blessed and fortunate and determines that he who approaches them becomes happy and fortunate prosperous and blessed and He (the Exalted) creates some of them as unfortunate that cause the misfortune for those who approach them. All that is because of His predetermination and fatalism as He (Be the blessed

and raised above) created all other causes and connected them to their varied and opposing effects as He (the Exalted) created the musk and other good scents and made those people who approached them enjoy them. He (the Exalted) also created their opposite and made it the cause of pain for those who approach them, and the difference between these two types is perceived by the senses, the same thing goes for houses, women and horses. That is something and seeing evil omen is something else.

His saying: (no vermin). Al-Farra' said it is one of the birds of the night. As if he meant the owl. Ibn Al-Arabi said: They used to see evil omen with it if it falls on the house of one of them. They used to say: It announced to him his own death or the death of one of the household, so the Honourable Hadith was said rejecting this and invalidating it.

His saying: (no hunger). Abu Oubaida said in a strange Honourable Hadith after Rou'ba: It is a sort of snake found in the belly [Stomach and intestines] of cattle and people, it is more contagious than scabies that afflicted the Arabs. Thus accordingly what is intended by rejecting it is what they believed in concerning contagion. 'Among those who believed so, is Sufyan ben Ayyina and Imam Ahmad, Al-Bukhary and Ibn Jarir.

Others said what is intended is the month of «Safar», and rejecting what Pre-Islamic people did by postponing; they exchanged the month of Safar for the month of Muharram. This was said by Malek.

Abu Dawud narrated after Muhammad ben Rashed that: Verily the people of Pre-Islamic times used to see evil omen in the month of Safar and said: It is an evil month; so the Holy Prophet (May Allah's blessings and peace be upon him) invalidated that. Ibn Rajab said: Perhpas this saying is the most obscured among the sayings; seeing evil omen in the month of Safar is a sort of seeing evil omen which is forbidden. The same thing goes for evil omen in one of the days such as Wednesday and the Pre-Islamic times people's seeing evil in marriage especially in the month of Shawwal.

His saying: (no tempest) The tempest will be discussed in a special chapter if Allah wishes.

Abu As-Saadat said: The ghoul is a kind of Jinns and Shaitans which the Arabs claimed they existed in empty places and were seen by people. They could assume several forms and delude them and misguide from their correct way and kill them. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) rejected this and invalidated it.

Thereupon it was said: What does rejection mean while the Holy Pro-

Also they narrated after Anas who said: Allah's Holy Messenger (May Allah's peace be upon him) said, «No contagion, no evil omen and I like good omen. They asked; and what is good omen. He (May Allah's blessings and peace be upon him) said: It is the nice word».

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phet (May Allah's peace be upon him) said,

262 - «If the gouls attack them start calling on for prayer».

It was answered: Verily that was at the beginning, then Allah (the Exalted) repelled them from His servants. Or it is said: That which is rejected is not the existence of the ghoul; rather, what the Arabs claimed of its acting freely and independently, or the meaning of, «No ghoul» is that it cannot delude or misguide anybody along with invoking Allah (the Exalted) and depending on Him (the Exalted). The second Honourable Hadith supports this interpretation, «No ghoul but aggressors are witches of the Jinns». That is to say, but there are magicians and witches among the Jinns who can confuse people and make them imagine things. Thus the following Honourable Hadith.

263 - «If the ghouls were attacked, then start calling for prayer». That is to say ward off its evil by invoking Allah (the Exalted). This indicates that he (May Allah's blessings and peace be upon him) did not intend to deny them or to deny their existence. Thus the Honourable Hadith of Abi Aiyoub, «I used to have dates; while I was inattentive, the ghoul used to come and take from them».

His saying: (Also they narrated after Anas who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «No contagion, no evil omen and I like good omen. They asked, 'What is good omen'? He (May Allah's blessings and peace be upon him) said, it is the good word»).

His saying: (and I like the good omen) Abu As-Saadat said: Good omen is that which might please or displease, while evil omen is only that which displeases. It might be used only for that which pleases. It is said: I had good omen by so and so; rather, he (May Allah's blessings and peace be upon him) liked good omen because if people looked forward on Allah's benefaction and hoped for benefit from Him (the Exalted) for every cause whether weak or strong then they are doing good, but if they loss hope that Allah (the Exalted) would benefit then, that would be evil. As for seeing evil omen, then verily it constitutes mistrusting Allah (the Exalted) and expecting affliction, seeing good omen: Verily when a man, for example, is sick and he hears another saying: O Salem; or when one is seeking something is lost and hears another saying: O the One; he believes that he will be cured from his

It was narrated by Abi Dawud with a righteous reference after Oukba ben Amer who said, «Seeing evil omen was mentioned in front of Allah's Holy Messenger (May Allah's blessings and peace be upon him); he (May Allah's blessings and peace be upon him) said: 'The best is good omen; it does not discourage a Moslem. If any of you sees what he hates, he should say: O Allah (the Exalted) none can bring forth benefaction but you; none can remove evil but you; there is no power or might but through You».

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illness or find what he has lost. Thus the Honourable Hadith was said, «It was said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what is good omen? He (May Allah's blessings and peace be upon him) said, 'It is the good word».

His saying: (They said: What is good omen? He (May Allah's blessings and peace be upon him) said: It is the good word.) He (May Allah's blessings and peace be upon him) showed that he liked good omen thus he indicated that it is not considered among the forbidden seeing of evil omen.

Ibn Al Qayyim (May Allah's Mercy be upon him) said: There is not any sort of polytheism in liking good omen; rather, that shows the natural needs and the essential innate human nature to tend to that which suits it as he (May Allah's blessings and peace be upon him) told them.

264 - He (May Allah's blessings and peace be upon him) verily liked from the present life, women and scents, and he (May Allah's blessings and peace be upon him) liked sweets and honey, the Holy Koran and the call for the prayer rehearsed. He (May Allah's blessings and peace be upon him) liked refined morals and virtuous practices. In general, he (May Allah's blessings and peace be upon him) liked all that which is good, and perfect and all that leads to them. And Allah (Be the blessed and raised above) has verily furnished the people's instincts with the admiration of hearing and liking the nice name as well as tending to it. He (the Exalted) also furnished it with satisfaction, rejoicing at success, peace, congratulation, glad tidings, winning achievement and the like; thus if those words were said, people would rejoice at them, chests would expain and hearts would become stronger while if their opposites were heard, just the opposite would be felt and experienced; the soul would become sad, afraid, pessemistic, with drawn, depressed about what it aimed at and determined to do; this would result in harm in the present life and a deficiency in faith and commiting polytheism.

Al-Houleimy said: Verily he (May Allah's blessings and peace be upon him) used to like good omen because pessimism is mistrusting Allah (the Ex-

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alted) without any certain cause. Seeing good omen is trusting Him (the Exalted); the believer is commanded to trust Allah (the Exalted) whatsoever.

His saying: (It was narrated after Abi Dawud with good reference after Oukba ben Amer who said,

265 - «Seeing evil omen was mentioned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said: The best is seeing good omen; it does not discourage a Moslem, if one sees what he hates, he should say: O Allah (the Exalted) none can bring forth benefaction but you; none can remove evil but You; there is no power and might but through you.»).

His saying: (after Oukba ben Amer) That is how it was mentioned in «Naskh At-Tawhid). The correct thing is: It was narrated after Ourwa ben Amer. That is how it was mentioned by Ahmad, Abu Dawud and others. He is from Mecca and the authorities conflicted as to his lineage; Ahmad said: It was narrated after Ourwa ben Amer Al-Kurashi; others said: Al-Juhanni. Also they conflicted concerning his companions; Al-Mawardi said: He had companions and Ibn Hibban mentioned him among the reliable followers, and Al-Muzni said, he did not have real companionship.

His saying: (So he (May Allah's blessings and peace be upon him) said, the best is good omen). It was mentioned before, that the Holy Prophet (May Allah's blessings and peace be upon him) liked good omen. At-Tirmithi narrated and corrected after Anas (May Allah be pleased with him),

266 - «Verily the Holy prophet (May Allah's blessings and peace be upon him) used to like to hear O Najih! O Najih! When he (May Allah's blessings and peace be upon him) left his (May Allah's blessings and peace be upon him) house for doing something». And Abu Dawud narrated after Bouraida,

267 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) never saw evil omen in anything; when he (May Allah's blessings and peace be upon him) wanted to send a ruler, he (May Allah's blessings and peace be upon him) used to ask him about his name. If he (May Allah's blessings and peace be upon him) liked it, he (May Allah's blessings and peace be upon him)would be happy, and if he (May Allah's blessings and peace be upon him) hated it, it would be shown on his (May Allah's blessings and peace be upon him) face.» Its reference is good. This Honourable Hadith includes his (May Allah's blessings and peace be upon him) using of good omen.

It was narrated after Ibn Masoud, «Seeing evil omen is polytheism; seeing evil omen is polytheism. None of us but [Had some doubt in his heart], but Allah (the Exalted)...

Ibn Al-Qayyim said: He (May Allah's blessings and peace be upon him) informed that seeing good omen is a sort of seeing evil omen yet it is better. Thus he (May Allah's blessings and peace be upon him) invalidated seeing evil over and told that good omen is part of it yet it is better; so by this he May Allah's blessings and peace be upon him) separated between seeing good and evil omen, because of the difference and contradiction and because one of them is beneficial while the other is harmful. That which is similar to this is his (May Allah's blessings and peace be upon him) forbiddance of incantation through joining in partners with Allah (the Exalted), and allowing it if it does not denote polytheism because the former includes benefit devoid of evil.

His saying: (It does not discourage a Moslem) At-Tiabi said: This shows that the opposite happens to the disbeliever.

His saying: (O Allah (the Exalted), none can bring forth benefaction but You; none can remove evil but You) that is to say, seeing evil omen does not bring forth benefaction, nor can it dispel that which is hated; rather, You (the Exalted) Alone, having no partner, can bring forth benefaction, and dispel evil. «Benefaction» here means blessings and comfort while «Evil» means disaster and affliction.

In that connection Allah (the Exalted) has said: **«If some good befalls them, they would say, 'This is from Allah'; but if evil, they say: 'This is from thee' (O Prophet). Say, 'All things are from Allah'. But what hath come to these people, that they fail to understand a single fact? Whatever good, (O man!) Happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul».** (4: 78-79). This Holy Verse shows that it is rejected to let the heart cling to other than Allah (the Exalted) concerning benefaction or dispelling harm; that is Monotheism. Also this Holy Verse includes the right call for the one in whose heart there is some evil omens well as declaring that it neither brings forth profit nor does it dispel harm and the one who believes in it is considered a stupid polytheist.

His saying: (There is no strength nor might but through Allah (the Exalted)). This is asking for Allah's aid to help one depend on Him (the Exalted) and trust Him (the Exalted) and not to turn to seeing evil omen which might be the cause of that which is hateful as a punishment to the

... removes it by trust [in Him (the Exalted)] and dependence. It was narrated by Abu Dawud and At-Tirmithi. The last one to say it was Ibn Masoud.

Also, it was narrated by Ahmad after Amr's son, «He who is turned away from his need by seeing evil omen, has in fact committed polytheism». They said, «How can that be atoned?.

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doer. This invocation rather, eminates from the truth of dependence and trust which are the strongest causes of bringing forth benefaction and dispelling that which is hated.

And «Ability» here means the ability to change and move from one situation to another; «Strength» here means that Allah (the Exalted), Alone who does not have a partner possesses this ability [To change things]. This includes freeing oneself from ability, strength or will regardless of the ability, strength or will of Allah (the Exalted). That is Monotheism of Lorship; it is the evidence on the Monotheism of Diety which is alloting all kinds of worship to Allah (the Exalted); That is unification of volition and intention; that was, praise Allah (the Exalted), discussed before.

His saying: (It was narrated after Ibn Masoud (May Allah be pleased with him).

268 - «Seeing evil omen is polytheism, seeing evil omen is polytheism; none of us but [Had some doubt in his heart], but Allah (the Exalted) removes that by trust and dependence on Him (the Exalted) .» This was narrated by Abu Dawud and At-Tirmithi the last to narrate it was Ibn Masoud.

It was also narrated by Ibn Majah and Ibn Hibban. Abi Dawud pronounced «seeing evil omen is polytheism, seeing evil omen is polytheism, seeing evil omen is polytheism». That is clear concerning proscribing seeing evil omen and that it is a considered sort of polytheism because it requires that the heart clings to other than Allah (the Exalted).

Ibn Hamdan said: Seeing evil omen should be hated. The same thing was said by Ahmad's companions.

Ibn Mufleh said: And the first says that it is absolutely proscribed because it is polytheism; so how can polytheism be hated?

He said in «Sharh As-Sunan»: Rather he (May Allah's blessings and peace be upon him) considered seeing evil omen as a kind of polytheism because they used to believe that seeing evil omen would bring them benefit or

He said: You should say: O Allah (the Exalted) there is no benefaction but yours; there is no omen but yours' there is no God but You».

And he narrated after Al-Fadl Ben-Abbas (May Allah be pleased with him), «Verily evil omen is what makes you go or turn away».

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dispel harm if they performed according to it. Thus it is as if they joined partners with Allah (the Exalted).

His saying: (None of us but [had some doubt in his heart]). Abu Al-Kassem Al-Asbahani and Al-Munthuri said: This Honourable Hadith conceals a meaning which is: None among us but has experienced some doubt in his heart concerning that matter.

Al-Khilkhali said: Deleting that which is excepted because of the hateful state that it connotes. That is good style in literature.

His saying: (But Allah (the Exalted) removes it by trust and dependence [on Him (the Exalted)]). That is to say when we trusted Allah (the Exalted) and depended on Him (the Exalted) in bringing forth benefit and removing harm, Allah (the Exalted) would remove it because of that trust and dependence.

His saying: (And the last one to say it was Ibn Masoud). Ibn Al-Qayyim said: And that is right; verily seeing evil omen is a sort of polythesim.

He said: (And Ahmad narrated after Amr's son: He who is turned away from his need by seeing evil omen, has in fact committed polytheism. They said: How can that be atoned? He said: You should say,

269 - O Allah (the Exalted) there is no benefaction or grace but Yours; there is no omen but yours; there is no God but You).

This Honourable Hadith was narrated by Ahmad and At-Tabarani after Abdullah ben Amr ben Al-Ass and its reference is by Abi Louhai and the rest of the men who narrated it are reliable.

His saying: (after Amr's son) He is Abdullah ben Amr ben Al-Ass. It was said Abu Abdur-Rahman; one of the wealthy and first Companions [of the Holy Propeht (May Allah's blessings and peace be upon him)] and one of the religous and worshipping jurists. He died in Thi'l Hijja most probably in At-Taif.

His saying: (He who is turned away by evil omen has in fact committed polytheism). That is so because seeing evil omen is becoming pessimistic through that which is seen or heard thus if he is turned away from a need by something of the sort, such as he suspended his travel or the lie, and

then in turn prevents him from getting what he wants or seeks because of what he sees or hears, then such a person has committed polytheism, as was mentioned before; he has not absolutely trusted Allah (the Exalted) and depended on Him (the Exalted) by turning to others. Thus the Shaitan has his share of him.

His saying: (How can that be atoned?) Till the end of the Honourable Hadith. Thus if he says that and turns away from what enters his heart and does not turn to it, Allah (the Exalted) would forgive him and remove that which enters his heart through this invocation that connotes and denotes depending on Allah (the Exalted), Alone and turning away from all others.

The Honourable Hadith also denotes that seeing evil omen does not harm the one who hates it and continues his way; as for the one who does not faithfully depend on Allah (the Exalted) and let oneself go with the Shaitan concerning that matter. Thus he might be punished by getting caught in what he hates, because he turned away from the duty of believing in Allah (the Exalted) and (the Exalted), Alone possesses all benefaction; He by His volition and will brings it to His servant and He (the Exalted) by His ability, kindness, Grace and Benefaction can dispel harm; no benefaction can take place but through Him (the Exalted), and He is the One who dispels harm away from His servant. Thus what afflicts him is due to his sin as Allah (the Exalted) has said: «Whatever is good, (O man!) Happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul». (4: 79).

His saying: (And he narrated after Al-Fadl ben Abbas,

270 - «Verily evil omen is what made you go or made you turn away.»).

This Honourable Hadith mentioned by Imam Ahmad after Al-Fadl ben Abbas, «I went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him)one day; he (May Allah's blessings and peace be upon him) harassed a deer; it swayed so I embraced it and said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) have you seen evil omen; he (May Allah's blessings and peace be upon him) answered: Rather, evil omen is that which wakes you up or makes you turn away.» And both references are separated, that is to say between Maslamah the narrator of the Honourable Hadith and Al-Fadl who is Al-Fadl ben Al-Abbas ben Abdul-Muttaleb the Holy Prophet's (May Allah's blessings and peace be upon him) cousin. Ibn Mou'in said: He was killed during the battle of Yarmouk. Others said: He was killed on the battle of «Marj As-Soufar»

This chapter discusses many issues:

The first: Warning concerning (In truth the omens of evil are theirs) and (they said, 'Your evil omens are with yoursleves).

The second: Rejecting contagion.

The third: Rejecting seeing evil omen.

The fourth: Rejecting the vermin.

The fifth: Rejecting Jafar.

The sixth: Verily good omen is not considered among the above mentioned; rather, it is desired.

The seventh: Explaining good omen.

The eighth: Verily that taking place in the hearts from that, even though it is hated; it does not harm; rather, Allah (the Exalted) removes it by dependence on Him (the Exalted) and by trusting in Him.

The ninth: Mentioning all that.

The tenth: Declaring that verily seeing evil omen is polytheism.

The eleventh: Explaining dispraised omen.

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in the year thirteen A.H. He was twenty-two years then. Abu Dawud said: He died in Damascus and on him he had Allah's Holy Messenger's (May Allah's blessings and peace be upon him) shield.

His saying: (rather, evil omen is what makes you so or makes you turn away) that is the limit beyond which one is punished; the limits are forbidden to go beyond. It is that which makes man continue doing what he wants or prevents him from doing what he wants. As for good omen which was preferred by the Holy Prophet (May Allah's blessings and peace be upon him); this includes a kind of glad tidings. Thus a servant becomes happy with it and does not depend on it, that is in contradistinction with what makes him continue or turn away, since such makes the heart a sort of dependence. So understand and conceive of the difference and Allah (the Exalted) knows best.

Chapter

(What was mentioned about Fortune-telling [Astrology or augury]).

Al-Bukhary said in his Saheeh: Kutadah said, «Allah (the Exalted) created those three stars as a decoration for the Heaven and as objects to stone the Shaitans, ...

Chapter

His saying: (Chapter concerning what was mentioned about fortune-telling [Astrology or augury]).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Astrology is inferring through astronomical states events that happen on earth.

Al-Khatabi said: The forbidden astrology is that claimed by astrologers such as knowing those beings, entities and events that will take place in the future, such as when the wind will blow, when it will rain, when the prices will change, and what it denotes or connotes of the matters claiming that they can be predicted by studying the paths and orbits of planets, as well as by studying when they pair or separate; they claim that they influence things below and such behavior over that which is unseen and dealing with knowledge which is exclusively for Allah (the Exalted); no body knows the unseen but Him.

His saying: (Al-Bukhary said in his Saheeh: Katada said: Allah (the Exalted) created those three stars a decoration for the sky and as objects for stoning the Shaitans as well as marks that guide [people in their travel]. Thus he who used them for other than the above purpose has made a mistake and lost his lot and burdened oneself to discuss that which he does not know).

This Honourable Hadith was interpreted by Al-Bukhary in his Saheeh. It was also narrated by Abdur-Razzak, Abed ben Houmaid, Ibn Jarir, Ibn Al-Mounthir and others. It was narrated by Al-Khatib in his book «Kitab

... and signs for guiding [people travelling]. Thus he who inferred through them other than this, has made a mistake, lost his chance and burdened himself with discussing that which he does not know».

An-Noujoum» after Kutada who said: «Verily Allah (the Exalted) created those three stars for three functions: He (the Exalted) made them decoration for the sky, He made them signs of guiding [Travellers] and objects for stoning the Shaitans. Thus he who dealt with them in a way other than that, would have said his own opinion and missed his fortune and lost his chance and burdened himself by discussion that which does not know and that verily some people ignorant of Allah's command have given rise to priesthood out of those stars: He who is wedded by such and such a star, such and such would happen to him; he who travelled by such and such a star such and such would happen to him. By my life there is not a star but when it shines the red, the black, the toll, the short, the handsome and the ugly are born. And these stars, this riding animal, and this bird do not know of any thing of the unseen and if one wishes to know that which is unseen, it would be Adam who was created by Allah (the Exalted) and to whom He (the Exalted) commanded His angels to prostrate, and He (the Exalted) taught him the nature of all things».

Then think about what this Imam has rejected from those abominable happenings at the times of those to follow. Still evil increases with every decade [after the Holy Prophet (May Allah's blessings and peace be upon him)] till it reached the maximum in our times, and affliction with it has become general in all regions, the poor, the rich and fewer people reject and deny it. Thus the affliction has become more serious as far as religion is concerned. To Allah (the Exalted) we belong, and to Him (the Exalted) is our return.

His saying: (Allah (the Exalted) created those three stars) Allah has said: **«And we have (from of old), adorned the lowest heaven with lamps, and we have made such (lamps) (as) missiles to drive away the evil ones.»** (67: 5) and He , has also said, **«And marks and sign-posts; and by the stars (men) guide themselves.»** (16: 16). There is an indication that verily the stars of the lowest sky, as was narrated by Ibn Mardawaih after Ibn Masoud (May Allah be pleased with him) who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «As for the lowest sky, verily Allah (the Exalted) has created it from smoke and He (the Exalted) created in it a lamp and a shining moon, and He (the Exalted) decorated it by lamps which He (the Exalted) made as missiles for driving the Shaitans aways, as well as protection from every stoned Shaitan.

His saying: (And marks) That is to say indicators of the directions (to be guided by) that is to say people use it to know directions.

In that connection Allah (the Exalted) has said, **«He who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea»**. (6: 97) That is to say to use it in order to know where the direction you want. It is not meant that they [The stars] guide people to know that which is unseen, as astrologists think. Its untruthfulness and its being invalidated have been mentioned above in Kutada's discussion: «He who inferred from them other than this.» That is to say claimed other than that which was mentioned by Allah (the Exalted) in His Holy Koran, then he has committed a mistake, because he claimed something that Allah (the Exalted) has not authorized any body with, and he lost his chance of getting all benefaction because he occupied himself with what harms and does not benefit him.

If it were said: A fortune-teller might tell the truth? It is said: His telling the truth is similar to that of the priest; he tells the truth once and lies a hundred times. Moreover, his telling the truth is not built on knowledge; rather it is built on chance. Thus what he says may become evil to the one who believes him.

It was narrated after Ibn Abbas concerning Allah's (the Exalted) saying: **«And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves; and marks and sign-posts.»** (16: 15) His saying «marks and sign-posts» is coupled with what was mentioned before about the earth, then He continued and said (And by the stars (Men) guide themselves). This was mentioned by Ibn Jarir after Ibn Abbas and both gave the same meaning.

The Honourable Hadiths were mentioned after the Holy Prophet (May Allah's peace be upon him) invalidating astrology [Augury or Fortune-telling], such as,

271 - «He who learned something from a group of stars, then he had acquired something of magic. The more they acquire the greater is his sin.

It was narrated after Raja' ben Hayat that verily the Holy Prophet (May Allah's blessings and peace be upon him) said, «Verily I fear about my nation most: Believing in stars, denying determinism and the Imams' wrong doing.» This was narrated by Abed ben Hamid. It was also narrated after Abi Mihjan,

And Kutada hated:

Learning the phases of the moon, and Ibn Ouyayna did not allow it. This was mentioned by Ibn Harb concerning them. However, Ahmad and Is-haq allowed learning about those phases.

And it was narrated after Abi Mousa that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Three will not be admitted into the Garden: An addict [Alcoholic], ...

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272 - «I fear of three things for my nation: The Imams' wrong-doing, believing in stars and denying fate» This was narrated by Ibn Asaker, and was corrected by As-Seyouti.

It was narrated after Anas (May Allah be pleased with him).

273 - «I fear that after me my nation would adhere to two habits: Denying fate and believing in stars.» This was narrated by Abu Yala, Ibn Ouday and Al-Khattab in «Kitab An-Noujoum». It was also corrected by As-Seyouti. Honourable Hadiths concerning dispraising astrology and warning against it are plenty.

His saying: (And Katada hated learning about the phases of the moon. Ibn Ouyayna did not allow it. This was mentioned by Ibn Harb about them. However, Ahmad and Ishaq allowed learning about those phases.

Al-Khatabi said: As for astronomy which is the science of studying stars by observing them and of telling when mid-day take place and which is the direction of the Qibla is, such science is not included by that which is forbidden. That is knowing that observing the shade is nothing more than the shade when it diminishes. This means that the sun is rising to the middle of the sky in the east, and if it starts to increase then one knows that the sun is setting from the middle of the sky in the west. Such is a science that may be learned by observation; however, the people of this science have managed with the machines they invented which helps the observer to do without caring for the duration and observation. As for those stars which are used to find the direction of the Qibla; these are planets observed by those experienced among the Imams in whose care for the matters of religion, knowing them, and their telling the truth, we do not doubt; such as observing them while at the Qaaba and while not there. Thus their conception was through observation, and our conception is through their experiene.

It was narrated by Ibn Al-Munthir after Mujahid that verily he did not object if a man learned about the phases of the moon. It was narrated after Ibrahim that he did not object if a man learned about the stars that which

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helped him know his direction. Ibn Rajab said: That which is permitted to be learned is that connected with knowing direction not that knowledge of the effects [of stars on earth]; this is verily invalid and proscribed, whether it was practised or not. As for that science of knowing directions, one should learn only what he needs in order to find his way and know the direction of the Qibla; that is allowable by all the savants.

His saying: (This was mentioned by Harb about them). He is the Imam, the memorizer Harb ben Ismail, Abu Muhammad Al-Karamani a religious jurist and one of the best companions of Imam Ahmad. He narrated after Ahmad, Ishaq, Ibn Al-Madini, Ibn Mouin and others. He compiled «Kitab Al-Massail» [Matters] about which Imam Ahmad and others were asked. He died in the year 280 A.H. As for Ishaq, he is Ibn Ibrahim An-Naisabouri, the Imam known as Ibn Rahawaih. He narrated after Ibn Al-Mubarak, Abi Ousama, Ibn Ouyiyna and those similar to them. Ahmad said: We consider Ishaq as one of the Imams of the Moslims. Ahmad Al-Bukhary, Moslim, Abu Dawud and others narrated after Him. He also narrated after Ahmad. He died in the year 230 A.H.

He said: (It was narrated after Abi Mousa (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

274 - «Three will not be admitted into the Garden: An addict [Alcoholic], the one who severes relations with relatives, and a believer in magic». It was narrated by Ahmad and Ibn Hibban in his Saheeh.

This Honourable Hadith was also narrated by At-Tabarani and Al-Hakem who said: It is righteous. It was confirmed also by Ath-Thahabi. The complete Honourable Hadith is, «He who dies as an addict to alcohol, Allah (the Exalted) would make him drink from the river of Al-Ghouta; a river flowing from the vulvas of harlots; the people of Hell-Fire are harmed by the wind of their vulvas.

His saying: (It was narrated after Abi Mousa). He is Abdullah ben Ghaddar, Abi Moussa Al-Ashari. He is an honourable Companion. He died in the year fifty A.H.

His saying: (Three will not be admitted into the Garden). This is among the texts of warning which those who came before hated to interpret. They said: Take it as it is, as for interpreting them it is considered a dangerous sort of saying about Allah (the Exalted) that you do not know. It is best to say: Verily every deed that is below polytheism and disbelief which casts one

... the believer in magic, and the severer of relations with relatives». This was narrated by Ahmad and Ibn Hibban in his Saheeh.

This chapter discusses many issues:

The first: The wisdom behind creating the stars.

The second: Replying to who claimed otherwise.

The third: Mentioning disagreement concerning learning about the phases [of the moon].

The fourth: Warning those who believe in any sort of magic even though he knew that it was invalid.

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out of the religion of Islam. It verily is up to Allah's (the Exalted) volition; if He (the Exalted) tortures him, then he deserves torture; if He (the Exalted) forgives him, then it is because of His benefaction and mercy.

His saying: (An addict [Alcoholic]) that is to say who constantly drinks win.

His saying: (The severer of relationships with relatives) He (May Allah's blessings and peace be upon him) means relativs as Allah (the Exalted) has said: «**Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?**» (47: 22) Till the end of the Holy Verse.

His saying: (The believer of magic) that is to say absolutely including astrology, because of what was mentioned above. That is how the Honourable Hadith fits the interpretation.

Ath-Thahabi said concerning major sins: Magic includes learning tricks and performing them, seperating a man from his wife, making a man love his wife by using unknown terms. He said: Many major sins- rather almost all of them- people donot know that it is proscribed, it is warned against and performers are reproached.

Chapter

(Concerning what was mentioned about asking for rain from the moon).

Allah (the Exalted) has said, **«And have ye made it your livelihood that ye should declare it false?»** (56: 82).

Chapter

His saying: (Chapter concerning what was mentioned about asking for rain from the moon.

That is to say warning that was said about that matter. That which is meant: Attributing the coming of water and rain to the phases of the moon. Abu As-Saadat said: They are twenty-eight phases. Every night the moon passes through one of those phases. In that connection Allah (the Exalted) has said, **«And the Moon, we have measured for her mansions (to traverse).»** (36: 39) It sets in the west every thirteen nights one phase with dawn, and another phase starts from the east. Thus all of them pass by the end of the year. The Arabs used to claim that with the setting of a phase and the rising of another, rain comes, and they used to attribute rain to them [The phases] and say, «Our rain takes place during such and such a phase.»

His saying: (Allah (the Exalted) has said: **«And have ye made your livelihood that ye should declare it false?»** (56: 82) It was narrated by Ahmad, At-Tirmithi- he improved it-Ibn Jarir, Ibn Abi Hatem, Ad-Dia‘ in his book «Al-Mukhatara» after Ali (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

275 - «‘And have Ye made your livelihood’, He says: Your being grateful, ‘that ye should declare it fasle?’ You say: Our rain comes during such and such a phase [of the moon]: by such and such a star». This is the first interpretation of the Holy Verse. That was narrated after Ali, Ibn Abbas, Kutada, Ad Dahhak, Attar Al-Khurasani and others. That is what the ma-

It was narrated after Abi Malek Al-Ashari (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Four [habits] in my nation that are [inherited] from Pre-Islamic times and they will not be dropped...

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jority of interpreters say and through it, is shown the aspect of the writer's (May Allah's Mercy be upon him) inferring from the Holy Verse.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: You determine your lot from this benefaction which is the cause of your life: You deny it, that is to say the Holy Koran. Al-Hasan said: You determine your lot and fortune from the Holy Koran and it is a lose.

His saying: (It was narrated after Abi Malek Al-Ashari (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «My nation will not leave four [habits] from Pre-Islamic times: Pride in descent, defaming ancestry, asking for rain through the stars, and wailing.» And he (May Allah's blessings and peace be upon him) said:

276 - «If a wailing woman does not turn to Allah (the Exalted) in repentance, she will be ressurrected on the Day of Judgment with a garment of tar and a shield of scabies on her» This Honourable Hadith was narrated by Moslem) Abu Malek's name is Al-Hareth ben Al-Hareth Ash-Shami. He is a companion after whom Abu Salam exclusively narrated. And among the companions there are two others Abu Malek Al-Ashaari.

His saying: (My nation will not leave four [habits] from Pre-Islamic times). This nation will perform them either knowing that it is proscribed or without knowing that, even though it is among the dispraised, hated and proscribed practices of Pre-Islamic times. What is meant by Pre-Islamic times here is: All that took place before the dispatching of the Holy Prophet (May Allah's blessings and peace be upon him). They said that because of their excessive ignorance. All that contradicts what the Holy Messenger (May Allah's blessings and peace be upon him) came with. Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) contradicted them concerning many or most of their affairs, and that can be seen by contemplating about the Holy Koran and by learning the Sunna. Our Sheikh (May Allah's Mercy be upon him) has a book in which he mentioned that which Allah's Holy Messenger (May Allah's blessings and peace be upon him) contradicted Pre-Islamic people; they are about one hundred and twenty topics.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: He (May

... pride, defaming ancestry, asking for rain through the stars and the wailing woman».

Allah's blessings and peace be upon him) informed that some of the habits and practices of Pre-Islamic times will not be dropped by people as a way of dispraising those who do not drop it. This requires that all the habits and practices of Pre-Islamic times are dispraised by the religion of Islam, otherwise there was no necessity to add all those to deny Pre-Islamic practices and dispraise them, and it is known that adding those to Pre-Islamic times meant to dispraise them.

In that connection Allah (the Exalted) has said: **«And make not a dazzling display, like that of the former times of Ignorance».** (33: 33) Verily that includes dispraising wearing make up as well as the early Pre-Islamic times; that necessitates forbidding identification with them all together.

His saying: (Pride in descent) that is to say treating people haughtily because of ones fathers' acheivements; that is great ignorance since there is no honour but through piety as Allah (the Exalted) has said: **«The sight of Allah is the most righteous of you»**. (49: 13) and, **«It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness these are the ones for whom there is a multiple Reward for their deeds, while secure they (reside) in the dwellings on high!»** (34: 37).

It was narrated by Abi Dawud after Abi Huraira,

277 - «Verily Allah has eliminated of Pre-Islamic times in its pride in fathers; rather, he is a pious believer, or a dissolute wrong-doer; people are the sons of Adam and Adam was created from clay; let men put their pride away rather, they are wood coal from that of Hell-Fire, or they would be easier for Allah (the Exalted) than scarabs».

His saying: (defaming ancestry) that is to say shaming and disparaging them. When Abi Tharr (May Allah be pleased with him) dispraised a man by his mother, the Holy Prophet (May Allah's blessings and peace be upon him) held him,

278 - «Did you shame him by his mother? You are a man who still carries Pre-Islamic habits». This Honourable Hadith is agreed upon. This indicates that defaming ancestry is among the practices of Pre-Islamic times and that verily a Moslem may still have some of these habits named as ignorance, Judaism and Christianity, and that does not demand that he his disbelieves or is straying from the right path. This was said by Sheikh of Islam (May Allah's Mercy be upon him).

His saying: (And asking for rain through the stars) that is attributing rain to the Naw' which is the falling of a star. Also Imam Ahmad, Ibn Jarir narrated after Jaber As-Siwai who said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying,

279 - «I fear that my nation would suffer from three: Asking for rain through stars, the Sultan's injustice, and denying destiny».

Thus if someone said: Our rain is attributed to such a star or such a Naw, then he must believe that such things play a role in bringing rain. That is polytheism and disbelief. And that is what is believed by Pre-Islamic people; it is similar to their belief that invoking the dead and the absent can bring them benefit or dispel harm, or that dead or absent persons can because of their invocation intercede for them; that is polytheism against which Allah's Holy Messenger (May Allah's blessings and peace be upon him) was sent and aganist which he (May Allah's blessings and peace be upon him) fought.

In that connection Allah (the Exalted) has said, **«And fight them or until there is no more tumult or oppression, and there prevail justice and faith in Allah.»** (8: 39). Tumult is polytheism. But if he says: Our rain takes place during such and such a Naw, for example, but with believing that the only cause for rain is Allah (the Exalted) also. Yet it is something usual that rain falls when such a star falls; that which is right is the following: It is proscribed to attribute that to the star even by way of metaphor, since Ibn Mufleh declared in «Al-Fourou», that it is proscribed to say, Our rain is attributed to such and such a Naw'». And he stated positively that proscribing it even if it were used metaphorically, is proscribed and he did not mention anybody who contradicted him. That is so because the one who says so has attributed that which no one can perform but Allah (the Exalted) to another creature who is subjugated, and who can neither harm nor benefit nor possess the ability to do anything. Thus this is considered minor polytheism. Allah (the Exalted) knows best.

His saying: (And the wailing woman) that is to say raising the voice in crying and lamenting the dead, because she shows dissatisfaction with Allah's determinism, and that contradicts the required patience. That is considered among major sins because of the intense warning and punishment promised.

His saying: (The wailing woman, if she did not repent before her dead): This includes remarking that repentance leads to granting remission of sin

And he (May Allah's blessings and peace be upon him) said, «The wailing woman if she does not repent before her death, she will be resurrected on the Day of Judgment wearing a garment of tar and a shield of scabies». It was narrated by Moslem.

They also narrated after Zaid ben Khaled (May Allah be pleased with him) who said, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) led us in the Dawn prayer at the Houdaybiyya Day; when he (May Allah's blessings and peace be upon him) finished he (May Allah's blessings and peace be upon him) approached the people and asked them; do you know what your Lord said? They said: Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) know best. He (May Allah's blessings and peace be upon him) said: There emerged among My servant a believer in Me and a disbeliever.

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even though it might be serious; that is generally agreed upon. Also good deeds, the Moslems' invocation for each others' sake, intercession if Allah (the Exalted) permits, and Allah's forgiveness for whomever He (the Exalted) wishes among those who do not join in partners in worshipping Him (the Exalted). All these may be used to be granted remission of sins. It was narrated after Ibn Omar.

280 - «Verily Allah (the Exalted) accepts the servant's repentance unless he bubbles.» This was narrated by Ahmad, At-Tirmithi, Ibn Majah and Ibn Hibban.

His saying: (On the Day of Judgmet she will wear a garment of tar and a shield of scabies). Al-Kurtobi said: A garment is a sort of clothes and shirts, that is to say they will be stained with tar which will be like shirts so that lighting their bodies with fire wil be more seroius and their smell will be worse and their pain because of scabies will be more severe. It was narrated after Ibn Abbas: Verily what is meant by tar here is melted brass.

He said: (They narrated after Zaid ben Khaled who said:

281 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) led the Dawn prayer at the Houdaybiyya directly after a night sky; when he (May Allah's blessings and peace be upon him) accomplished he (May Allah's blessings and peace be upon him) approached the people and asked them: Do you know what your Lord said? They said: Allah (the Exalted) and His Holy Messenger know best. He (May Allah's blessings and peace be upon him) said: He (the Exalted) said: There emerged among My servants a believer in Me and a disbeliever. As for the one who said: Our

As for the one who said: Our rain takes place because of Allah's Benefaction and Mercy; such a person believes in Me and disbelieves in planets. As for the one...

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rain takes place because of Allah (the Exalted) and His Mercy, such a person is a believer in Me; a disbeliever in planets. As for the one who said: Our rain takes place during such and such a phase; such a person disbelieves in Me and believes in planets).

Zaid ben Khaled Al-Jouhni is a famous companion. He died in the year 68 A.H and it was said in other years. He was 85 years old when he died.

His saying: (When he (May Allah's blessings and peace be upon him) finished praying and turned to those people praying behind him, he said,

282 - «Haven't you heard what your Lord has said to night?». This is among the Honourable Hadiths. It shows that a savant put a question before his companions testing them.

His saying: (They said: Allah and His Holy Messenger know best). This shows good manners of the one asked about that which he does not know; he just says that this knowledge belongs to the one who knows it. That is a must.

His saying: (There emerged among My servants). That is to say showing that people are divided into a believer and a disbeliever. In that connection Allah (the Exalted) has said: **«He who has created you; and of you are some that are unbelievers, and some that are believers.»** (64: 2).

His saying: (A believer in Me and a disbeliever). If one believes that the phases of the moon do affect rain fall, then such a person has committed polytheism in Lordship. A polytheist is a disbeliever even if he didnot think so. It is considered a minor polytheism because he attributed benefaction of Allah (the Exalted) to other than Him (the Exalted) and because Allah (the Exalted) did not make the phase a reason for rain; rather, it is the result of Allah's (the Exalted) Benefaction and Mercy; He withholds it if He (the Exalted) wishes.

This Honourable Hadith also shows that it is not allowable for any one to add to Allah's deeds to other than Allah (the Exalted) even metaphorically.

The writer (May Allah's Mercy be upon him) said: (This Honourable Hadith includes realizing belief in this topic). It shows that it is verily faith.

His saying: (As for the one who says: Our rain takes place because of

... who says our rain takes place during such and such a phase, such person is a disbeliever in Me and a believer is planets...

Allah's Benefaction and Mercy). Verily benefaction and mercy are two of Allah's (the Exalted) attributes. And the people of the Sunna: Verily that which Allah (the Exalted) used to describe Himself and that which His Holy Messenger (May Allah's blessings and peace be upon him)used to describe such as: Life, Knowledge, Mercy with which He has compassion for His servants. All these attributes are praticular to Allah (the Exalted) and do not belong to any body else.

This Honourable Hadith also means: Verily it is not allowable to add or attribute to Allah's benefaction but to Him; He (the Exalted) Alone is praised for it; that is the case of the people of Monotheism.

His saying: (As for the one who says: Our rain takes place during such and such a phase). Till the end of the Honourable Hadith; this was discussed above.

The writer (May Allah's Mercy be upon him) said: (This Honourable Hadith includes realizing disbelief in this topic).

He indicates that attributing benefaction to other than Allah (the Exalted) is disbelief, that is why some savants have asserted that it is proscribed even though it is not believed that the phases can effect rainfall. Thus it is considered as disbelieving in Allah's benefaction because it is not attributed to the one who grants it and because it is attributed to someone else; in that connection Allah (the Exalted) has said, **«They recognize the favours of Allah' then they deny them»**. (16: 83).

Al-Kurtobi said while interpreting Zaid ben Khaled's Honourable Hadith: The Arabs used to do the following; if a star rose in the East and another fell in the West and this was followed by rain or win; some of them used to attribute that to the rising star while others to the falling using terms such as create or make, and they used to say that term mentioned in the Honourable Hadith. Thus the religious legislator forbade that so that no one believes in what they believed, or identify with what they said.

His saying: Some of them used to attribute that... using terms such as create or make -this shows that some of them did not believe in that, as Allah (the Exalted) said, **«And if indeed thou ask them who it is that sends down rain from the sky, and gives life there with to the earth after its death, they will certainly reply, «Allah says, 'Praise be to Allah!' But most of them do not understand.»** (29: 63).

... as creating the rain. Yet those may think that phases have something to do with it. Al-Kurtobi in his interpretation did not state that all Arabs believed as such. Thus it is not objected in the Holy Verse because of the above mentioned probability that, **«this is indeed an honourable Koran, in a well-guarded book...**

Also they narrated after Ibn Abbas: «Some said: Such a phase and such a phase predicted rain truthfully. So Allah (the Exalted) sent down the following Holy Verses, **«Furthermore I call to witness the setting of the stars, - and that is indeed a mighty adjuration if ye but know, that this is indeed an honourable Koran, in a well-guarded Book, which none shall touch but those who are clean: A Revelatoin from the Lord of the Worlds. It is such a Message that ye would hold in light esteem? And have ye made it your livelihood that ye should declare it false?»** (56: 75-82).And it was narrated after Ibn Abbad who said: «It raised during the Holy Prophet's (May Allah's blessings and peace be upon him) time, so he (May Allah's blessings and peace be upon him) said: Some of the people are unbelievers. They said: That is Allah's Mercy while some said: Such and such a phase of the moon predicted rain truthfully». He said: Thus the Holy verse was sent down, «furthermore I call to witness the setting of the stars).

That is an oath by Allah (Be the blessed and raised above). He (the Exalted) swears by any of His creatures on whom He desires. The answer to the other (it is the Holy Quran). This means: It is not as you claimed that the Holy Koran is magic or fortune- telling; rather, it is a Holy Koran. Ibn Jarir said: Some Arabs said: The meaning of His saying: (Furthermore I call to witness). It is not as you say; then the oath was continued: The setting of the stars. Ibn Abbas said: He (the Exalted) means the stars of the Holy Koran since it was descended in the night of «Kadr». From the upper sky to the lower sky, then it was descended [to earth] part by part the years to follow. Then Ibn Abbas read this Holy Verse. Their settings: Their descending one after the other. Mujahid said: The setting of the stars are the places where they rise and set. Ibn Jarir chose that interpretation. Accordingly the congruence between that sworn by and that sworn on-which is the Holy Koran has many aspects:

The first is that Allah (the Exalted) has created them in order to guide people in the darkness of land and sea, while the Holy Verses of the Holy Koran are used to guide people in the darkness of ignorance and sin. The former constitutes guidance in physical darkness, while the Holy Koran constitutes guidance in moral darkness. So He (the Exalted) paired between

these two types of darkness in addition to apparent decoration of the stars. In the Holy Koran there is hidden decoration, and in addition to the stoning of the Shaitans characteristic of the stars, while in the Holy Koran there are connoted stoning of the Shaitans of mankind and the Shaitans of Jinns. The stars are observable by eyes while the Holy Verses of the Holy Koran are recited and heard; in addition to what morals and denotation their setting in the west have, as well indicating the Holy Verses and their places of descending. This was mentioned by Ibn Al-Qayyim (May Allah's Mercy be upon him).

His saying: (And that is indeed a mighty adjuration). Ibn Kathir said: That is to say verily that is the oath which I used; it is verily a great one; if you had known its greatness, you would have aggrandized the one using it.

His saying: (That this is indeed an Honourable Koran). That is: The sworn on, the Holy Koran, that is to say it is Revelation from Allah (the Exalted) and His words sent down, not as the unbelievers say: It is magic and fortune-telling or poetry; rather, it is a Holy Koran, that is to say great and has much benefaction because it is what Allah (the Exalted) said.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Describing Him (the Exalted) by using the terms necessitated by His Goodness, Benefaction, and Exaltedness. Verily the generous is the glorious who has much benefaction; it is the best and most virtuous of everything. Allah (Be the blessed and raised above) described Himself (the Exalted) by generosity, He also used the same term to describe His words, His Throne and whatever of the plants that has much benefaction and good appearance that is why the term «generous» was explained as good. Al-Azhari said: Generous is a name that includes all that is praised, and Allah (the Exalted) is generous and has beautiful deeds, and it is a Generous Koran that is praised because of the guidance, eloquence, knowledge and wisdom which it contains.

His saying: (In a well-guarded book) that is to say in an exalted and revered book. This was said by Ibn Kathir.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: The interpreters conflicted about this; thus it was said: This well guarded tabled; the truth is that the book which is in the angels hands and that is which is mentioned in the Holy Verse, **«(It is) in Books held (greatly) in honour, exalted (in dignity), kept pure and holy (written) by hands of scribes-honourable, pious and Just»** (80: 13-16). His (the Exalted) saying (which none shall touch but those who are clean) indicates that it is the book that angels carry, and that they touch

... which none shall touch but those who are clean: A Revelation from the Lord of the worlds. It is such a Message that ye would hold in light esteem?» (56: 75-82).

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it with their hands.

His saying: (Which none shall touch but those who are clean). Ibn Abbas (May Allah be pleased with them) said: «None shall touch but those who are clean. He said: The book that is in the sky.» And in another Version, «None shall touch but those who are clean: This means the angels». Kutada said: «None at Allah's (the Exalted) shall touch but those who are clean.» As for the present life it is touched by the Magus, unclean, hypocrite, and filthy». This explanation was chosen and adopted by many among them are Ibn Al-Qayyim (May Allah's Mercy be upon him). Ibn Zaid said: Quraish claimed that this Holy Koran was brought down by the Shaitans, thus Allah (the Exalted) informed that none shall touch it but those who are clean. Concerning Allah (the Exalted) said: **«No evil ones have brought down this (Revelation). It would neither suit them nor would they be able (to produce it). Indeed they have been removed far from even (a chance of) hearing it.»** (26: 210-212) Ibn Kathir said: This is a good discussion and it does not contradict that which came before it. Al-Bukhary (May Allah's Mercy be upon him)said in the Saheeh about this Holy Verse, **«None can taste it but those who believe in it.»**

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: This is what the Holy Verse points at and draws attention to, understands it and thinks about it but he who witnesses that it is really Allah's words that have been really spoken and sent down as Revelation on His Holy Messenger (May Allah's blessings and peace be upon him). None shall understand its meanings but he whose heart does not have any wrong-doing whatsoever.

Others said: (None shall touch it but those who are clean) that is to say clean from sexual impurity and excrement. They said: The terms of the Holy Verse is information that carries the meaning of request. They said: What is meant by the Koran here is the Holy Koran and as evidence they gave what Malek narrated in «Al-Mouwatta'» after Abdullah ben Hazm.

248 - «Verily it is mentioned in the letter written by Allah's Holy Messenger to Amr ben Hazm: Verily none shall touch the Holy Koran but a clean person».

This Honourable Hadith discusses many issues:

The first: Intepreting the Holy Verse of Al-Waqia.

The second: Mentioning the four [Characteristic habits] of Pre-Islamic people.

The third: Mentioning that some of them is disbelief.

His saying: (A Revelation from the Lord of the worlds). Ibn Kathir said: This Holy Koran is sent down by the Lord of the worlds and not as you say that it is magic, fortune-telling or poetry; rather, it is the undoubtful truth and this Holy Verse says that they are Allah's spoken words.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said; that which is similar to it, **«But the word from Me»**. (32: 13) And, **«Say the Holy Spirit has brought the revelation from thy Lord in Truth.» (16: 102). That is a proof that Allah (the Exalted) is above His creatures. Since verily bringing [down (as the Arabic term means)] is that action perceived by minds and realized by inborn nature, that is the arrival of something from an upper place to a lower one, He (the Exalted) said: «And he sent down for you eight heads of cattle in pairs».** (39: 6) because we say: Verily the one who sent them above His (the Exalted) case with the creatures; how is it proper with His perfect Lordship over them, to leave them in vain, ignore them, and create them to no avail. That is to say, does not command them, prohibit them, reward them, or punish them? Thus he who acknowledges that He (the Exalted) is the Lord of the worlds, acknowledges that He (the Exalted) is the Lord of the worlds, acknowledges that the Holy Koran is sent down by Him (the Exalted) or His Holy Messenger (May Allah's blessings and peace be upon him), and concluded through His being the Lord of the worlds that His Holy Messenger's (May Allah's blessings and peace be upon him) Message is Truthful; this conclusion is stronger and more virtuous than concluding through miracles and supernatural acts, even though they constitute a closer evidence as far as the minds of common people are concerned. Such proof is particular to those intellectuals.

His saying: (It is such a Message that ye would hold in light esteem?) Mujahid said: Do you want to support and trust them?.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Then He (the Exalted) reprimanded them because they hold light esteem where it should not be held and that they flatter where they should let it be known,

The fourth: Verily some of unbelief is that which does -
from the sect.

The fifth: His saying, «There is among My servants a believer in Me and a disbeliever» Because of the [falling rain] benefaction.

The sixth: Realizing faith in this part.

The seventh: Realizing disbelief in this part.

The eighth: Realizing his (May Allah's blessings and peace be upon him) saying: (Such and such a phase [of the moon] predicted the truth).

The ninth: Teaching something by asking about it when he (May Allah's blessings and peace be upon him) said, «Do you know what your Lord said?».

The tenth: Warning the wailing woman.

And have ye made it your livelihood that ye should declare it false?) (56: 75-82).

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adopted, fought for and made peace for, nor should one turn from it to the right or left, nor should the heart turn to someone else for justice, nor should one claim enmity but for His sake. There is guidance for reaching esteemed goals but through His light, no cure but through Him (the Exalted); He (the Exalted) is the essence of existence, the life of the world, the source of happiness, leader to success and happiness, leader to success and to the road of deliverance, the path to right guidance and the light of insight. So how is flattery requested in His (the Exalted) case while He (the Exalted) sent down every thing for the sake of Truth. Flatter is practiced concerning that which is invalid and strong and cannot be eliminated, or concerning a weak subject that cannot be supported. Thus the flatterer needs to let some truth and adopt some falsehood; but that Truth upon which is erected every other Truth, how can such a thing be flattered?

His saying: (And ye have made it your livelihood that ye should declare it false?) This was discussed earlier. Allah (the Exalted) knows best.

Chapter

Allah (the Exalted) has said, «**Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah**» (2: 165).

Chapter

His saying: (Chapter: Allah (the Exalted) has said: «**Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah**» (2: 165)).

When loving Him (Be the blessed and raised above) has been the essence of the religion of Islam around which it rotates, thus when this love is perfect then this faith becomes perfect, and when it is defective, then man's unification becomes defective. The writer has drawn the attention to that in this interpretation.

His saying: (Yet there are men who take (for worship) others besides Allah, as equal (with Allah)) till the end of the Holy Verse. He said in his «Sharh Al-Manazel» Allah (the Exalted) informed that any one who loves besides Allah (the Exalted) something, then he has taken besides Him (the Exalted) others as equal to Him (the Exalted), such is an equal in loving not in Lordship and creation. Since verily none of the people of the earth do not confirm such an equal, that is contrary to the equal in loving. Verily most of the people of the earth have taken as equals to Allah (the Exalted) in love and aggrandizing. Then He (the Exalted) said: «**But those of faith are overflowing in their love for Allah**». (2: 165) This Holy verse has two connotations: One of them says: And those who believe in Allah (the Exalted) are more loving to Allah (the Exalted) than those other gods and aggrandize them regardless of Allah (the Exalted).

It was narrated by Ibn Jarir after Mujahid concerning His (the Exalted) saying: «They love them as they should love Allah (the Exalted)». Then he narrated after Ibn Zaid, he said: Those polytheists have their gods which are

their equals whom they loved and worshipped with Allah (the Exalted); they love them as those believers love yet those who believe love Allah (the Exalted) more than those who love their gods.

The second: Those who believe love of Allah (the Exalted) more than those who join partners [as equals] with Allah (the Exalted). Thus verily the believers' loving is pure and the polytheists' loving of their equals [with Allah (the Exalted)] is impure; pure loving is more powerful than that which has partners. These two explanations are built on what Allah (the Exalted) said: «They love them as they should love Allah». Also about this there are two interpretations; the first; they love them [The partners] as they love Allah (the Exalted); thus He (the Exalted) would have confirmed that they love Allah (the Exalted). Then Allaḥ (the Exalted) showed that the believers' love of Allah (the Exalted) is greater and more powerful than the polytheists love of those partners [equals] .

Sheikh Al-Islam, Ibn Taymiyya (May Allah's Mercy be upon him) preferred the first explanation and said: Rather, they were dispraised because they joined between Allah (the Exalted) and their equals [of Allah] in loving and they were not purely and only loving of Allah (the Exalted) as the believers loved Allah. This equivalence is mentioned in His saying: A story about them while in Hell-Fire. Telling their gods and equals present with them during their torture, **«By Allah, we were truly in a manifest error when we held you as equals with the Lord of the Worlds»**. (26: 97) And it is known that they did not hold them as equals [of Allah (the Exalted)] in creation or lordship; rather, they held them as equal in love and aggrandizement and that is repeated by him (Be the blessed and raised above) in the following Holy Verse, **«Praise be to Allah, who created the Heavens and the earth, and made the Darkness and the Light. Yet those who reject faith hold (others) as equal with their Gaurdian-Lord»**. (6: 1) That is to say they held others as partners in worship which is loving and aggrandizing.

He (the Exalted) said: **«Say, 'If ye do love Allah, follow me, Allah will love you»**. (3: 31) This is called the Holy Verse of trial. Some of those who came before said: A group of people claimed to love Allah (the Exalted) so He (Be the blessed and raised above) sent down this Holy Verse: **«Say, 'If ye do love Allah, follow me, Allah will love you.»** (3: 31). This was sent down as an indication of the consequence and benefit of loving Allah (the Exalted); thus the sign and indicator of this loving is: Following Allah's Holy Messenger; its consequence and benefit is the loving of the sender. Thus if you do

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not consistantly follow, then your love is not taking place and His (the Exalted) love is denied.

Allah (the Exalted) has said: **«O ye who believe! If any from among you turn back from his Faith, soon will Allah produce people whom He will love as they will love Him, -lowly with the believers, mighty against the rejectors, fighting in the way of Allah, and never afraid of the reproaches».** (5: 57) He (the Exalted) mentioned four signs:

The first is that they are lowly with the believers. It was said: It means that they are tender, merciful pitiful and kind with the believers; when He (the Exalted) connoted the term «Lowly» with those meanings He (the Exalted) then said «with» Ata' (May Allah's Mercy be upon him) said: They are to the believers as a child to his father, and as a servant to his master; while with the rejectors they are like the lion with his prey, **(And those who are with him are strong against the unbelievers, (but) compassionate amongst each other)** (48: 29).

The third sign: Holy struggle for Allah's (the Exalted) sake can be by the soul, hand, money and tongue. That is accomplishing or realizing the claimed love.

The fourth sign: Verily they are not affected, concerning this love, by reproaches.

This is an indication that this love is truthful. Thus every loving person who reproaches or blames his beloved is not really loving. Allah (the Exalted) has said: **«Those whom they call upon do desire (for themselves) means of access to their Lord,)- even those who are nearest: They hope for His Mercy and fear His Wrath».** (17: 57). Thus He (Be the blessed and raised above) mentioned the three ranks in love. It is desiring approaching Him (the Exalted) and pleading to Him (the Exalted) by doing righteous deeds. Hope and fear show that desiring the means is an additional issue hoping for mercy and fear of torture. It is absolutely known that the competition can not but for approaching he whose proximity is loved, and loving his proximity is a cosequence for loving his essence or self; rather, loving his self necessitated loving his proximity.

The Juhmites believed: All that is not true; they believe that His (the Exalted) essence does not approach anything; nothing can approach His (Be the blessed and raised above) self; He (the Exalted) does not love either, so they denied the life of hearts [Affection], the happiness of spirits, the joy of souls, and delight of the eye and the highest delight of the present and the

Afterlife. That is what their hearts were stricken by roughness and toughness and between them and Allah (the Exalted) there existed a screen that prevented them from knowing Him (Be the blessed and raised above) and loving Him (Be the blessed and raised above); thus they do not know Him (the Exalted), love or invoke Him (the Exalted) but when His names and attributes are suspended, thus mentioning those attributes or names is among the greatest and most serious sins; rather, they punish the one who invokes Him (the Exalted) by saying His names and attributes and call them as an attribute they are more deserving. It is sufficient for he who has insight and a living heart to see and how is their rough and tough folk they may love Allah (the Exalted) unifying and knowing Him (the Exalted) as something repelled and disgusting. We seek the aid of Allah (the Exalted) .

He (May Allah's Mercy be upon him) also said: Loving can not be bound by bounds which are more obvious than it. Verily those boundaries only increase its privacy. Thus limiting it denotes its existence, and loving can not be described by that which is more obvious than loving itself; rather, people discuss its causes, consequences, signs, evidence, results and rules. And the most agreed upon discussion concerning that is what was mentioned by Abu Bakr Al-Kitani who narrated after Al-Junaid.

Abu Bakr said: «A discussion concerning love took place at Mecca - May Allah (the Exalted). Cherish this city at the season of Hajj- Thus the sheikhs discussed and Al-Junaid was the youngest among them. Thereupon they said: Tell us what you want to say, O Iraqi [Man who comes from Iraq], and he bowed his head and his eyes were filled with tears. Then he said: A servant who forgets about himself, continuously invokes his Lord, rising to give Him (the Exalted) that which is due to Him (the Exalted), looking at Him (the Exalted) through his heart; he burnt his heart by the lights of His (the Exalted) Reverence; his drink from the cup of His love which is pure, modesty is uncovered by the screens of His unseen; thus if he talks, he talks by Allah (the Exalted); if he speaks, he speaks about Allah (the Exalted); if he moves, he moves by Allah's command; if he dwells, he dwells with Allah; he is for Allah. So the sheikhs wept and said: Nothing can be added to this; may Allah (the Exalted) support you, O the crown of those who know».

He (May Allah's Mercy be upon him) mentioned also: Verily the causes that bring love are ten:

The first: Rehearsing the Holy Koran by thinking about and understanding its meanings and its aims.

And His (the Exalted) saying: «**Say, 'If it be that your fathers, your sons, your brothers, your mates, or your kindered; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight- are dearer to you than Allah, or His Apostle, or the striving in His cause; - then wait until Allah brings about His Decision**». **(9: 24).**

The second: Currying favor with Allah (the Exalted) by performing that which is supererogatory after performing that which is required.

The third: Invoking Him (the Exalted) continuously and under all circumstances, through the tongue, the heart, and deeds. His share from love is equal to these performances.

The fourth: Prefering loving Him (the Exalted) to your other loved objects when desire predominates.

The fifth: The heart's rehearsing of His (the Exalted) names and attributes, and observing them and researching restlessly within the gardens and realms of knowledge.

The sixth: Observing His kindness, benefaction, and favors; both in the hidden and in the open.

The seventh: -This is the most astounding- when between His hands, the heart breaks.

The eighth: Seclusion during divine descension. [That is two thirds of the night pass] and rehearsing His Holy Koran, then ending that by repentence and asking for forgiveness.

The ninth: Sitting with the truthful and loving, and catching from what they say, the best; and not talking unless you realize that talking is beneficial and is profitable for you and for others.

The tenth: Putting away every cause that parts between the heart and Allah (Be the blessed and raised above).

Thus through these ten causes, the lovers have reached the ranks of love and joined the beloved.

His saying: (Allah (the Exalted) has said: «**Say, 'If it be that your fathers, your sons, your brothers, your mates, or you kindred; the wealth that ye have gained; the commerce in which ye fear a decline: Or the dwellings in which ye delight- are dearer to you than Allah, or His Apostle, or the striving in His cause; -then wait until Allah brings about His Decision: and Allah guides not the rebillions**». (9: 24).

Allah (the Exalted) commanded His Holy Prophet (May Allah's blessings and peace be upon him) to warn the one who loves his relatives, property, kindred, trade and habitat; all or some, more than Allah (the Exalted)

It was narrated after Anas that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «None of you becomes a believer unless he loves me more than he loves his child, father and people altogether.» This was narrated by both.

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required him to perform, those performances loved and accepted by Allah (the Exalted) such as immigration, Holy struggle and the like.

The authority Ibn Kathir (May Allah's Mercy be upon him) said: That is to say if those things were (loved by you more than you loved Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) and the Holy struggle for the sake of Allah (the Exalted) that is to say wait for the punishment that will befall you. Imam Ahmad and Abu Dawud- the text is his- narrated after Abi Abdur-Rahman As-Salami after Ata' Al-Khurasani after Nafi' Ibn Omar (May Allah be pleased with them) that the later said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying,

285 - «If you buy and sell oxen, take the tail of cows, accept planting and dropped Holy struggle, Allah (the Exalted) would set upon you lowliness which He (the Exalted) would never remove unless you go back to your religion».

Thus it is necessary for Allah's servant to prefer that which is loved and wanted by Allah (the Exalted) to that which is loved and wanted by the servant, so he loves what Allah (the Exalted) loves and hates what Allah (the Exalted) hates; he supports those supported by Him (the Exalted) and declares enmity against those declared enemies by Him (the Exalted), and follows His Holy Messenger as was mentioned in the Holy Verse of Trial as well as in those similar to it.

His saying: (It was narrated after Anas (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

286 - «None of you becomes a believer unless he loves me more than he loves his child, his father and people altogether». It was narrated by both). That is to say Moslem and Al-Bukhary.

His saying: (None of you becomes a believer) That is to say the required belief, and that which is meant here is its perfection, so that the Holy Messenger (May Allah's blessings and peace be upon him) is more beloved by the servant than the servant's child, father and people altogether; rather, this perfection is not accomplished unless the Holy Messenger is loved by the servant more than the servant loves himself, as narrated by the Honourable Hadith,

287 - «Verily Omar ben Al-Khattab (May Allah be pleased with him) said: O Allah's Holy Messenger (May Allah's blessings and peace be upon

They narrated after him: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «There are three [characteristics] leading one to the delightfulness of Faith...

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him) I love you more than anything but not more than myself. He (May Allah's blessings and peace be upon him) said: By the One who possesses my soul, I will be beloved by you more than you love yourself. Thereupon Omar told him (May Allah's blessings and peace be upon him): Now you are loved by me more than I love myself, so He (May Allah's blessings and peace be upon him) said: O, Omar, now». This was narrated by Al-Bukhary.

He who said: That denied is perfection, if he wanted the required perfection which the one who drops is dispraised and is made liable to punishment, then he said the truth; and if he meant that that which is denied is desired perfection, such was never mentioned by Allah (the Exalted) or by His Holy Messeger, (May Allah's blessings and peace be upon him). This was said by Sheikh Al-Islam (May Allah's Mercy be upon him).

Thus he who claims loving the Holy Prophet (May Allah's blessings and peace be upon him) without following his (May Allah's blessings and peace be upon him) path and preceding what he (May Allah's blessings and peace be upon him) said to what others said, is considered a liar as Allah (the Exalted) has said, «**They say, 'We believe in Allah and in the Apostle, and we obey.' But even after that, some of them turn away; they are not (Really) believers.**» (24: 47). Thus He (the Exalted) rejected to call believers those who turned away from obeying the Holy Messenger (May Allah's blessings and peace be upon him). However, every Moslem is a loving Moslem in as much as he has of Islam and each Moslem has to be a believer even though his belief is not an absolute one, because that happens only to those distinguished believers.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: As for the commoners who became Moslems after they were disbelievers, or if they were born Moslems and adhered to the rules of Islam and they obeyed Allah (the Exalted) and His Holy Messenger. They are Moslems and their Faith is a general one. However, embracing the true faith to their hearts takes place gradually if Allah (the Exalted) grants them that, otherwise, many people do not reach certainty nor to Holy struggle, if they were subjected to doubt, they would doubt; if they were ordered to go to the Holy struggle, they would not go because they do not possess of the certain knowledge what dispels doubt, nor do they possess of the strength of love for Allah (the Exalted) and His Messenger (May Allah's blessings and peace be upon him) what they precede to relatives and property, for if those were

guarded from trial, they died and entered the Garden; and if they were afflicted by someone who brought them that which is suspicious, they would become full of doubt and move to a type of hypocrisy.

This Honourable Hadith says: Verily eminent deeds are from faith, because love is a deed of the heart.

It also says: Verily loving Allah's Holy Messenger (May Allah's blessings and peace be upon him) is an obligation and is necessitated by loving Allah (the Exalted) , it is love for Allah's sake and for Him (the Exalted) at the same time, it increases by augmenting the love of Allah (the Exalted) in the heart of the believer and decreases when that decreases. Such love doesnot include any of the impurities of polytheism such as depending on Him (the Exalted) and pleading Him to fulfill a need or to dispel something feared. And that loving which has impurities of polytheism such as clinging to others and currying their favor besides Allah (the Exalted), by this one can distinguish between loving by Allah (the Exalted) and for Allah which is the perfection of unification and between loving [Someone] with Allah which is loving equals [to Allah (the Exalted)] besides Him (the Exalted) due to what adheres to the hearts of polytheists of that divinity which is not allowable but for Allah (the Exalted).

His saying: (And they-that is to say Al-Bukhary and Moslem- narrated after Anas (May Allah be pleased with him)- who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

288 - «There are three [characteristics] in whomever they are, they lead him to the delightfulness of Faith: To verify the love to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) more than anything else; to love only for Allah (the Exalted); to hate to return to disbelieve after being salvaged by Allah (the Exalted) from it as he hates to be thrown into Fire.» And in another version, «No one discovers the delight of Faith till he loves only for the sake of Allah (the Exalted) .... till the end of the Honourable Hadith.»).

His saying: (They lead him to delightfulness of faith). Delightfulness here is expressed through sense because of that enjoyment, happiness, delight and nourishment of the heart, and that is something left and found by the people of faith in their hearts.

Al-Seyouti (May Allah's Mercy be upon him) said in «At-Tawshih». «He found the delight of Faith» This includes an imaginable metaphor. He compared the believer's desire in Faith as something sweet and proved that

... to love only for Allah (the Exalted); to hate to return to disbelief after being salvaged by Allah (the Exalted) from it as he hates to be thrown into Fire».

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it is contingent.

An-Nawawi said: Delight of Faith means enjoying obedience, tolerating hardships and prefering them to the matters of the present life; and the servant's love to Allah (the Exalted) by obeying Him (the Exalted) and leaving what contradicts Him (the Exalted). The same thing goes for the Holy Messenger (May Allah's blessings and peace be upon him).

Yahya ben Mouath said: The truth about loving Allah (the Exalted): It does not increase by piety nor is it decreased by roughness.

His saying: (Verily the love to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) are more than anything else). By «else» he means all that is naturally loved by man, such as loving one's children, property and the like.

Al-Khatabi said: What is meant here by loving is that love which is chosen not that which is natural. That is what he said.

As for polytheistic love which was discussed above, whether much or little all of it contradicts loving Allah (the Exalted) and His Holy Messenger. And in some Honourable Hadiths it was said,

289 - «Love Allah (the Exalted) with all of your hearts». Thus among the signs of loving Allah (the Exalted) and His Holy Messenger is: Loving what Allah (the Exalted) loves and hating what Allah (the Exalted) hates and the prayers to please Him (the Exalted) rather than others, and striving to please Him (the Exalted) as such as he can, and to avoid what Allah (the Exalted) proscribed and to hate it most, and to follow His Holy Messenger (May Allah's blessings and peace be upon him) and obey him (May Allah's blessings and peace be upon him) and leave what he (May Allah's blessings and peace be upon him) ordered him to leave.

Concerning that Allah (the Exalted) has said: **«He who obeys the Apostle, obeys Allah.»** (4: 80) Thus he who prefers others to him (May Allah's blessings and peace be upon him) and contradicts what he (May Allah's blessings and peace be upon him) prohibited, that constitutes a sign not loving Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). Verily loving the Holy Messenger (May Allah's blessings and peace be upon him) is necessitated by loving Allah (the Exalted). Thus he who loves Allah (the Exalted) and obeys Him (the Exalted), loves the Holy Messenger (May Allah's blessings and peace be

upon him) and obeys him (May Allah's blessings and peace be upon him). And he who does not [love him (May Allah's blessings and peace be upon him) and obey him (May Allah's blessings and peace be upon him)] then he doesnot [love and obey Him (the Exalted)] as was mentioned in the Holy Verse of Trial and those similar to it. May Allah (the Exalted) aid us.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: The Holy Prophet (May Allah's blessings and peace be upon him) informed that in whomever there existed three characteristics, finds the delight of Faith, because finding delight of something follows loving it. Thus whoever loves something and desires it; if he gets what he wants and desires, then he will find delight, pleasure and happiness in that and pleasure is something that follows that which is suitable which is the beloved or the desired. He said: Thus the delight of faith that includes pleasure and happiness follows the perfection of the servants love of Allah (the Exalted) and that is through three things: Perfecting loving, performing it and repelling that which contradicts it. Thus perfection is when Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) become loved by the servant more than any body else, since loving Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) is not enough; rather, it is necessary that Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) become more beloved by the servant rather than any one else.

I said: Loving Allah (the Exalted) requires loving to obey Him (the Exalted) since He (the Exalted) verily loves to be obeyed by the one who worships Him (the Exalted), and a lover loves that which is loved by his lover.

And among the requirements of loving Allah (the Exalted) also: Loving the people who obey Him (the Exalted) such as loving His prophets, messengers, and righteous men among His servants. Thus loving what Allah (the Exalted) loves and whom Allah (the Exalted) loves is among the things that perfect Faith, as was narrated by Ibn Abbas.

He said: Performing it; this means that one should not love but for Allah's sake. He said: Repelling that which contradicts it means to hate that which is against faith as he hates to be thrown into Hell-Fire.

His saying: (To verily love Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) more than anything else. This was explained in two ways:

And in another narration, «None can reach the delight of Faith» Till the end of the Honourable Hadith.

It was also narrated after Ibn Abbas, «He who loves for Allah (the Exalted), hates for Him, supports [others], antagonizing for Him. Verily Allah's support is gained through these...

The first: That one should love them both and that loving one of them only is invalid.

290 - He (May Allah's blessings and peace be upon him) ordered a speaker [At the Friday prayers] to talk about Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) independently without joining them.

The second: The speaker's speech would be more polite and the more deserving, and that is the allowable.

A third answer: This was originally mentioned and the speaker's speech is a tradition thus it is more acceptable.

His saying: (As he hates to be thrown into Hell-Fire) that is to say both cases are considered by him as equivalent. This includes a response to those who suppose that when a servant commits a sin, this will absolutely decrease his right even though he repents while that which is correct is the following. Verily if he did not repent, decrement would take place and if he repents, then [decrement] would not take place. That is why the Immigrants and Ansar (May Allah be pleased with them) are considered among the best of this nation even though originally they were unbelievers, whom Allah (the Exalted) guided to Islam and Islam effaces that which took place before it; the same thing goes for immigration. There is a righteous Honourable Hadith about that.

His saying: (And in another narration: none can reach). This narration was told by Al-Bukhary in his Saheeh and it goes as follows, «None can reach the delight of faith till the one who loves only for Allah (the Exalted) and till throwing him into fire becomes more desired by him than returning to disbelief after being saved from it by Allah (the Exalted) and till he loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) more than anything else».

It was mentioned before, that loving here is considered as a kind of worship concerning that delight, pleasure, happiness, reverence, veneration and all that which follows these are reached or achieved by the believer.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased

... and no servant would discover the taste of faith, no matter how frequently he prays or fasts till he becomes as such. It has become a general practice that people follow each other concerning matters of the present life; that does not ever benefit those who practise it.» It was narrated by Ibn Jarir.

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with them) who said: [He who loves for Allah's sake hates for Allah's sake, supports for Allah and antagorizes for Allah (the Exalted). Verily Allah's support is gained through these, and no servant would discover the test of faith, no matter how frequently he prayed or fasted, till he becomes as such. It has become a general practice that people follow each other concerning matters of the present life; that does not ever benefit those who practise it.» It was narrated by Ibn Jarir).

His saying: (He who loves for Allah's sake. That is to say he loves the people of beliefs in Allah (the Exalted) and those who obey Him (May Allah's blessings and peace be upon him) because of that.

His saying: (Hates for Allah (the Exalted)) that is to say hates those who disbelieve in Allah (the Exalted) and join in partners with Him and disobey Him, he hates them because what they did makes Allah (the Exalted) wrathful even though they may be among those very close to Him (the Exalted). Concerning that He (the Exalted) has said: **«Thou wilt not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle... till the end of the Holy Verse».** (58: 22).

His saying: (Supported for Allah (the Exalted)). This condition and the one before it are requirements of the servants love of Allah (the Exalted) becomes strong in his heart, the more such actions resulting from them become strong; when they become perfect the process of unification performed by the servant becomes perfect and its weakness takes place relative to the weakness of the servant's love of his Lord (the Exalted), thus there is the poor, the rich and the deprived [concerning such loving].

His saying: (Verily Allah's (the Exalted) support is gained through these). That is to say His support from His servant; that is to say brotherhood, loving and support. Ahmad and At-Tabarani narrated after the Holy Prophet (May Allah's blessings and peace be upon him) who said,

291 - «A servant cannot reach frank faith till he loves and hates for Allah (the Exalted). If he loves and hates for Allah (the Exalted), then he deserves Allah's (the Exalted) aid and support.» And it is narrated in another Honourable Hadith,

Ibn Abbas said concerning Allah's saying, **«And all relations between them would be cut off».** (2: 166) He said that it is «Friendliness and intimacy».

This chapter discusses many issues:

The first: Interpreting the Holy Verse of Baqara.

The second: Interpreting the Holy Verse of Baraat [Immunity] or [Tauba (Repentance)].

The third: It is necessary to love him (May Allah's blessings and peace be upon him) more than one loves himself, wife and children and property.

The fourth: Denying faith does not indicate leaving Islam.

The fifh: That faith has delight that man may or may not reach.

The sixth: The four deeds of the heart that Allah's support is not achieved without reaching the taste of Faith.

The seventh: How the companion understand reality.

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292 - «The strongest bond of Faith is his love for Allah (the Exalted). It was narrated by At-Tabarani.

His saying: (And no servant would discover the taste of Faith) till the end of the Honourable Hadith. That is to say he would not acquire the taste, pleasure, and delight of Faith even though he frequently prays or fasts unless he becomes as such; that is to say until he loves, hates and antaginizes for Allah (the Exalted) and supports for Him.

It was narrated in Abi Umama's Honourable Hadith,

293 - «He who loves, hates, gives and forbids for Allah (the Exalted), then he has perfected his Faith». This was narrated by Abu Dawud.

His saying: (It has become a general practice that people follow each other concerning matters of present life; that does not ever benefit those who practise it). That is to say it does not profit them; rather, as Allah (the Exalted) has said, it harms them, **«Friends on that Day will be foes, one to another, -except the righteous»** (43: 67). Thus if affliction prevailed at the time of Ibn Abbas which is considered the best among the centuries, then after that time, the situation augmented till people supported each other concerning polytheism, innovation, sin and disobedience. In fact what he (May

Allah's blessings and peace be upon him) told had happened,

294 - «Islam started as strange and it will return strange as it started.» The Companions (May Allah be pleased with them) among Muhajirin and Ansar at the time of the Holy Prophet (May Allah's blessings and peace be upon him) as well during the time of Abi Bakr, and Omar (May Allah be pleased with them). Concerning this He (the Exalted) has said, **«But give to them preference over themselves, even though poverty was their (own lot),»** (59: 9) And it was narrated after Omar's son (May Allah be pleased with them) that he said, «You could see us during the time of Allah's Holy Messenger (May Allah's blessings and peace be upon him) none of us thinking that he is more deserving of his Dinar more than his Moslem brother». This was narrated by Ibn Majah.

His saying: (Ibn Abbas said concerning Allah's (the Exalted) saying: **«And all relations between them would be cut off»**. (2: 166). He said that it is friendliness and intimacy). This was narrated by Abed ben Hamid Ibn Jarir, Ibn Al-Munthir, Ibn Abi Hatem and Al-Hakem.

His saying: (He said that it is friendliness and intimacy). That is to say friendliness and intimacy that existed among them in the present life betrayed them when they needed it most, and they cleared themselves from one another as Allah (the Exalted) has said: **«And he said, 'For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: And your abode will be the Fire, and ye shall have none to help».** (29: 25).

The savant Ibn Al-Kayyim said concerning His (the Exalted) saying: **«Then would those who are followed clear themselves of those who follow (them): They would see the penalty... till the end of the Holy Verses»** (2: 166-167). Those followed were on the right path and their followers claimed following their path and ways while they contradicted them and followed other than their path and claimed that loving them would benefit them even though they contradicted them. Thus on the Day of Judgment they would clear themselves from them since they took them as supporters regardless of Allah (the Exalted) and that is the case of any one who takes supporters regardless or besides Allah (the Exalted), and that is the case of any one who takes supporters regardless or besides Allah (the Exalted), supporting others for them, antagonizing for them, becomes pleased for them, angry for

The eighth: Interpreting (And all relations between them would be cut off).

The ninth: Verily among the polytheists those who love Allah (the Exalted) very much.

The tenth: Warning those who loved the eight [Fathers, sons, brothers, husbands and wives, tribe, property, business and houses] more than they love their religion.

The eleventh: Verily he who takes and equals to Allah (the Exalted) in love has committed major polytheism.

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them, verily all his deeds are invalid and he sees his deeds on the Day of Judgment as regrets for him due to their being intense, plenty, and tiring, since he did not dedicate his support, hostility, love, hate preference and aid only for Allah (the Exalted).

Thus Allah (Be the blessed and raised above) invalidated all those deeds and cut all those relations thus on the Day of Judgment all relations, cause and intercession and friendship that was directed for other than Allah (the Exalted) will be cut and there only remains that relation connecting, the servant and his Lord (the Exalted). That is his lot from migrating to him and to His Holy Messenger (May Allah's blessings and peace be upon him) and dedicating his worship to Allah (the Exalted) along; such as love, hate, giving, forbidding, support, antagonizing approaching and keeping away, as well as following Allah's Holy Messenger (May Allah's blessings and peace be upon him) purely and without contaminating this by turning away from him (May Allah's blessings and peace be upon him) to others in addition to joining between him (May Allah's blessings and peace be upon him) and others and prefering what others say to him (May Allah's blessings and peace be upon him). That is the relation that is not cut and that is the relation between a servant and his Lord (the Exalted); it is pure slavery [To Allah (the Exalted)]; it is his intimacy which cannot be achieved but through purely following Messengers. Since this such worship was mentioned by them and it was not known but through them, and it cannot be achieved but by following them. He (the Exalted) has said, **«And we shall turn to whatever deeds they did (in this life), and we shall make such deeds as floating dust scattered about».** (25: 23) Thus those deeds that were performed in the present life in a way different from the way of His messengers and their tradition and for other than Him (Be the blessed and raised above), He (the

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Exalted) would make those deeds as floating dust scattered about which will not benefit their performer by anything. That is considered among the most serious of laments on the servant on the Day of Judgment: That he observes that all what he had done is lost. Verily the people who strive to perform that which is beneficial would be happy by their deeds.

Chapter

Allah (the Exalted) has said, «**It is only the evil one that suggests to you fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith**» (3: 175).

Chapter

His saying: (Chapter [concerning what] Allah (the Exalted) has said, «**It is only the evil one that suggests to you fear of his votaries: be ye not afraid of them, but fear Me, if ye have Faith**» (3: 175)).

Fear is one of the best and most high ranks of religion, and the most common among the kinds of worship which must be performed sincerely for Allah (the Exalted). Verily Allah (the Exalted) has said, «**And they stand in awe and reverence of His (glory)**». (21: 28) He (the Exalted) has also said, «**They all revere their Lord, high above them**» (16: 50) And, «**But for such as fear the time when they will stand before (the Judgment seat of) their Lord, there will be two Gardens**». (55: 46) And, «**Then fear Me (and Me alone).**» (16: 51) And He (the Exalted) has said, «**Therefore fear not men, but fear Me**». (5: 47) There are many similar Holy Verses in the Holy Koran.

Reverence is divided into three parts:

The first: The secret reverence, that is to fear other than Allah (the Exalted) such as an image, or evil or to fear that he might afflict him by that which he hates. That is as Allah (the Exalted) has said about the people of Hud((**May Allah's peace be upon him) that they said, [We say nothing but that (perhaps) some of our gods may have seized thee with imbecility'. He said, 'I call Allah to witness, and do ye bear witness that I am free from the sin of ascribing, to Him, other gods as partners! So scheme (your worst) against me, all of you, and give me no respite**». (11: 54) And He (the Exalted) has said: «**They try to frighten thee with other (gods) besides Him!**» (39: 36) That is the case of the grave worshippers and those who worship similar pa-

gans and fear them and use it to frighten the people of unification if they rejected worshipping them and ordered to worship Allah (the Exalted) sincerely. This contradicts Monotheism.

The second: That man drops that which he is required to perform, out of fear of some people. That is proscribed and is considered as a sort of polytheism that contradicts the perfection of Monotheism. That is the reason for sending down this Holy Verse, as Allah (the Exalted) said: **«Men said to them, 'A great army is gathering against you]. And frightened them: But it (only) increases their Faith: They said, 'For us Allah sufficeth, and He is the best Disposer of affairs]. And they returned with Grace and Bounty from Allah: No harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded. It is only the evil one that suggests to you the fear of his votaries.»** Till the end of the Holy Verse (3: 173-175) And it was narrated in the Honourable Hadith,

295 - «Verily Allah (the Exalted) will say to the servant on the Day of Judgment: What prevented you to change that which is abominable when you saw it? He will say: O Lord I feared people. He (the Exalted) will say: You had better feared Me».

The third: The natural fear, that is fear of an enemy, a lion or other. Than that such fear is not dispraised as Allah (the Exalted) said in the story of Mousa (May Allah's peace be upon him), **«He therefore got away there from, looking about, in a state of fear»**. Till the end of the Holy Verse.

The meaning of the Holy Verse (It is only the evil one that suggests to you fear of his votaries) that is to say his supporters make you afraid (be ye not afraid of them, but fear Me. That is Allah's (the Exalted) forbidding the believers to fear other than Him and He commanded them to exclusively fear Him; they should not fear other than Him (the Exalted). That is faith and sincerity which Allah commanded His servants to perform and which He accepted from them. Thus if they feared Him only faithfully as well as worship, He would give them all they hoped for and He would be secured then and reassured them concerning the fears of the present and Afterlife. In that connection Allah (the Exalted) has said, **«Is not Allah enough for His servant? But they try to frighten thee with other (gods) besides Him!»** Till the end of the Holy Verse. (39: 36).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: An example of the deception of Allah's enemy: He verily frightens the believers by his troops and supporters so that [The believers] will not

And He (the Exalted) has said: «**The Mosques of Allah shall be visited and maintained by such who believed in Allah and the Last Day, establish the regular prayers, and practise regular charity, and fear none (at all) except Allah. They who are expected to be on true guidance**» (9: 18).

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enter into Holy struggle against them, order them to do that which is kind and prohibit them from performing that which is abominable. He also informed that such is from the deception and frightening of the Shaitan and He (the Exalted) commanded us not to fear them. He (the Exalted) said: This meaning is agreed upon by all interpreters: He frightens them by his supporters. Kutada said: He makes them aggrandized in your hearts. Thus whenever the servant's Faith becomes stranger, fear of the Shaitan's supporters will be removed from his heart; and the more his Faith becomes weak; his fear of them will become stronger. Thus this Holy Verse indicates that fearing [Allah, Alone] faithfully is among the conditions that perfect Faith.

His saying: (And Allah (the Exalted) has said: «**The Mosques of Allah shall be visited and maintained by such a believer in Allah and the Last Day, establish regular prayer, and practise charity, and fear none (at all) except Allah...** (9: 18)).

Allah (the Exalted) has informed that verily Allah's Mosques are only established and visited by the people of Faith who believe in Allah (the Exalted) and the Last Day, those who believed through their hearts and performed by their senses, and sincerely feared Him (the Exalted) Alone, thus He (the Exalted) established for them building Mosques after He (the Exalted) denied it for the polytheists, because establishing Mosques is through obedience and righteous work yet when the polytheist performs something his performance would be [As Allah (the Exalted) has said, «**... like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing**». (24: 39) or «**... as ashes, on which the wind blows furiously on a tempestuous day**». (14: 18) And void is considered to be better than that which is as such. Thus Mosques cannot be established but by faith which is mostly unification paired with righteous deeds that are pure from impurities of innovations and polytheism. All of that is classified under absolute faith by the people of Sunna and consensus.

His saying: (And fear none (at all- except Allah). Ibn Atiyya said: He (the Exalted) means fearing through aggrandizing, worshipping and obeying. It is definite that man fears the dangers of the present life and he should fear in all of that Allah's (the Exalted) pre-determinism, fatalism and full authority.

Allah (the Exalted) has also said **«Then there are among men such as say, 'We believed in Allah'; but when they suffer affliction in (the cause of) Allah they treat men's oppression as if it were the Wrath of Allah!...»** (29: 10).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Fear is slavery of the heart. It should not be performed but for Allah (the Exalted), it is like humbleness, turning for repentance, love, dependence, hope and other matters concerned with the subservience of the heart.

His saying: (They who are expected to be or true guidance) Ibn Talha said after Ibn Abbas (May Allah be pleased with them): He (the Exalted) says: Verily those are the guided; every time the terms «Should» or «expected» are used in thee Holy Koran. As to the Honourable Hadith:

296 - «If you see a man habitually visiting Mosques, then witness that he is a Faithful believer. Concerning that Allah (the Exalted) has said: **«The Mosques of Allah shall be visited and maintained by such a belief in Allah and the Last Day».** (9: 18). It was narrated by Ahmad, At-Tirmithi and Al-Hakem after Abi Saïd Al-Khidri.

His saying: (**«Then there are among men such as say, 'We believe in Allah.'. But when they suffer affliction in (the cause of) Allah, they treat men's oppression as if it were the Wrath of Allah!...»** (29: 10).

Ibn Kathir (May Allah's Mercy be upon him) said: He (the Exalted) says informing about the qualities of a people of liars who claim to believe through their tongues, while faith is not really established in their hearts: Verily if they were afflicted in the present life they will think that Allah's wrath is directed at them. Thus they turned away from Islam. Ibn Abbas (May Allah be pleased with them) said, «To treat people» means to turn away from his religion if he suffers of affliction in (the cause of) Allah (the Exalted)».

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: If messengers were sent to people, those people would oscilate between two eases; either one of them says: We believed or he would not say so; rather, he would keep on doing wrong and disbelief. Thus he who said: We believed, his Lord would test [his faith] and make him suffer of affliction [in His cause]. Affiction and suffering is testing so that the liar and the truthful would be distinguished. He who did not say: We believed, let him not make it impossible for Allah (the Exalted), escape or overcome Him (the Exalted). Thus he who believes in messengers and obeys them is treated with hostility, harm and suffer affliction by their enemies; he who did not believe and obey them is punished in the present and After life. Such pain would be greater and more

casting than the pain caused to the believers by the enemies of the messenger. Thus every soul would suffer pain whether it believed or whether it turned away from belief; yet the believer gets pain in the present life as a start then his successors would follow both in the present life and in the After life; he who turns away from faith will at the beginning get pleasure then he suffers constant pain and suffering.

A man should definitely live with other people and other people have wills and imaginations and they ask him to agree with them concerning these wills and imaginations and if he donot they would harm and torture him and if he agrees with them he would suffer torture, once from them and once from others, it is like someone who has a religion and reverence and lives among people or as oppressors and dissolute who can not practice their dissolution or oppression unless he agrees or keeps silent; thus if he agrees with them or keeps silent concerning their performances he is saved from their evil in the beginning; then they will overpower him by insulting him, and harming him many times more than what he feared in the beginning in case he rejected their oppression and contradicted them. Even if he is saved from them he will definitely be insulted and punished by others.

Thus strictness and firm concerning adhering to what the mother of all believers, Aisha (May Allah be pleased with her), told Mouawiya (May Allah be pleased with him), «He who pleases Allah (the Exalted) through the people's wrath, Allah (the Exalted) would suffice him the need of people. And he who pleases people through Allah's wrath, those people would not ever suffice regardless of Allah (the Exalted)».

Thus he who is guided, inspired and protected from the evils of his spirit by Allah (the Exalted), he will not agree to perform that which is proscribed and he will be patient concerning their enmity; then he will be succeeded and rewarded in the present life as well as in the Afterlife, as is the case of the messengers and their followers.

Then He (the Exalted) informed about the case of the one who joins the Faith without insight and that when he suffers for Allah (the Exalted), he oppresses people and makes them objects of displacement which is harming them and doing evil to them and that is the suffering and pain that definitely afflicts messengers and their followers who contradicted those; he makes that by escaping from it and leaving its cause: Such as Allah's torture from which the believers escaped through belief.

Thus the believers who due to their perfect insight escaped from the pain of torutre of Allah (the Exalted) to belief and tolerated temporary and

It was narrated after Abi Saïd (May Allah be pleased with him),

«Verily pleasing people by Allah's wrath, and praising them for Allah's (Be the blessed and raised above) benefaction is considered weakness of certainty», ...

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transient pain. But this person due to his weak insight has escaped from the pain caused the the enemies of the messengers by agreeing with them and by following them. Thus he escaped from the pain of their torture to the pain of Allah's torture. Thus he made the pain of people's suffering but escaping from him as equivalent to Allah's torture and he was treated unjustly since he sought refuge from shelter with fire. He escaped from the pain of one hour to eternal pain; and if Allah (the Exalted) rendered His soldiers and supporters victorious He (the Exalted) said: It was with you. And Allah (the Exalted) knows best what hypocrisy his chest contains.

In the Holy Verse also there is a response to the Murjia and Al-Karramiyya. It says: They were not profited by saying: We believed in Allah (the Exalted), in addition to their impatience to the harm of those who were hostile against them for Allah (the Exalted). Thus saying and confirming without performing are not profitable. Thus religious belief is not confirmed for a man unless three conditions are met: Believing through the heart and its deeds; saying through the tongue; and acting according to the pillars [of Islam]. That is what the people of Sunna and consensus, say and believe, whether those who came before or those who came after, and Allah (Be the blessed and raised above) knows best.

It also includes fear of currying favour with people concerning that which is truthful. He who is guarded is the one guarded by Allah (the Exalted) .

His saying: It was narrated after Abi Saïd,

297 - «Verily pleasing people by Allah's wrath and praising them for Allah's (Be the blessed and raised above) benefaction and verily dispraising them for what Allah (the Exalted) has not given you, is considered as weakness of certainty. Verily Allah's benefaction is not brought forth by desire of the one who desires, nor is it turned away but the hatred of one who hates.»).

This Honourable Hadith was narrated by Abu Naïm in «Al-Houlya» as well as by Al-Bathaqi; Muhammad ben Marwan As-Siddi said: It is weak. Also Atiyya Al-Awfi said: It was mentioned by Ath-Thahabi among the weak and abandond Honourable Hadiths; the meaning of the Honourable Hadith is righteous.

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298 - «Verily Allah (the Exalted) through His wisdom made relief and joy found in acceptance and certainty and He (the Exalted) made distress and grief found in doubt and wrath.».

His saying: (Is considered as weakness of certainty.) Weakness is the opposite of strength and «Certainty» is the perfection of Faith. Ibn Masoud said, «Certainty is all Faith; patience is half of the Faith». This was narrated by Abu Naïm in «Al-Houlya» and by Al-Bayhaqi in «Al-Zuhd». He said:

299 - «If you could perform while accepting certainty, then do; if you could not, then being patient concerning that which you hate leads to much benefaction.» And in another version, «It is said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), what shall I do with certainty? He (May Allah's blessings and peace be upon him) said: You should verily realize that which happened to you, would not have mistaken you and that which mistook you, would not have happened to you».

His saying: (Verily pleasing people by Allah's wrath) that is to say to prefer pleasing them to pleasing Allah (the Exalted) aggrandizing Allah and raising Him above and fearing Him, the things that prevent him from asking for the acceptance of other creatures which in turn brings forth unto him his Lord's, Creator's and Master's wrath, the One who disposes of the hearts and dispels worries and forgives sins. According to this he commits some kind of polytheism because he preferred pleasing other creatures to pleasing Allah (the Exalted) and he curried his [The creature] favour by performing that which makes Allah (the Exalted) wrathful. None can be saved from that but those who are saved by Allah and guided by Him to know Him (Be He blessed and raised above) and to learn what is allowable concerning Allah (the Exalted) such as confirming His qualities and whatever suits His Glory and raising Him above all that which deserves His perfection; and knowing how to unify Him (the Exalted) as Lord and as Diety. All success is granted by Allah (the Exalted).

His saying: (And praising them for Allah's benefaction). That is to say praising them for whatever reaches you through them by attributing it to them and thanking them for it. Verily in reality the Benefactor is Allah (the Exalted) Alone, He is the One who determines it and made it reach you; if he (the Exalted) wanted something to happen, he would lead to it its causes. This does not contradict any Honourable Hadith.

300 - «He who does not thank people does not thank Allah (the Exalted).» Because thanking then is by invoking Allah for them because Allah

... and verily dispraising thèm for what Allah (the Exalted) has not given you, is considered as weakness of certainty. Verily Allah's benefaction is nòt brought forth by desire of the one who desires, nor is it turned away by the hatred of the one who hates».

(the Exalted) led that thing or benefaction through their hands; thus you invoke Allah (the Exalted) for their sake or you reward them. That is in accordance with the following Honourable Hadith,

301 - «You should reward the one who does you a favour; if you do not find what to reward him with, then keep on invoking Allah (the Exalted) for him till you see that you reward him.» Thus attributing performance to them because they became a cause through which benefaction reached you, while the one who predestined it and led it to you is Allah (the Exalted) Alone.

His saying: (And verily dispraising them for what Allah (the Exalted) has not given you) because He did not predestine what you asked for to take place through them; thus if He (the Exalted) had predestined it, destines would have led it to you. Thus he who knows that the one who exclusively gives and prevents is Allah (the Exalted) Alone and that he is the One who endows the servant with or without reason and from where he does not expect; this person will never praise another creature for certain benefaction nor will he dispraise someone for preventing benefaction and he entrusts his state and depends on Him concerning all the affairs of his present and Afterlife. Verily the Holy Prophet (May Allah's blessings and peace be upon him) established this meaning in the Honourable Hadith, «Verily Allah's benefaction is not brought forth by the desire of the one who desires, nor is it turned away by the hatred of the one who hates». Concerning that, Allah (the Exalted) has said: **«What Allah out of His Mercy doth bestow on mankind there is none can with hold: What He doth with hold, there is none can grant, a part from Him: and He is the Exalted in Power, Full of Wisdom».** (35: 2).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Certainty connotes being certain concerning performing Allah's command, it connotes being certain of what Allah (the Exalted) promised those who obey Him (the Exalted). It also connotes being certain of Allah's predestination, creation and managing. Thus if you please them by Allah's wrath, you would not be certain neither about His promise, nor about His benefaction; verily that which drives man to that is either a tendency to get what they possess so he by Allah's command stops supporting them because he has a need

It was narrated after Aisha (May Allah be pleased with her) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who entreats Allah's pleasure and acceptance through people's wrath, Allah (the Exalted) will be pleased with him and will make people pleased with him; he who entreats people's pleausre and acceptance through Allah's warth, Allah (the Exalted) will be wrathful with him and will make people wrathful with him.» It was narrated by Ibn Hibban in his Saheeh.

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that they have, or because his belief in what Allah (the Exalted) promised those who obeyed Him (the Exalted) such as victory, support, reward in the present and in the Afterlife is weak.

Thus if you please Allah (the Exalted), He would support, benefact you and suffice you from needing them. And pleasing them by performing that which makes Him angry, which is rather due to fearing and pleading them, all of that is due to weak certainty. And if it was not destined for you that which they did to you then it is Allah's command not theirs. Verily whatever He wishes, takes place and whatever He does not wish will not take place. Thus if you dispraise that who did not predestine, due to the weakness of your certainty, do not fear or, plead or dispraise them with respect to yourself and your desire, but he who is praised by Allah (the Exalted) and by His Holy Messenger (May Allah's blessings and peace be upon him) is the praised and he who is dispraised by Allah (the Exalted) and by His Holy Messenger (May Allah's blessings and peace be upon him) is the cursed. When some of the delegation of Bani Tamim said, «O Muhammad give me. Verily my praising is good and my dispraising is shame.

302 - The Holy Prophet(May Allah's blessings and peace be upon him) said «That is to Allah (the Exalted).» The Honourable Hadith showed that Faith increases and decreases and that verily deeds are determined by Faith.

His saying: (It was narrated after Aisha (May Allah be pleased with her) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

303 - «He who entreats Allah's pleasure and acceptance through people's wrath, Allah (the Exalted) will be pleased with him and will make people pleased with him; he who entreats people's pleasure and acceptance through Allah's Wrath, Allah (the Exalted) will be wrathful with him and will make people wrathful with him.» It was narrated by Ibn Hibban in his Saheeh).

This Honourable Hadith was narrated as such by Ibn Hibban. It was

This chapter discusses many issues:

The first: The interpretation of the Holy Sura of Al-Imran.

The second: The interpretation of the Holy Sura of Barat.

The third: The interpretation of the Holy Sura of Ankabout [Spider].

The fourth: That certainty may become weak or strong.

The fifth: The sign of its weakness. And among that are those three.

The sixth: Verily fearing Allah (the Exalted) sincerely is among the religious obligations.

seventh: Mentioning the reward of the one who performs it.

The eighth: Mentioning the punishment of the one who drops it.

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also narrated by At-Tirmithi after a man from the Medina who said, «Mouawiya (May Allah be pleased with him) wrote to Aisha (May Allah be pleased with her): Write me a letter in which you advise me, but do not write a lengthy one. Aisha (May Allah be pleased with her) wrote: To Mouawiya, May peace be upon you verily I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «He who entreats Allah's pleasure and acceptance through people's wrath, Allah (the Exalted) will suffice him needing people; he who entreats people's pleasure through Allah's wrath, Allah (the Exalted) will entrust him to people». May peace be upon you. It was narrated after Abu Naïm in his book «Al-Houlya».

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Aisha wrote to Mouawiya; it was narrated that she presented it, «He who pleases Allah (the Exalted) through people's wrath, Allah would suffice him the need of people. Those people did not suffice him [instead of Allah (the Exalted)].» That is the presented version. And the undecided version is, «He who pleases Allah (the Exalted) through people's wrath; Allah (the Exalted) would be pleased with him and will make people pleased with him; he who pleases people through Allah's wrath his praises would dispraise him and that is considered as the greatest and deepest knowledge of religion. Thus he who pleases Allah through their wrath, has in fact revered Him and became His righteous servant, and Allah supports and helps those who are righteous, and Allah suffices His servant.

Concerning that He (the Exalted) has said, **«And for those who fear**

Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine». (65: 2-3) And Allah (the Exalted) would doubtlessly suffice him needing people. As for all people becoming pleased with him, such thing would not happen, but they become pleased with him if they are saved from the intentions and if they realize the consequences. «And he who pleases people through Allah's wrath, those people will not suffice him». Like the oppressor who bites his hands. As for his praiser turning into dispraising him, that thing frequently happens and it takes place in the generations to follow. Verily offspring that follow reverence does not take place due to their desires.

Ibn Rajab (May Allah's Mercy be upon him) said: He who realizes that every creature existing above dirt is dirt, so how would he prefer to obey who is dirt to obedience of the Lord of lords? Or how does he please dirt by the wrath of the most benefacting Lord? That is most astounding.

It was mentioned in the Honourable Hadith: The punishment of he who fears people and prefers pleasing them to pleasing Allah (the Exalted) and that such punishment can be about religion. We seek refuge with Allah (the Exalted) against that. Concerning that Allah (the Exalted) has said, **«So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day where they shall meet Him: Because they broke their covenant with Allah, and because they lied (again and again)».** (9: 77).

Chapter

Allah (the Exalted) has said, «But on Allah put your trust if ye have faith.» (5: 26).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, **«But on Allah put your trust if ye have faith.»** (5: 26)).

Abu As-Saadat said: It is said: Trust [in Allah (the Exalted)] concerning an issue. [It is said so] if he ensures performing it; and I entrust so and so if I depend upon him; so and so entrusted so and so if he thinks that such is reliable or if he himself was unable to perform it by himself.

The writer (May Allah's Mercy be upon him) aimed through this interpretaion of the Holy Verse to show that trust is a religious obligation that must be sincerely performed for Allah (the Exalted). Verily making the object come first means exclusivity. That is to say on Allah (the Exalted) put your trust not on anybody else, such is among the most comprehenisve and significant forms of worship because of the righteous deeds that result as a consequence. Thus if one depends on Allah (the Exalted) in all the matters of his present life and religous life, regardless of all else, his sincerity and dealing with Allah (Glory be to Him) become right since such is among the highest ranks, **«Thee do we worship, and thine aid we seek»** (1: 5). Thus the three types of perfection of unification do not take place unless with the perfection of trust in Allah (the Exalted) as mentioned in the Holy Verse and as Allah (the Exalted) has said: **«If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)»**. (10: 84) and, **«He is the Lord of the east and the west: There is no God but He: Take Him therefore for (thy) Disposer of Affairs»** (73: 9). And the Holy Verses commanding people to trust in Allah (the Exalted) are many. Imam Ahmad (May Allah's Mercy be upon him) said: «Trust is an act of the heart».

His saying: «For believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.» (8: 2).

Ibn Al-Qayyim said about the meaning of the interpreted Holy verse: Thus trust in Allah (the Exalted) was made a condition to Faith so it showed that faith does not exist when it does not exist, and in the other Holy Verse, **«Moses said: 'O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His).»** (10: 84). Thus He (the Exalted) made trust [in Allah] as an indication to the real submission to Allah's will. The stronger the servant's Faith is the stronger his trust and if Faith becomes weak, trust would become weak; and if trust is weak, it indicates that faith is weak and that is definite; Allah (the Exalted) pairs between trust and worship and between trust and faith and between trust and reverence and between trust and Islam and between trust and guidance.

Thus it is shown that trust is the basis of all the ranks of Faith and Benefaction and of all the deeds related to Islam and that its rank is similar to that existing between the head and the rest of the body. Thus as the head cannot be erected by one the body, Faith and its ranks and deeds can not be erected or based but on trust [in Allah (the Exalted)].

Sheikh Al-Islam (May Allah's Mercy be upon him) said: No creature has pleaded another or trusted in him but later was disappointed and he is a polytheist, **«If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far distant place»**. (22: 31).

The interpreter (May Allah's Mercy be upon him) said: I said: But trust in Allah is of two types: The first is trusting the affairs that Allah (the Exalted) does not like those who trust in the dead and evils hoping that their requests such as victory, protection, benefaction or intercessoin are answered. That is major polytheism.

The second: Trust in apparent causes, such as he who trusts in a prince or a sultan concerning the benefaction that Allah (the Exalted) predestined for him, or concerning dispelling harm or the like, such is a kind of minor polytheism. The only allowable trust is that of a man trusting in another man concerning what that new can do for him in his absence, but not to depend upon him in making that happen; rather, he should trust in Allah (the Exalted) in facilitating his affairs which he or the one who takes his place requests; that is among the things that are allowable; they can not depend on

And His (the Exalted) saying, «O Apostle! Sufficient unto thee is Allah -(unto thee) and unto those who follow thee among the believers.» (8: 64).

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it, rather, the one who is dependent on or trusted in, is the One who created the cause and the effect.

He said: (Allah (the Exalted) has said: **«For believers are those who, when Allah is mentioned, feel a tremor in their hearts... till the end of the Holy Verse»** (8: 2).

Ibn Abbas said about the Holy Verse, «As for the hypocrites, nothing enters their hearts of invoking Allah (the Exalted) when they perform them and they do not believe in any of the Holy Verses of Allah (the Exalted) nor do they believe in Allah or pray if they were absent or pay regular charity. Then Allah (the Exalted) informed that they are not believers, then he described the believers when He (the Exalted) said: **«For believers are those who, when Allah is mentioned, feel a tremor in their hearts.»** (8: 2). They performed the duties He (the Exalted) set». It was narrated by Ibn Jarir and Ibn Abi Hatem. The tremor of the heart when Allah (the Exalted) is mentioned requires performing that which He commanded and dropping that which He proscribed. As-Siddi said: Those, when Allah is mentioned, feel a tremor in their hearts. It is about a man who wants to do wrong or it is said started to commit a sin, so it is said to him: Fear Allah (the Exalted), thus he feels a tremor in his heart. It was narrated by Ibn Abi Shaiba and Ibn Jarir.

His saying: (And when they hear His signs rehearsed, their faith strengthened). The Companions (May Allah be pleased with them) of the Holy prophet (May Allah's blessings and peace be upon him) and the followers and those who followed them from the people of Sunna inferred from this Holy Verse and from similar Holy Verses that faith may increase or decrease.

Omair ben Habib As-Safi, a Companion [of the Holy prophet (May Allah's blessings and peace be upon him)] said, «Verily faith can increase and decrease, so he was told: And how can it increase or decrease? He said: If we invoke Allah (the Exalted) and fear Him then that would be an increase, while if we miss and forget and lose, then that would be its decrease.» It was narrated by Ibn Saad.

Mujahid said: «Faith may increase or decrease and it is verbal». It was narrated by Ibn Abi Hatem.

Ash-Shafi' said that it is unanimously agreed upon. Then something

He (the Exalted) has said, «And if any one puts his trust in Allah sufficient is (Allah) for him.» (65: 3).

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was said by Ahmad, Abu Oubeid and others (May Allah's Mercy be upon them).

His saying: (And put (all) their trust in their Lord) that is to say they depend on Him (the Exalted) is to say they depend on Him through their hearts, entrusting to Him (the Exalted) all their affairs. Thus they do not ask from anybody else or resort to anybody but Him (the Exalted); they know that whatever He (the Exalted) wishes will come into existence and whatever He (the Exalted) does not wish will not, materialize, and that He (the Exalted) Alone is the disposer of all dominion and He (the Exalted) is the only worshipped one, He (the Exalted) has no partner.

In the Holy Verse He (the Exalted) described the believers in three ranks of the ranks of benefaction, they are: Fear, increasing faith and trusting in Allah (the Exalted) Alone. Those ranks require perfection of its deeds, both secret and overt. An example about that is the prayer, thus he who prays and perservers in prayer and gives regular charity as Allah (the Exalted) commanded him then such act requires performing the duties he is able to perform and leaving all those proscribed as Allah (the Exalted) has said, **«For prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt.»** (29: 45).

He (the Exalted) has said: **«O Apostle! Sufficient unto thee is Allah, - (unto thee) and unto those who follow thee among believers» (8: 64). Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That is to say Allah (the Exalted) Alone will suffice you and your followers. Thus you will not need besides Him (the Exalted) anyone. That is the opinion of Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him).**

It was said: This means Allah (the Exalted) is sufficient for you and the believers are sufficient for you.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That is a clear mistake and it is not allowable to attribute such meaning to the Holy Verse, since sufficiency such as trust, fear, and worship belong to Allah (the Exalted) Alone. Allah has said: **«Should they intend to deceive thee, - verily Allah sufficeth thee: He is that who hath strengthened thee with his aid and with (the company of) the believers.»** (8: 62). Thus He has differentiated between sufficiency and support [strenghtened]. Thus He (the Exalted) made sufficiency His own and made support through Him (the Exalted) and

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through His servants. And He praised the people of unification among His servants who distinguished Him by sufficiency. Thus He (the Exalted) has said: «**Men said to them, 'A great army is gathering against you': And frightened them: But it (only) increased their Faith: They said: 'For us Allah sufficeth, and He is the best Disposer of affairs.'**» (3: 173); they did not say: For us Allah and His Holy Messenger sufficeth.

A similar Holy Verse is His (Be the blessed and raised above) saying: «**And had said, 'Sufficient unto us is Allah! Allah and His Apostle will soon give us of His bounty: To Allah do we turn our hopes!' (That would have been the right course)**». (9: 59). He (the Exalted) did not say; for us sufficeth Allah and His Holy Messenger ; rather, He made it exclusively His (the Exalted), as He said: (To Allah do we turn our hopes). Thus He (the Exalted) made turning hopes to Him, Alone as He (the Exalted) said, «**And to thy Lord turn (all- thy attention.**» (94: 8). Thus turning to, trusting in, and sufficiency are Allah's alone, in the same way that worship, fear, prostration, vowing swearing are directed to Him (Be the blessed and raised above) Alone.

Through this it is shown how the Holy Verse fits the interpretation. Thus if He (the Exalted) suffices His servants, he must not trust but in Him and any time he turns his heart to some one else, Allah (the Exalted) will assign him to the one whom he turned to as is mentioned in the Honourable Hadith,

304 - «He who hangs [on his body] something, will be assigned to it [on the Day of Judgment].».

He said: (Allah (the Exalted) has said: «**And if any one puts his trust in Allah, sufficient is (Allah) for him.**» (3: 65).

Ibn Al-Qayyim (May Allah's Mercy be upon him) and others said: That is to say He (the Exalted) suffices him. And he whom Allah (the Exalted) provides and suffices and protects him, then no enemy will be tempted to attack him but by inevitable harm, such as heat, cold, hunger and thirst. As for being hurt by this enemy so that this enemy gets his desires, such thing will never happen, and he distinguished between harm which appears to be hurting while in fact it is benefaction and harming himself and between harm through which he takes revenge. Some of those who came before said Allah (the Exalted) has made a reward for every deed from Himself (the Exalted), and He rewarded trust in Him (the Exalted) by sufficing the person

It was narrated after Ibn Abbas who said, «For us Allah sufficeth, and He is the best disposer of affairs; it was said by Ibrahim (May Allah's blessings and peace be upon him) when he was thrown into fire and by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be upon him). A great army is gathering against you', and fightened them: But it (only) increased their Faith: They said, 'For us Allah sufficeth, and He is the best Disposer of affairs' (3: 173)» It was narrated by Al-Bukhary and An-Nasai.

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who trust in Him (the Exalted); Therefore, He (the Exalted) did not say: He will be rewarded with such and such a reward as He said concerning deeds rather He (Be the blessed and raised above) made Himself as sufficient for His trusting servant as well as his supporter and protector. Thus if the servant depends on Allah (the Exalted) truthfully and faithfully, and the skies, the earth and those living in them plan to harm him, Allah (the Exalted) would create a way out, provided for him, supported him as well sufficient for him.

And in another Honourable Hadith narrated by Ahmad about ascitism after Wahab ben Manbah. He said, the Holy Books: I swear by My Glory and power that he who takes refuge with Me then the skies and those living in them and the earths and those living in them plan to harm him, I will create a way out for him; and he who does not seek refuge with Me, I will deprive him of all the means of Heaven and I will cause the earth to sink under his feet. Thus I will make him stand in the air and assign him to himself. I am a sufficient resort for my servant. If My servant obeys Me, I will give him before he asks and I will respond to him before he invokes Me. I verily know his need which,

The Holy Verse contains an indication on the virtue of trust [in Allah (the Exalted)] and that it is among the greatest causes that bring forth profit and dispel harm, because Allah (the Exalted) conditioned the last clause by the first clause. Thus it is not possible to equate the presence of a condition with its absence because Allah (the Exalted) disposed judgement according to its suitable description. Thus it is known that his trust [in Allah (the Exalted)] is the cause of Allah being sufficient for him,

It also includes: Warning [people] to trust in Allah (the Exalted) with performing the causes, because He (the Exalted) mentioned piety then He mentioned trust, as He has said, **«So fear Allah, and on Allah let believers put (All) their trust».** (5: 12).

Thus He (the Exalted) made trust in Him and fearing Him or the estab-

lishment of the commanded causes. Thus trust without establishing the commanded causes is mere disability even though it might be accompanied by a sort of trust. Thus it is not proper for the servant to make his trust, disability, nor his disability trust; rather, he should make his trust among the other causes without which all the goal can not be accomplished. This meaning was mentioned by Ibn Al-Qayyim.

305 - He said: (It was narrated after Ibn Abbas (May Allah be pleased with them) who said: «For us Allah sufficeth, and He is the best Disposer of affairs». It was said by Ibrahim (May Allah's blessings and peace be upon him) when he was thrown into fire and it was said by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be upon him). A great army is gathering against you, and frightened them: but it (only) increased their Faith: They said, for us Allah sufficeth, and He is the best Disposer of affairs). This was narrated by Al-Bukhary.

His saying: (For us Allah sufficeth) that is to say He (the Exalted) provides for us and He (the Exalted) gives us enough [Food and support]. Thus we do not trust but in Him (the Exalted). He (the Exalted) said: **«Is not Allah enough for His servant?»** (39: 36).

His saying: (and He is the best Disposer of affairs- that is to say the best entrusted as Allah (the Exalted) has said, **«And hold fast to Allah! He is your Protector- the best to protect and the best to help!»** (22: 78). The subject of the «the best» is He (the Exalted).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: He (the Exalted) suffices those who trust in Him (the Exalted) and provides he who seeks refuge with Him (the Exalted); He is the One who pacifies the fear of he who is afraid, saves the one who seeks refuge. Thus he who resorts to Him (the Exalted), asks for His help and trusts in Him and is devoted completely to Him, He will protect him, guard him, and support him. He who fears and revers Him, He will ressure him against what he fears of and will bring to him all the benefits that he needs.

His saying: Allah (the Exalted) has said: **«They said: «Burn him and protect your gods, if ye do (anything at all)!' We said, 'O fire be thou cool, and (a means of) safety for Ibrahim'. then they sought a stratagem against him: But we made them the ones that lest most!»** (21: 68-70).

His saying: (It was said by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be

This chapter discusses many issues:

The first: Verily trusting [in Allah (the Exalted)] is among religous obligations.

The second: It is among the conditions for Faith.

The third: The interpretation of the Holy verse of Anfal.

The fourth: Interpreting the Holy verse.

The fifth: Interpreting the Holy verse of At-Talaq [Divorce].

The sixth: The great significance of this term; it was said by Ibrahim and Muhammad (May Allah's blessings and peace be upon him) at hard times.

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upon him): «A great army is gathering against you and frightened them but it (only) increased their faith. They said: 'For us Allah is sufficient, and He is the best disposer of affairs».) That was after Quraish and the Ahzab [the parties] left Uhud, «It reached him (May Allah's blessings and peace be upon him) that Abu Sufyan and those with him decided to raise against them again.

The Holy Prophet (May Allah's blessings and peace be upon him) set out with twenty horsemen and rode till he (May Allah's blessings and peace be upon him) reached a place called Hamra As-Assad, where Allah (the Exalted) threw horror in the heart of Abu Sufyan. Thereupon he returned and those with him to Mecca. Then a group from Abed Al-Qais passed by him. He said: Where are you going? They told him we are going to Medina. He said: You tell Muhammad this message? They said: Yes. He said: If you meet him tell him that we gathered a great army and we will return to extract those remaining. Then those people passed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was still at Hamra As-Assad. He told him (May Allah's blessings and peace be upon him) what Abu Sufyan had said. So he (May Allah's blessings and peace be upon him) said: For us Allah (the Exalted) sufficeth and He (the Exalted) is the best Disposer of affairs». In those two stories lies the virtue of this great term; it was said by the two lovers [of Allah (the Exalted)] May Allah's peace and blessing be upon them at times of hardship. It was mentioned in the Honourable Hadith,

306 - «If you were afflicted by serious trouble, then say: For us Allah (the Exalted) sufficeth and He (the Exalted) is the best Disposer of affairs».

Chapter

Allah (the Exalted) has said, «Did they then feel secure against the Plan of Allah? -But no one can feel secure from the Plan of Allah, except those (Doomed) to ruin!» (7: 99)).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, **«Did they then feel secure against the plan of Allah. -But no one can feel secure from the plan of Allah except those (Doomed) to ruin!»** (7: 99).

The writer (May Allah's Mercy be upon him) meant to say by mentioning this Holy Verse that safety against the plan of Allah (the Exalted) is of the greatest sins and that it contradicts the perfection of unification, as does dispairing from Allah's Mercy, that shows that the believer walks forth towards Allah (the Exalted) between fear and hope as was shown by the Holy Koran and the Sunna and as was told by those of this nation who came before as well as by the Imams.

The meaning of the Holy Verse is: Verily when Allah (Be He blessed and raised above) mentioned the case of the villagers who give the lie to messengers, He (the Exalted) showed that the thing that motivated them to do that was securing themselves against the plan of Allah (the Exalted) and not fearing Him, as He has said, **«Did the people of the towns feel secure against the coming of Our Wrath by night while they were asleep? Or else did they feel secure against its coming in broad daylight while they played about (care-free)? Did they then feel secure against the plan of Allah? But no one can feel secure from the plan of Allah except those (Doomed) to ruin!»** (7: 97-99) That is to say those who will perish, that is so because they secured themselves from the plan of Allah (the Exalted) when He seduced them by prosperity and benefaction. Thus they ruled out that might be a plan.

Al-Hasan (May Allah's Mercy be upon him) said: «He who is bene-

And His (the Exalted) saying, «And who despairs of the mercy of his Lord, but such as go astray?» (15: 56).

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facted by Allah (the Exalted) and he did not think that he is secure against the plan of Allah, then he is not obeyed.

Also, Qutadah said, «Allah's command came unexpectedly upon people, and Allah never punished a people but during their fun, prosperity and heedlessness. Thus never become enticed by Allah (the Exalted)'.

307 - It was mentioned in the Honourable Hadith, «If you see Allah (the Exalted) give the servant from the [Joys] of the present life even though that servant was disobeying Him (the Exalted) than that is enticement.» It was narrated by Ahmad, Ibn Jarir and Ibn Abi Hatem.

Ismaïl ben Rafi said, «An example of securing oneself against the plan of Allah (the Exalted) is to perform the sin while hoping for forgiveness from Allah (the Exalted)». This was narrated by Ibn Abi Hatem.

And that is the interpretation of the plan of Allah (the Exalted) as said by some of those who came before, «Allah (the Exalted) intices them by prosperity if they disobey Him, and He prolongs their lives then He (the Exalted) takes them unexpectly as most powerful, Most Able.» That is the meaning of Plan, trick and the like. This was mentioned by Ibn Jarir.

He said: (And Allah (the Exalted) has said, **«And who despairs of the Mercy of his Lord, but such as go astray?»** (15: 56) Dispair: Thinking that relief and dispelling away worries is far away and losing hope. It corresponds to securing oneself against the Plan of Allah (the Exalted). Both are great sins. What was mentioned above about it was mentioned because it contradicts the perfection of Monotheism.

The writer (May Allah's Mercy be upon him) mentioned this Holy Verse along with one that precedes it in order to attract attention that it is not permissible to the one who fears Allah (the Exalted) to despair of His Mercy; rather, he should fear Him and hope from Him; he should fear his sins, obey Him and hope for His Mercy, as He has said: **«Is one who worships devoutedly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of His Lord- (like one who does not)?»** (39: 9) and He (the Exalted) has said, **«Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, -they have the hope of Mercy of Allah; and Allah is Oft-Forgiving, Most Merciful»**. (2: 218).

It was narrated after Ibn Abbas that Allah's Holy Messenger (May Allah's blessings and peace be upon him) was asked about major sins and he (May Allah's blessings and peace be upon him) answered, «Joining in partners with Allah, losing hope in Allah's support and security».

Thus hoping for Mercy along with sinning and disobeying Allah (the Exalted) is a temptation of the Shaitan, not that he may entrap the servant in fears in addition to dropping all the causes of salvation from pitfalls, that is in contradistinction to the people of Faith who adopted the causes of salutation while fearing Allah (the Exalted) and escaping His punishment and desiring His forgiveness and reward.

The meaning: Verily Allah (the Exalted) narrated the speech of His lover Ibrahim (May Allah's peace be upon him) when the angels gave him the glad tidings concerning his son Ishaq, **«He said, Do you give me glad tidings that old age has seized me? Of what then is your good news?»** (15: 54) because it is the usual course of things when a man and his wife become old. They are less likely to have a child. Allah (the Exalted) is able to do everything, thus the angels said (we give thee glad tidings in truth) which can not be doubted. Verily if Allah (the Exalted) wants something to happen, he would say «Be» and it would come into existence (Be not then in despair) that is to say among those who have lost hope. Thereupon he (May Allah's peace be upon him) said, «And who despairs of the Mercy of his Lord, but such go astray?) Thus it is known that Allah (the Exalted) has the ability and Mercy to do that which is greater; and Allah (the Exalted) knows best-he said that in exclamation.

His saying (But such go astray). Some said: But those who mistake the right path, like His saying, **«Truly no one despairs of Allah's soothing Mercy, except those who have no Faith.»** (12: 87).

308 - His saying: (It was narrated after Ibn Abbas that Allah's Holy Messenger (May Allah's peace be upon him) was asked about major sins and he (May Allah's blessings and peace be upon him) answered, «Joining in partners with Allah, losing hope in Allah's support and security against the Plan of Allah (the Exalted).» This Honourable Hadith was narrated by Al-Bazzar, Ibn Abi Hatem after Shabib ben Bishr after Ikrama after Ibn Abbas and all of them but Shabib ben Bishr was the most trustworthy. So Ibn Mouin said: [He is] reliable. Abu Hatem metigated it. Ibn Kathir said: There is some doubt concerning its references, and most probably it is suspended.

His saying: (Joining in partners with Allah (the Exalted)). This is the

greatest among major sins. Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Joining in partners with Allah (the Exalted) is doing wrong to Lordship dispraising Diety and mistrusting the Lord of the worlds.

Verily he (May Allah's blessings and peace be upon him) said: **«Yet those who reject faith hold (others) as equal with their Guardian-Lord.»** (1: 6) Also He (the Exalted) has said, **«False worship is indeed the highest wrong-doing»** (31: 13) that is why Allah (the Exalted) does not forgive anyone but after repenting.

His saying: (Losing hope in Allah's support). That is to say despairing from all hope in Allah (the Exalted) concerning that which he fears and hopes for, and that is mistrusting Allah (the Exalted) and being ignorant of Him, the vastness of His Mercy, His generosity and forgiveness .

His saying: (And security against the Plan of Allah (the Exalted)). That is to say against His tempting the servant and depriving him of the faith He gave. We seek refuge with Allah (the Exalted) against that. That is verily ignorance of Allah (the Exalted) and His ability and self confidence and conceit.

Let it be known that it was not intended through this Honourable Hadith to limit major sins in three; rather, major sins are many yet those three are among the greatest major sins mentioned in the Holy Koran and the Sunna; it is checked by what the savants said: Every sin was sealed by Allah by Fire, curse, wrath or torture. Ṣheikh Al-Islam Ibn Ṭaymiyya (May Allah's Mercy be upon him) added: Or denying Faith.

I said: Also the one from whom Allah's Holy Messenger (May Allah's blessings and peace be upon him) cleared himself from: Did not he (May Allah's blessings and peace be upon him) say: «He who does so and so does not belong to us».

It was narrated after Ibn Abbas (May Allah be pleased with them): «They are nearer to seven hundered than to seven; yet there is no major sin along with asking for Allah's forgiveness, nor there is a minor sin along with intention».

309 - His saying: (It was narrated after Ibn Masoud (May Allah be pleased with him), «The greatest among major sins is joining in partners with Allah (the Exalted), securing oneself against Allah's (the Exalted) plan, losing hope in Allah's Mercy, and dispairing from Allah's support». It was narrated by Abdur-Razzak).

It was also narrated by Ibn Jarir and supported by truthful references

It was narrated after Ibn Masoud, «The greatest among major sins: Joining in partners with Allah (the Exalted), securing oneself against the Plan of Allah (the Exalted), losing hope in Allah's Mercy, and despairing from Allah's support. It was narrated by Abdur-Razzak.

This chapter discusses many issues:

The first: Interpreting the Holy verse of Aaraf.

The second: Interpreting the Holy verse of Houjor.

The third: Serious warning of he who secured himself against Allah's plan.

The fourth: Serious warning against losing hope.

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after Ibn Masoud (May Allah be pleased with him).

His saying: (The greatest among major sins are joining in partners with Allah (the Exalted). That is to say in His Lorship or worship. That is unanimously agreed upon.

His saying: (Losing hope in Allah's Mercy) Abu As-Saadat said: It is the most difficult dispair.

This [Honourable Hadith] includes pointing out for hope and fear; thus if he fears, then he should not lose hope or become desperate; rather, he should hope for Allah's Mercy. Those who came before us to desire fear concerning health, and hope concerning illness. That is the way of Abi Suleiman Ad-Darimi and many others. He said: The heart should mostly fear, thus if hope was more than fear then the heart would grow corrupt. Allah (the Exalted) said: **«As for those who fear their Lord unseen, for them is Forgiveness and a great Reward,»** (67: 13) And He (the Exalted) also said, **«Their (only) fear is for the Day when hearts) and eyes will be transformed (in a world wholly new)»** (24: 37). And He (the Exalted) said, **«And those who dispense their charity with their hearts full of fear, because they will return to their Lord; Those who hasten in every good work, and these who are foremost in them.»** (23: 60-61). And He (the Exalted) said: **«Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord- (like one who does not)?»** (39: 9). He (the Exalted) gave priority to caution and not to hope in this Holy Verse.

Chapter

(Among the Characteristics of Faith in Allah (the Exalted): Being patient with what Allah (the Exalted) predestined).

Chapter

His saying: (Chapter: Among the characteristics of Faith in Allah (the Exalted): Being patient with what Allah predestined).

Imam Ahmad said: Allah mentioned patience in ninety places in His Holy Koran.

310 - It was mentioned in the righteous hadith, «Patience is light.» It was narrated by Ahmad, Moslim as well as by Al-Bukhary and Moslem.

311 - «None has been given a gift wider than patience».

312 - Omar (May Allah be pleased with him) said: «We found the best of our living through patience.» It was narrated by Al-Bukhary.

Ali (May Allah be pleased with him) said, «Verily patience is to Faith as is the head to the body- then he raised his voice- he said truly he who is not patient does not believe.» It was presented by Al-Bukhary and Moslem.

Its derivation the one who is patient is a person who suppressed and deprived. Patience is suppressing the soul from impatience or worry, it is suppressing the tongue from complaining and becoming wrathful; it is restrainging the senses from slapping the cheeks and tearing pockets and the like. It was mentioned by Ibn Al-Qayyim (May Allah's Mercy be upon him).

Let it be known as well, that patience is three kinds: Patience for what Allah (the Exalted) has commanded, patience for what Allah (the Exalted) has proscribed, and patience for the ordeals that He (the Exalted) predestined.

His saying: (Allah (the Exalted) has said, **«And if any one believes in Allah, (Allah) guides his heart (aright)»** (64: 1).

Allah (the Exalted) has said, «And if any one believes in Allah, (Allah) guides his heart (a right): for Allah knows all things». (64: 11).

Alkama said, «He is the man who is afflicted by disaster and he knows that it is from Allah (the Exalted); he accepts and surrenders.».

The beginning of the Holy Verse is **(No kind of calamity can occur, except by the leave of Allah)** (64: 11). That is to say by His (the Exalted) volition, will and wisdom, as He said in the following Holy Verse, «**No misfortune can happen on earth or in your souls but is recorded in a decree before we bring it into existence: That is truly easy for Allah**». (57: 22) And He (the Exalted) also said, **«But give glad tidings to those who patiently persevere, - who say, when afflicted with calamity, 'To Allah we belong and to Him is our return.': -They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.»** (2: 155-157).

His saying: (And if any one believes in Allah, (Allah) guides his heart (aright). Ibn Abbas said concerning His saying (except by leave of Allah) that is to say «except by Allah's command» means His predestination and volition (And if any one believes in Allah, He guides his heart (aright). That is to say he who is afflicted by a disaster and knows that it has been predestined by Allah (the Exalted) and he stays patient, becomes contended and surrenders to Allah's predestiny. Allah (the Exalted) would guide his heart and compensate for him what he missed from the present life as guidance in his heart and truthful certainty. And He (the Exalted) may return to him what was taken from him.

His saying: (For Allah knows all things). This is pointing out that this emits from His knowledge which includes His wisdom. And that necessitates patience and acceptance.

His saying: (Alkama said: He is the man who is afflicted by disaster and he knows) that it is from Allah (the Exalted); he accepts and surrenders).

This Honourable Hadith was narrated by Ibn Jarir and Ibn Abi Hatem.

Alkama is Ibn Qais Al-Koufi. He was born while the Holy Prophet (May Allah's blessings and peace be upon him) was still alive, and heard from Abi Bakr, Omar, Othman, Ali, Saad, Ibn Masoud, Aisha and many others (May Allah be pleased with them). He is among the great followers and most knowledgeable and reliable among them. He died after sixty years old.

His saying: (He is the man who is afflicted by disaster ...). This Honour-

It was narrated in Moslem's Saheeh after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Two qualities of people include disbelief: Defaming ancestry and wailing over the dead person».

And they narrated after Ibn Masoud, «he does not belong to us, he who beats his cheeks, tears his clothes, and calls for the practices of Pre-Islamic times».

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able Hadith was narrated by Al-Amash after Abi Thibyan. He said: We were at Alkama's and this Holy Verse was recited (And if any one believes in Allah, (Allah) guides his heart (aright). He said: It is the man afflicted by disaster and he knows that it is from Allah (the Exalted) so he accepts and surrenders. That is the text of Ibn Jarir. This includes an evidence that verily deeds are from Faith. Saïd ben Joubeir said (He who believes in Allah (the Exalted), Allah would guide his heart). That is to say: He says: We belong to Allah (the Exalted) and to Him we return. Also it is shown in this Holy verse that patience is the cause of the guidance of the heart and that is «Guidance of the Heart» the reward of those who are patient.

313 - His saying: (It was narrated in the Saheeh by Moslim after Abi Huraira (May Allah be pleased with him) that: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Two qualities of people include disbelief: Defaming ancestry, and wailing over a dead person.»).

That is to say when they exist in people they constitute disbelief since they were among the practices of Pre-Islamic times; they exist in people and none is saved from them but he who is salvaged by Allah (the Exalted) and endowed knowledge and faith to light his way. But it is not who performed it a branch of the branches of disbelief becomes a disbeliever such as absolute disbelief. Also, it is not who performed it a branch of the branches of Faith becomes a believer, an absolute believer.

314 - «Between a servant and the disbelief or polytheism there exists nothing but dropping the prayer».

His saying: (Defaming ancestry) that is to say shaming which includes his saying: That is not so and so's son even though his fatherhood is known.

His saying: (And wailing over the dead person) that is to say raising the voice while crying and mentioning the virtues of the dead person, because that includes objecting against patience, for example, the wailing woman who says: O my supporter, O My defender and the like. It also includes the patience as an obligation and that all which is not copied after the creed is considered disbelief.

It was narrated after Anas that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «If Allah (the Exalted) desires that which is good for His servant, He (the Exalted) would hasten the punishment in...

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315 - His saying: (And they narrated after Ibn Masoud, «He does not belong to us, he who heats his cheeks, tears his clothes and calls for the practices of Pre-Islamic times»).

That is among the texts of threatening; and it was narrated after Sufyan Ath-Thawri and Ahmad that it is hated to interprete so that its impact on the soul is greater and its deterrent effect is more eloquent, and it indicates that such practices contradict the required perfection of Faith.

His saying: (He who beats his cheeks) Al-Hafeth said: The cheek was mentioned in particular because beating it was more pervasive, otherwise beating the whole face is similar.

His saying: (Tearing clothes-) It is the part of the clothes where the head enters, and that was the tradition of the Pre-Islamic people when they wanted to express their sorrow for a dead person.

His saying: (Calls for Pre-Islamic practices). Sheikh Al-Islam said: It is wailing over the dead person. Others said: It is calling with woe and grief. Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Calling with Pre-Islamic calls such as calling for tribes and tribalism, and being fanatic for sects, creeds and sheikhs and prefering one for the other, invoking that and supporting others against him or becoming hostile, all such practices are among the practices of Pre-Islamic times.

It was also mentioned by Ibn Hajjah and considered as righteous by Ibn Hibban who narrated after Ibn Umama.

316 - «Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the woman who scores her face, the woman who tears her clothers, and the woman who calls woe and grief».

This indicates that such matters are considered among major sins, and a small part of that might be forgiven if it was truthful and not for wailing and objecting against destiny. This was narrated by Ahmad (May Allah's Mercy be upon him) for what happened to Abi Bakr and Fatima (May Allah be pleased with them) when Allah's Holy Messenger (May Allah's blessings and peace be upon him) died.

These Honourable Hadiths do not include that which says that crying is forbidden.

... the present life, and if He (the Exalted) desires that which is evil, He (the Exalted) suspended his punishment till He (the Exalted) meets him on the Day of Judgment»...

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317 - Verily when Ibrahim, Allah's Holy Messenger's (May Allah's blessings and peace be upon him) son died, he (May Allah's blessings and peace be upon him) said: «The eye tears, the heart grieves, yet we do not say but that which pleases the Lord, and we are sorry for you O Ibrahim.» It was mentioned in the two Saheehs.

318 - It was narrated after Ousama ben Zaid (May Allah be pleased with him), «Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) set off to one of his daughters who had a dying son. He was raised to him (may Allah's blessings and peace be upon him) and his breath was clattering. Thereupon his (May Allah's blessings and peace be upon him) eyes became full of tears. Saad said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what is this? He (May Allah's blessings and peace be upon him) said: That is mercy that Allah (the Exalted) put in the hearts of His servants, and verily Allah is Merciful with His servants.».

319 - His saying: (It was narrated after Anas (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «If Allah (the Exalted) desires that which is good for His servant He would hasten his punishment in the present life, and if He desires that which is evil, He would suspend his punishment till He meets him on the Day of Judgment.»).

This Honourable Hadith was narrated by At-Tirmithi and Al-Hakem and was improved by At-Tirmithi. It was presented by At-Tabarani and Al-Hakem after Abdullah ben Maghfal. It was also presented by Ibn Al-Maghfal. It was also presented by Ibn Adi after Abi Huraira while At-Tabarani narrated it after Ammar ben Yaser.

His saying: (If Allah desires that which is good for His servant, He hastens his punishment in the present life. That is to say He would cast on him affliction and disasters because of his excessive sins, so he would drop those sins and become sinless and meets his Lord as such on the Day of Judgment.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Disasters are benefaction because they grant remission of sins and call for patience. Thus the servant is rewarded for them. They required turning to Allah (the Exalted) in repentance and becoming humble in front of Him. They require shunning from creatures as well as other great benefits. Thus the very same

... and he (May Allah's blessings and peace be upon him) said «verily the greater the affliction the greater the reward).

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affliction is used by Allah (the Exalted) to remit people's sins and guilts, and that is among the best kinds of benefacton. Thus disasters are mercy and benefaction to all creatures, but if he who is afflicted commits because of them more serious sins than those before affliction then that would be evil for him as far as his religion is concerned, since verily there are some people who when afflicted by poverty, sickness, or pain, they would suffer from hypocrisy; fear, sickness of heart and overt disbelief and dropping some duties and performing some proscribed actions the thing that causes him harm as far as his religion is concerned, for such a person health is better for him as far as what the disaster concerned has given him not as far as the disaster per se is. Also they become patient and obedient because of a disaster, such disaster is a religious benefaction for him, it is itself caused by the Lord (Be He blessed and raised above) and it is Mercy for the creatures and Allah (the Exalted) is praised for it. Thus he who is afflicted and then endowed with patience, patience was a benefaction in as far as his religion is concerned, and he got what remitted his sins; that is Mercy he got through praising his Lord (the Exalted) his Lord's . Allah (the Exalted) has said, **«They are those on whom (Descend) blessings from Allah and Mercy.»** (2: 157) He would get forgiveness of sins and raising of his ranks. Thus he who performs the required patience, would get that.

His saying: (And if He (the Exalted) desires that which is evil; He suspended His punishment. That is to say He delays punishing him for his sins till He meets him on the Day of Judgment».

Al- Azizi said: That is to say He (the Exalted) does not punish him for his guilts in the present life till he reaches in the Afterlife having committed all his sins, so he gets all the punishment that he deserves. This sentence is the last sentence of the Honourable Hadith. The Holy Prophet (May Allah's blessings and peace be upon him) said: «The greater the affliction, the greater is the reward,» till the end of the Honourable Hadith, that is the beginning of another Honourable Hadith, yet when At-Tirmithi narrated them refering to one reference and one companion of the Holy Prophet (May Allah's blessings and peace be upon him).

It also demonstrates at the hope in Allah (the Exalted), and thinking about Allah (the Exalted) all that is good concerning what He predestines for you. In that connection He (the Exalted) has said, **«But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad**

And verily if Allah (the Exalted) loves people, He (the Exalted) would send them ordeal. Thus he who accepts gets acceptance [Allah (the Exalted) will be pleased with him] and he who becomes angry gets [Allah's (the Exalted) wrath] It was improved by At-Tirmithi.

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for you. But Allah knoweth, and ye know not» (2: 216).

His saying: (The Holy Prophet (May Allah's blessings and peace be upon him) said, «Verily the greater the affliction the greater the reward. Verily if Allah (the Exalted) loves a group of people He (the Exalted) would send them ordeal. Thus he who accepts gets acceptance [Allah (the Exalted) will be pleased with him] and he who becomes angry he gets [Allah's (the Exalted)] wrath.» It was improved by At-Tirmithi).

320 - At-Tirmithi said: Kuteiba told us that Al-Laith narrated after Anas, and he mentioned the preceding Honourable Hadith. Then he said: And with such reference after the Holy Prophet (May Allah's blessings and peace be upon him) verily he (May Allah's blessings and peace be upon him) said, «Verily the greater the affliction.... till the end of the Honourable Hadith.» Then he said: That is good Honourable Hadith yet strange from this aspect. It was also narrated by Ibn Maja.

321 - Imam Ahmad narrated after Mahmoud ben Labib that: «If Allah (the Exalted) loves a group of people, He (the Exalted) would send them ordeal. Thus he who is patient would get [Allah's] patience; he who becomes grieved would get grief.» Al-Munthiri said: Those who narrated this Hadith are reliable.

His saying: (The greater the reward) that is to say he whose affliction is greater in quantity and quality.

This Honourable Hadith may be used as an evidence by the one who says: Verily disasters are rewarded in addition to remission of sins, and Ibn Al-Qayyim considered it better, that its reward is only the remission of sins unless they were the reason for a good deed such as patience, acceptance, repentance and asking for forgiveness, since then he would be rewarded for what results from them. It is said about the meaning of the Honourable Hadith: Verily the greater the affliction, the greater the reward if he is patient.

322 - His saying: (Verily if Allah (the Exalted) loves a group of people, He (the Exalted) would send them ordeal). That is why it was mentioned in Saad's Hadith, «He (May Allah's blessings and peace be upon him) was asked, which of the people suffers from affliction? He (May Allah's blessings and peace be upon him) said: The prophets, then the best then the best. The

This chapter discusses many issues:

The first: Interpreting the Holy verse of At-Taghabon.

The second: Verily that is considered faith in Allah (the Exalted) .

The third: Defaming ancestry.

The fourth: Serious warning against hitting cheeks and tearing clothes and calling for the practices of Pre-Islmic times.

The fifth: The sign that Allah (the Exalted) wants to do to His servant.

The sixth: Allah (the Exalted) wishes to do him harm.

The seventh: The sign that Allah (the Exalted) loves the servant.

The eighth: Proscribing discontent and wrath.

The ninth: Rewarding acceptance by affliction.

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a man is afflicted according to his religion; if he were firm concerning his religion, then his affliction would be more severe; if he were lenient concerning his religious duties, he would be afflicted according to his religion. Affliction sticks to the servant till he walks on earth carrying no sin.» This Honourable Hadith was narrated by Ad-Darimi; Ibn Majah and At-Tirmithi.

This Honourable Hadith as well as those similar to it of the evidences of unification. Thus if the servant knows that prophets and the holymen are afflicted with their souls, that is in reality mercy and it cannot be dispelled away from them but by Allah (the Exalted). He [The servant] would realize that they do not possess the ability to protect or to benefit themselves. Thus it is proscribed to go to them or to resort to them in order to ask them to fulfil a need or dispel worry. In the affliction that befalls the prophets and the righteous, there are countless secrets, wisdom, interests and good consequences.

His saying: (Thus he who accepts get the acceptance). That is to say from Allah (the Exalted), acceptance and being pleased are two adjectives which Allah (the Exalted) used to describe Himself (the Exalted) in many places of His Holy Book, such as, **«Their reward is with Allah Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him».** (98: 8). And the way of those who came before as well as those who followed them among the people of the Sunna: Confirming the attributes which Allah (the Exalted) used to describe

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Himself and with which Allah's Holy Messenger (May Allah's blessings and peace be upon him) described Him, in a way that fits His Glory and Greatness. That does not include likening [Allah (the Exalted) to others] and infallibility that does not include any suspension; thus if Allah (the Exalted) becomes pleased with him, every sort of good and benefaction will happen to him, and he will be saved from every evil. Acceptance is when the servant serrenders himself totally to Allah (the Exalted) and does not doubt or suspect Allah (the Exalted), and desires His reward; he may find in that comfort and relaxation because of his love for Allah and trust. As Ibn Masoud (May Allah be pleased with him) said: Verily Allah (the Exalted) by His Justice. He (the Exalted) created happiness and joy in certainty and acceptance, and He (the Exalted) created sadness in anger and doubt.

His saying: (And he who becomes angry) Abu As-Saadat said: Anger is hating the thing and not accepting it. That is to say he who becomes angry with Allah (the Exalted) concerning that which He predestined. This person will receive anger from Allah (the Exalted); such punishment is sufficient. It might be used to indicate the necessity of acceptance, and that is Ibn Akil's choice. However, Al-Kadi decided that it is not necessary yet it was preferred by Sheikh Al-Islam and Ibn Al-Qayyim.

Sheikh Al-Islam said: [Allah (the Exalted)] did not command people to be accepting as He (the Exalted) commanded them to be patient. Rather, those who accept [their destiny] were praised. He said,

323 - As for the following, «He who is not patient with My affliction and does not accept My predestiny let him take another god.» That is Israeli and it is not a righteous Hadith told after the Holy Prophet (May Allah's blessings and peace be upon him).

Sheikh Al-Islam said: That which is higher in rank than that -that is to say acceptance- is to verily thank Allah (the Exalted) for the affliction and disaster because of the benefaction of Allah (the Exalted) that he sees in it. And Allah (the Exalted) knows best.

Chapter

(Concerning what was said about hypocrisy).

Allah (the Exalted) has said, «Say, 'I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one God: Whoever expects to meet his Lord, let him work righteous, and in the worship of his Lord, admit no one as partners» 918: 110).

Chapter

His saying: (Chapter concerning what was said about hypocrisy).

That is to say [Chapter concerning] forbidding hypocrisy and warning against it.

His saying: (Allah (the Exalted) has said: **«Say, 'I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one God»**. (18: 110) That is to say I have nothing to do with Lordship or diety; rather, all that belongs to Allah (the Exalted) Alone, He (the Exalted) has no partner and He (the Exalted) revealed that to me, **«Whoever expects to meet his Lord»** (18: 110) That is to say whoever fears Him (the Exalted), **«let him work righteous, and in the worship of his Lord admit no one as partner.»** (18: 110) His saying: (No one) is generalizing proscription and this generalization includes prophets, angels, the righteous, the Holy men and others.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: As for «meeting» it was interpreted by some of those who came before and those who came after as to mean observing the Lord with the eye. They said: Meeting Allah (the Exalted) includes seeing Him (the Exalted) on the Day of Judgment and they gave an evidence.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said about the Holy Verse: Since Allah (the Exalted) is one and since there is no God but Him (the Exalted) then worship should be for Him (the Exalted) Alone without joining in partners, thus as He is exclusively a diety, He (the Exalted) should

It was narrated after Abi Huraira with references, «Allah (the Exalted) said, «I satisfy the partners from joining in partners, he who does something and joins in partners with Me, I let him in his polytheism.» It was narrated by Moslem.

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be exclusively worshipped. Thus a righteous deed is free from hypocrisy and bound by the Sunna.

The Holy Verse also includes the evidence that the root of the religion with which Allah (the Exalted) sent His Holy Messenger (May Allah's blessings and peace be upon him) as well as other messengers before him (May Allah's blessings and peace be upon him) and that is performing all sorts of worship exclusively for Allah (the Exalted). In that connection he (the Exalted) has said, **«Not an apostle did we send before thee without this inspiration sent by us to him: That there is no God but I; therefore worship and serve Me».** (21: 25).

And those among this nation who contradict this fundamental principle are divisions: An evil person who contends with Allah (the Exalted) concerning His Lordship and Diety, and calls people to worship Him, or an evil who calls people to worship idols, or a polytheist who invokes other than Allah (the Exalted) and curries his favour through all or some sorts of worship, or someone doubting unification [The Oneness of Allah (the Exalted)]: is it true or is it allowable to join in partners with Allah (the Exalted) in worship? Or an ignorant person who thinks that polytheism is a religion that leads to Allah (the Exalted) and that is the most prevalent state of most commoners because they are ignorant and because they just immitate those who came before them, otherwise people wouldnot have been alienated from religion and knowledge of the religion of messengers were forgotton.

324 -His saying: (It was narrated after Abi Huraira (May Allah be pleased with him), «Allah (the Exalted) has said, «It satisfies partners from joining in partners, he who does something to join in partners with Me, will be let by Me in his polytheism». It was narrated by Moslem).

His saying: (He who does something to join in partners with Me). That is to say intended through his deed [to worship] other than Me from among other creatures, I let him and his polytheism alone. And Ibn Maja said: «I am free and he is the one who committed polytheism».

Ibn Rajab (May Allah's Mercy be upon him) said: Let it be known that dedicating deeds to other than Allah (the Exalted) is divided into divisions: Thus once it were hypocrisy as is the case of hypocrites. In that connection

Allah (the Exalted) has said, «**When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance**». (4: 142) Such pure hypocrisy hardly ever be done from a believer during the prayer or fasting. It might be done while giving alms or during required Hajj or others of the seen deeds or it does not exceed the benefits of those deeds, since Faith while performing such deeds is rare. No Moslem doubts that such deed is wrong and that the doer deserves Allah's wrath and punishment.

At other times the deeds are dedicated to Allah (the Exalted) yet it is combined with hypocrisy, so if it originally was combined with hypocrisy then we say that the truthful texts show that it is invalid. He mentioned Honourable Hadiths that show that, for example, this Honourable Hadith and Shaddad ben Aws's Honourable Hadith.

325 - «He who dissimulates in prayer has in fact committed polytheism; he who dissimulates in fasting has in fact committed polytheism; he who dissimulates when alms giving has in fact committed polytheism, and verily Allah (Be the blessed and raised above) says: I am the best oath for he who joins in partners with Me. Thus he who joins in a partner with Me, then the truthfulness of his deed whether little or much, is dedicated to the partner he joined with Me. I am satisfied without him.» It was narrated by Ahmad.

And he mentioned the Honourable Hadiths that have the same meaning. Then he said: Thus, for example, if the intention were to go for the Holy struggle and it was combined with something other than hypocrisy, such as taking a salary for the service, taking something from the loot or goods then the reward for his Holy struggle would decrease yet it would not be totally eliminated.

Ibn Rajab said: Imam Ahmad (May Allah's Mercy be upon him) said: The merchant, the hired, the mercenary, they get their reward for their Holy struggle according to the purity of their intentions and they are not equal to the one who goes to Holy struggle sacrificing himself and giving his money with pure intentions.

He also said about the one who takes fees for the Holy struggle: If he did not set for the Holy struggle but for money, then there is no objection, it is as if he sets off for the sake of his religion, if he were given something, he would take it. It was narrated after Abdullah ben Amr (May Allah be pleased with them) that, «If the one of you decides to go for the Holy struggle and Allah (the Exalted) provides for him as some sort of recompense

It was narrated after Abi Said, «Shall I inform you of that which frightens me a more than the Anti-Christ? They said, O Allah's Holy Messenger (May Allah's blessings and peace be upon him) yes. He (May Allah's blessings and peace be upon him) said: Secret polytheism: The man stands and prays so he prays well when some other man looks at him.» It was narrated by Ahmad.

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then there is no harms in that. Yet if the one of you goes for the Holy stuggle only when he is given money and if he were not given money he would not go then there is no good in him.,»

It was narrated after Mujahid (May Allah's Mercy be upon him) that he said about the Hajj of the camel driver and the Hajj of the merchant, «It is perfect and complete; it does not decrease anything from their reward». That is to say because their original intention is to perform the rituals of Hajj ragardless of gain. He said: But if the origin of the deed as for Allah's (the Exalted) sake then hypocrisy is incidental, then if it were just a passing through and he dispels it then this would not cause him harm, that is not disputed. Yet if he indulges in it, would his deed be considered wrong or would he not be rewarded for the original intention? The savants among those who came before conflicted over that issues. This was told by Imam Ahmad and Ibn Jarir and overweighed that his deed would not be considered invalid and that he would be rewarded for his first and original intention. This is narrated after Al-Hassan and others. The Honourable Hadith of Abi Tharr after the Holy Prophet (May Allah's blessings and peace be upon him) carries the same meaning.

326 - «He (May Allah's blessings and peace be upon him) was asked about the case of a man who does that which is good and for which people praise him. He (May Allah's blessings and peace be upon him) said: That is the immediate glad tidings of the believer». It was narrated by Moslem.

I said: And the completeness of this rank is made clear in the interpretation of the Honourable Hadith of Abi Saïd if Allah (the Exalted) wishes.

327 - His saying: (It was narrated after Saïd (May Allah be pleased with him), «Shall I inform you about what I fear most for you than the Anti-christ? They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), yes. He (May Allah's blessings and peace be upon him) said: Secret polytheism: The man stands and prays, and he pretends to pray well when some other man looks at him». It was narrated by Ahmad.

328 - It was narrated by Ibn Khouzeimah in his Saheeh after Mahmoud

This chapter discusses many issues:

The first: The interpretation of the Holy Sura of Kahf.

The second: The serious issue of rejecting a good deed if it includes something for other than Allah (the Exalted) .

The third: Mentioning the cause requiring that; it is perfect sufficiency.

The fourth: Verily among the causes: He (the Exalted) is the best among partners.

The fifth: The Holy Prophet's (May Allah's blessings and peace be upon him) fear for his companions against hypocrisy.

The sixth: He (May Allah's blessings and peace be upon him) explained that as the man praying for Allah (the Exalted) yet praying properly when he sees another man looking at him.

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ben Labeed, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) came and said: O people! Beware of secret polyetheism! They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), what is secret polytheism? He (May Allah's blessings and peace be upon him) said the man stands and prays and when he sees another man looking at him he prays properly. That is secret polytheism».

His saying: (It was narrated after Abi Saïd Al-Khidri) This was mentioned before.

His saying: (Secret polytheism) He (May Allah's blessings and peace be upon him) called it secret because the person who practises it shows that his deeds are for the sake of Allah (the Exalted) while he means others, or he joins in partners by praying properly for this partners.

329 - It was narrated after Shaddad ben Aws, «During the Holy Prophet's (May Allah's blessings and peace be upon him) days we considered hypocrisy as minor polytheism». It was narrated by Ibn Abi Ad-Dunia in the «Book of Ikhlas» and by Ibn Jarir in «At-Tahthib» and by Al-Hakem.

Ibn Al-Qayyim said: As for minor polytheism, it is like little hypocrisy, dissembling in front of people and swearing by other than Allah (the Exalted) and the man telling another man! What Allah (the Exalted) wishes and what you wish, and that is from Allah (the Exalted) and that is from you, and I swear by Allah (the Exalted) and by you, and I have no one but Allah (the Exalted) and you, and I depend on Allah (the Exalted) wishes and what you wish, and that is from Allah (the Exalted) and that is from

you, and I swear by Allah (the Exalted) and by you, and I have no one but Allah (the Exalted) and you, and I depend on Allah (the Exalted) and you, and had it not been because of Allah (the Exalted) and you, such and such a thing would not have happened. Yet this might be according to the one saying it and according to his intentions major polytheism.

There is no dispute over the matter that faith is a necessary condition for the validity of the deed as well as for accepting it. Also carrying on performing the deed as was said by Al-Fadl ben Ayyad (May Allah is Mercy upon him) concerning Allah's saying, **«That He may try which of you is best in deed»** (67: 2) He said, «The most sincere and most correct. He was told: O Aba Ali, what is that which is most sincere and most correct? He said: Verily if the deed was sincere yet not correct it would not be accepted; if it were correct yet not sincere, it would not be accepted until it is both sincere and correct. Verily that which is sincere is that which is dedicated to Allah (Glory be to Him) and that which is correct is that which is in conformity with the Sunna».

Discussing the benefits: The Holy Prophet's (May Allah's blessings and peace be upon him) pity on his nation and his (May Allah's blessings and peace be upon him) advice for them and that hypocrisy is more horrible for the righteous than trouble made by men. Thus if the Holy Prophet (May Allah's blessings and peace be upon him) fears hypocrisy for the masters of the Holymen with all that great faith and wide knowledge then others who are lower than them by so many times deserve fear for them of polytheism both minor and major.

Chapter

(A man desiring the present life through his deeds is among polytheistic acts).

Allah (the Exalted) has said, «Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: Vain are the designs they frame therein, and of no effect are the deeds that they do!» (11: 15-16).

CHAPTAR

His saying: (Chapter concerning a man desiring the present life through his deeds is considered among polytheistic acts).

Thus if it is said: What is the difference between this interpretation and the interpretation mentioned in the previous chapter?

I say: There is between them absolute common and particular aspects that are combined in subject matter, that is if what man intends to dissemble in front of people and believing properly in order to be praised by them, then that is hypocrisy as was mentioned before. That is the case of the hypocrites: Also, it is desiring the present life by dissimulating in front of people and asking for their praise and honour. It is differentiated from hypocrisy by being a righteous deed through which one desires an aspect of the present life, like going for Holy struggle in order to take money, as will be mentioned in the following Honourable Hadith.

330 - «Miserable is he who worships the dinar». Or goes for Holy Struggle in order to gain or other than that of the matter, mentioned by our Sheikh after Ibn Abbas (May Allah be pleased with him) as well as after other interpreters of Allah's Holy Verse, **«Those who desire the life of the present and its glitter»** (11: 15).

The writer (May Allah's Mercy be upon him) meant by this interpreta-

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tion and by what followed, that verily working for the present life is considered an act of polytheism that contradicts the required perfection of unification and deems all actions wrong. It is more serious than hypocrisy because the one desiring the present life might have a will that overpowers or controls most of his deeds, as for the hypocrites, hypocrisy might ensue in one deed but not another and he might not indulge in it, and the believer is cautious against this and that.

His saying: Allah (the Exalted) has said, **«Those who desire the life of the Present and its glitter, -to them we shall pay (the price of) their deeds therein, without diminution, they are those for whom there is nothing in the Hereafter but the Fire; vain are the designs they frame therein, and of no effect are the deeds that they do»** (11: 15-16)).

Ibn Abbas (May Allah be pleased with him) said, «Those who desire the life of the present life» that is to say its reward and «Its glitter» is its money. «We shall pay» that is to say we provide them with the reward for their deed through health and happiness with money, wives; and children. Later on, it was revoked by the following Holy Verse, **«If any do wish for the transitory thing (of this life). We readily grant them - much thing as we will...»** Till the end of the two Holy Veres. (17: 18-19) It was narrated by An-Nahhas in his «Nasikh».

His saying: «Later on it was revoked» that is to say conditioned. Thus the Holy Verse did not say absolute.

Kutadah said, «He for whom the present life was his want, desire and intention will be rewarded by Allah (the Exalted) for his good deeds in the present life and he will reach the After life without a good deed to be rewarded for. As for the believer, he will be rewarded for his good deeds in the present life and recompensed for them in the Afterlife». It was mentioned by Ibn Jarir and supported it by his reference. Then he continued.

331 - Abi Huraira's Honourable Hadith after Ibn Al-Moubarak after Haywat Ibn Shouraih: He said: I was told by Al-Waled ben Moslem who told him that Shoufayy ben Mati' Al-Asbahi told him (Verily he entered Medina to reach a man around whom people gathered. Thereupon he said: Who is this? They said: Abu Huraira. He said so I approached him till I could sit between his hands [Very close to him] while he was talking to people. When he stopped talking and became alone I said: I beseech you to tell me an Honourable Hadith that you heard from Allah's Holy Messenger (May Allah's blessings and peace be upon him) and that you learned and

understood. He said: Thereafter Abi Huraira said: I will do, I'll tell you an Honourable Hadith that Allah's Holy Messenger (May Allah's blessings and peace be upon him) hold me in this house while we were alone then Abu Huraira sobbed and took a deep breath; then he came back to consciousness and said: I will tell you an Honourable Hadith that Allah's Holy Messenger (May Allah's blessings and peace be upon him)told me in this house while we were alone. Then he sobbed another time and fell on his face, and he stayed like that for a long time. Then he came back to consciousness and said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me, «Verily when Allah (Be the blessed and raised above) descends on the Day of Judgment to judge among the people while every nation is kneeling, the first one to be called is the reciter of the Holy Koran, a man who died for Allah's sake, and a man who has a lot of money.

Then Allah (Be the blessed and raised above) would say to the rehearser of the Holy Koran: Havenot I told you what I sent down on My Holy Messenger? He said: Yes. He (the Exalted) said: What did you benefit from what you learned? He said: I prayed all through the night and all through the day. Then Allah (the Exalted) would tell him: You lied, and the angels would tell him: You lied, and Allah (the Exalted) would tell him; rather, you wanted the people to say that so and so rehearsed the Holy Koran, then that is said. The one who has money is brought, and Allah (the Exalted) would tell him: Havenot I given you money so that you would not need any body? He said: O Lord, yes. He (the Exalted) said: What did you do with what I gave you? He said I used to pay alms and visit my relatives consistently, so Allah (the Exalted) would tell him; You lied and the angels would tell him: You lied. And Allah (the Exalted) would say; rather, you wanted people to say that so and so is generous, then it was said. Then the one who died for the sake of Allah (the Exalted) is brought and asked: Why were you killed? He would say: I was commanded to go for the Holy struggle and I fought till I was killed. Allah (the Exalted) would tell him: You lied; and the angels would tell him: You lied and Allah (the Exalted) would say; rather, you wanted people to say So and So is brave and it was said: Then Allah's Holy Messenger hit my knees and said: O Abu Huraira these three people are going to be the first three of Allah's (the Exalted) creatures with whom Fire is lit on the Day of Judgment».

Verily our Sheikh asked the writer (May Allah's Mercy be upon him) about this Holy Verse and he answered the summary of which is: He mentioned after those who came before types of what people practise today

without realizing its meaning.

Such as: A good deed done by many people for Allah's sake, such as alms giving and prayer, visiting relatives, being good to people, leaving wrong doing and the like of what the man does or drops purely for Allah's sake, yet he does not desire its reward in the Afterlife; rather, he wants Allah's sake. Yet he does not desire its reward by preserving and developing his money, or by guarding his family and children, or maintaing benefaction, while he does not worry about desiring the Garden or escaping from Hell-Fire, that person is rewarded for his deeds in the present life and not in the Afterlife. This type was mentioned by Ibn Abbas.

The second type: And this is greater than the first and more feared; it is the type that was mentioned by Mujahid about the Holy Verse: It was sent down concerning him: That verily he does righteous deeds while his intention is to dissimulate people not to ask for the reward of the Afterlife.

The third type: To verily perform righteous deeds aiming to earn money, such as performing the Hajj rituals to take some money, or imigrates for a present life matter, or to marry a woman or he sets off for Holy Struggle because of gains; this type was also mentioned in interpreting this Holy Verse; it is similar to the case of the man who learns for the school of his family or for their gain or for becoming their leader, or he learns the Holy Koran and perseveres on praying because he wants to get a job in a Mosque.

The fourth type: Is to verily perform deeds obeying Allah (the Exalted) faithful in that to only Allah (the Exalted) without introducing a partner, yet he is performing something that brings him out of Islam, such as the Jews and the Christian when they worship Allah (the Exalted) or when they give alms or fast for Allah's sake and for the sake of the Afterlife and like many of the people of this nation who perform in a way of disbelief or major polytheism that brings them totally out of Islam; if they obey Allah (the Exalted) they would obey Him (the Exalted) purely desiring His reward in the Afterlife? But they perform deeds that take them out of Islam and make their deeds rejected; this kind was also mentioned in the Holy Verse as was narrated after Anas and others; those who came before used to fear them; thus some of them said: Had I known that Allah (the Exalted) accepts one's prostration from me, I would have desired death because Allah (the Exalted) says, **«Allah doth accept of the sacrifice of those who are righteous»**. (5: 30).

Then he said: Finally it should be said: If a man performs the fire prayers, gives alms, fasts and performs the rituals of Hajj for the sake of

It was mentioned in the Saheeh after Abi Huraira: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Miserable is the one who worships the dinar; Miserable is the one who worships the dirham; miserable is the one who worships the black garment; miserable is the one who worships the thicket; if he was given, he became pleased and if not he becomes angry, miserable and set back is he and if he...

Allah (the Exalted) asking for the reward of the Afterlife, then after that he performs deeds through which he shows desire for the present life such as going to the Hajj for the sake of Allah (the Exalted) then he goes another time to Hajj for the sake of present life, as the case of our reality, then he is classified with that which is preferred by him. Some said: The Holy Koran often mentions the pure among the people of the Garden and those who purely belong to Hell-Fire.

332 - His saying: (It was mentioned in the Saheeh after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Miserable is the one who worships the dinar; Miserable is the one who worships the dirham; miserable is the one who worships the black garment, miserable is the one who worships the thicket; if he was given he is pleased, and if not he becomes angry, miserable and set back is he; if he is stunned by a thorn he cannot remove it. Blessed is a servant who rides his horse for Allah's sake, his hair is unkempt, his feet are dusty if he is guarding then he is in the rear lines, then he is in the rear lines; if he asks for permission, he is not allowed, and if he interceded he.».

His saying: (It was narrated in the Saheeh) That is to say Al-Bukhary's Saheeh.

His saying: (Miserable) that is to say fell, what is intended here is perished. This was said by Al-Hafeth who said in another place: It is the opposite of fortunate and happy wretched. Abu As-Saadat said: Miserable is said if one tumbles and falls on his face. That is invoking Allah (the Exalted) to make him perish.

His saying: (worshipped the dinar) it is that known amount of gold such a weight.

His saying: (Miserable is the worshipper of dirham) and that is made of silver, it was estimated by philologist to be equal to a grain of barely in weight, and we have a dirham that was coined by Bani Umayya and it is equal to the weight of fifty grains of barely and two fifth of a grain. He

called him a servant of it because it [the dirham] is what is intended by his deed, thus every one who orients himself to other than Allah (the Exalted), has in fact joined in a partner with him in worshipping Him (the Exalted) as the case of many people.

His saying: (Miserable is the worshipper of the black garment). Abu As-Saadat said: It is a silk or wool labeled garment and it is said that it is not called as such unless it is labeled and black.

His saying: (Miserable and set back) Al-Hafeth said he became sick again. Abu As-Saadat said: That is to say he fell up side down. That is invoking Allah (the Exalted) to fail him. At-Tibi said: It includes invoking Allah (the Exalted) against him because if he becomes miserable, he will fall on his face and if he is sent back he will fall on his head another time.

His saying: (If he is pricked by a thorn) that is to say if a thorn enters under his skin (he cannot remove it) by means of tongs. This was said by Abu As-Saadat.

What is meant here is that if such was his case, then he deserves that Allah (the Exalted) invokes against him; and any one whose case was as such, should find due to such invocations what harms him in his present lifes as well as in his Afterlife.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: The Holy Prophet (May Allah's blessings and peace be upon him) called him the worshipper of the dinar and dirham the worshipper of the velvet and the worshipper of the black silk garment and he (May Allah's blessings and peace be upon him) mentioned that which is considered invoking Allah (the Exalted) against such person by saying: «Miserable is he and set back is he and it was pricked by a thorn he cannot remove it». That is the case of the one who is afflicted by evil that does not leave him and he does not succeed because he is miserable and is set back thus he could not get what he wants or free himself from that which is hated, and that is the case of the one who worships money, and he (May Allah's blessings and peace be upon him) described him by «if he is given he will be pleased, and if not he will become angry».

In that connection Allah (the Exalted) has said: **«And among them are men who slander thee in the matter of (the distribution of- the alms: If the one given part there of, they are pleased, but if not, behold! They are indigents!« (9: 58) Thus they are pleased for other than Allah (the Exalted) and they become angry for other than Allah (the Exalted), and that is the case of that**

who clings to a leadership or a picture or something similar to that who desires; if he gets that thing he becomes pleased and if not he becomes angry. Such is the servant of his desires; he is the slave of such things since slavery and servitude are in reality the slavery and servitude of the heart. Thus whatever enslaves the heart makes the heart its servant -till he said-.

The same thing goes for the money seeker, that also enslaves him and such affairs are of two kinds: That which is needed by the servant as he needs his food, drink, mate, habitat and the like, such person asks from Allah (the Exalted) and resorts to Him (the Exalted). Thus for him money is used by him to satisfy his need; it is like his monkey that he rides, and his carpet on which he sits without being enslaved by it.

And one of them: What the servant does not need; his heart should not cling to this; if his heart clings to it, he will become enslaved to it, and he might become enslaved by and dependant on other than Allah (the Exalted), thus neither real servitude to Allah (the Exalted) nor real dependance on Him stay with him; rather, he possesses a branch of worship to other than Allah (the Exalted) and a branch of dependance on other than Allah (the Exalted), and that person is most deserving of the Holy prophet's (May Allah's blessings and peace be upon him) saying, «Miserable is the worshipper of the dinar; miserable is the worshipper of the dirham: Miserable is the worshipper of the dirham, miserable is the worshipper of black silk garment, and miserable is the worshipper of the thicket».

This person is a slave to such matters even if he demands them from Allah (the Exalted); verily if Allah (the Exalted) gave them to him, he would be pleased; if Allah (the Exalted) didnot give them to him, he would become angry. Verily, Allah's servant is someone who is pleased by what pleases Allah (the Exalted) and becomes angry by what makes Allah (the Exalted) angry, and he loves what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love, and hates for Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); he supports the holymen of Allah (the Exalted) and is hostile to the enemies of Allah (the Exalted).» Such person is one who perfected his Faith.

His saying: (Blessed is a servant) Abu As-Saadat said: «Blessed» is [in Arabic «Touba»] the name of the Garden and it was said a tree in the Garden, and this is supported by what Ibn Wahab narrated after Abi Saïd who said, «A man said: O Allah's Holy Messenger (May Allah's blessings and

peace be upon him) what is Touba [Blessings]? He (May Allah's blessings and peace be upon him) said: It is a tree in the Garden, the size of which is the walking distance of one hundred years; the clothes of the people of the Garden come out of its sleeves».

333 - And it was narrated by Imam Ahmad: We were told by Hasan ben Mousa that he heard Abdullah ben Louhai' say that Darraj Abu Samah said: Abu Al-Haitham told him after Abi Saïd Al-Khidri after Allah's Holy Messenger (May Allah's blessings and peace be upon him). «Verily a man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) blessed is the one who saw you and believed in you. He (May Allah's blessings and peace be upon him) said: Blessed is the man who saw me and believed in me, and blessed, and blessed and blessed is the one who believed in me without seeing me. A man told him: What is blessing [Touba]? He (May Allah's blessings and peace be upon him) said: It is a tree in the Garden the size of which is the walking distance of a hundred years; the clothes of the people of the Garden come out of its sleeves».

This Honourable Hadith has evidence in the two Saheeh, as well as in others. Also Ibn Jarir narrated a strange Honourable Hadith. Wahab (May Allah's Mercy be upon him) said, «Verily there is in the Garden a tree called Touba; a riding person rides in its shade for a hundred years without reaching the end: its flowers are thin garments and its leaves are thin gowns, its branches are amber, and its base is corundum, its soil is camphor, its dirt is musk, rivers of wine, milk and honey came out of its base and it is a place for the people of Garden to sit around; while they are sitting angels who came to them from their Lord leading excellent horses tied to gold chains their faces are as beautiful as lamps, their skin is as soft as silk, their saddles are made from gold and their clothes are from sarcenet and brocade; they would make it kneel down and say: Verily our Lord (the Exalted) has sent us to you so that you may visit Him (the Exalted) and salute Him (the Exalted). He (May Allah's blessings and peace be upon him) said: They would ride them. He (May Allah's blessings and peace be upon him) said that they are faster than the bird and smoother than butterflies. Trotting without being trained, the rider rides next to his brother while talking to him and whispering to him, not an ear of those riding horses would hit the ear of another nor would one kneel even a tree would move away from their way in order not to separate between a man and his brother.

He (May Allah's blessings and peace be upon him) said: Thereupon they reached the Most Merciful, Most Compassionate and He (the Exalted)

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shows them His generous face so that they may look at Him and when they would see Him (the Exalted) they would say: O Allah (the Exalted): You are the Peace and from You the Peace; You deserve all Glory and Honour. He (May Allah's blessings and peace be upon him) said then Allah (Be He blessed and raised above) would say: I am the Peace, from Me the Peace, and on you My Mercy and Love. Welcome My servants who fear and obey Me without seeing Me . He (May Allah's blessings and peace be upon him) said: Thereupon they would say: O Our Lord (the Exalted) we did not worship You as You should be worshipped, and we did not appreciate You as we should. Thus permit us to prostrate in front of You. He (May Allah's blessings and peace be upon him) said: Then Allah (the Exalted) would say: This is not an abode of hard work or worship; rather, it is an abode of comfort and I verily freed you from the hardships of worship. Thus ask Me whatever you want such that every man among you has a wish, so they would ask Him (the Exalted), even the one who has the shortest wish will say: O My Lord, the people of the present life competed among each other and they were disturbed because of that, so give me every thing they had from the day you created the present life till the day You ended it.

Thereupon Allah (Be the blessed and raised above) would say: Today you asked a short wish and you asked something lower than your rank; that is from Me to you and I will bestow upon you with My rank because there is not misery or shortage of benefaction. He (May Allah's blessings and peace be upon him) said: He (the Exalted) would say: Show My servants what their wishes did not reach and what no one thought about. He (May Allah's blessings and peace be upon him) said: Thereupon they would show them till they feel that their wishes in their souls were short among those things they were shone as if complied Jades on each four there is a bed made of one ruby and on every bed a horrible gold dome and in every dome there is a furniture of the Garden and in every dome there are two maids each is wearing two of the garments of the Garden. There is not a color in the Garden but found in them; there is not a nice smell but from them; the light penetrates their faces through the dome so that who sees them thinks that the dome does not exist. Their brain could be seen through their legs like a white line in a red ruby. They see his virtue as compared to his companions as the virtue of the sun is compared to stones or better. And he sees in them the same. Then he enters to where they are so they salute, kiss and hug him and say: By Allah (the Exalted) we never thought that Allah (the Exalted) would create someone like you. Then Allah (the Exalted)

commands the angels so they lead them to the Garden in one line till each of them reaches his prepared rank».

This Honourable Hadith was narrated by Abi Hatem and referred to Wahab ben Manbah, and he added, «Thus look at the gifts of your Lord who endowed you [with those gifts]; and then there are domes at the upper comrade and rooms built from pearls and their doors are made from gold and their beds from rubies, their mats from silk and brocade and their pulpits from light; light like the ray of the sun radiates from their doors and courts, they are like the twinkling planet in day light, and there are great laces in the highest places made from rubies which also shine. Had it not been subjugated, eyes would have been dazzling; all that is in those places is made from white rubies and furnished with white silk; and that which is made from green rubies is furnished with green silk, and that made from yellow rubies is furnished with assorted green esmerald, red gold and white silver, their angles and legs are made from jewels and their balconies are domes of pearls and their towers are rooms of. When they went to get what their Lord gave them Jades made of white rubies were brought to them; life was breathed into them; under them there are immortal scions, each scion has in his hand the rein of a jade of those jades as well as its bridles which are made from white silver on which pearls and rubies are arranged, beds set and covered by silk and brocade. Those jades took them while they observe the gardens of the Garden, so when they reach their houses, they will find angels sitting at platforms made from light waiting for them to visit them and shake hands with them and congratulate them on the honour granted by their Lord. Thus when they enter their palaces they find them all that they request and ask for; at the door of every palace of those palaces there are four gardens; two of these have plants that have branches and two green gardens, in them there are two flowing springs and there are two pairs of every kind of fruit, also there are young maids limited to tents, so when they enter their houses and settle down their Lord would tell them (Did you find that what your Lord promised you?). They said: By our Lord (the Exalted), yes. He (the Exalted) would say: Did you accept your Lord's reward? They said: O Our Lord (May Allah be pleased with him), we are pleased, may Thou be pleased with us. He (the Exalted) would say, My being pleased with you, I placed you in My abode and I let you look at My face. Then they said: (Praise Allah (the Exalted) who freed us from sadness, verily our Lord (the Exalted) is Most Merciful Most Grateful, He places us in this abode because of His benefaction. We are not afflicted by fatigue, nor do

... who rode his horse for Allah's sake, his hair is unkempt, his feet are dusty, if he is guarding then he is guarding, and if he is in the rear lines, then the is in the rear lines; if he asks for permission he is not allowed and if he intercedes, he was not granted intercession».

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we feel exhausted). That is a strange text and parts of it are mentioned in the two Saheehs.

Khaled ben Maadan said, «Verily there is in the Garden a tree called Touba [Blessing] all of it is udders, it suckles the boys of the people of the Garden and that the miscarried babies of women are in a river of the rivers of the Garden living in it till the Day of Judgment, when he is resurrected as a forty years old man.» It was narrated by Ibn Abi Hatem.

His saying: (Riding his horse for Allah's (the Exalted) sake) that is to say going for the Holy struggle.

His saying: (Unkempt) that is to say Holy Struggle kept him busy thus he did not have time for enjoying oils or combing his hair.

His saying: (If he were guarding then he would be guarding that is to say protect the army from the attacks of an enemy.

His saying: (Then he would be guarding-) that is to say he was not neglectful or unaware and such terms are used to describe the one who performs his jobs perfectly.

His saying: (If he were in the rear lines, then he is the rear lines) that is to say in the rear lines of the army, moving himself from one position to another for the sake of Holy Struggle. Thus every position or rank that he occupies whether by day or by night, desiring Allah's reward and seeking to please and to obey Him (the Exalted).

Ibn Al-Jawzi (May Allah's Mercy be upon him) said: He is unknown and does not aim at gaining prestige.

Al-Khilkhali said: It means that he follows the orders given to him and stays where he is asked to stay; he does not lose his position; rather, he mentioned guarding the rear lines because they are the most difficult positions. It also includes the virtue of guarding for the sake of Allah (the Exalted) .

His saying: (If he asks for permission, he was not granted permission) that is to say if he asks for the permission of the princes and those similar in position and authority to them, he is not granted permission because he does not have a high rank or position relative to them. All that is because he did not demand having a high rank; rather, he demands what Allah (the

This chapter discusses many issues:

The first: The man desiring the present life by working for the After-life.

The second: The interpretation of the Holy verse of Hud.

The third: Naming the Moslem Man, the worshipper of the dinar, dirham, and thicket.

The fourth: Interpreting that if he were given, he would be pleased; if he were not given, he would become angry.

The fifh: His saying: «Miserable and set back».

The sixth: His saying: «If he were pricked by a thorn he could not remove it».

The seventh: Praising the one who goes to Holy struggle and possesses these qualities.

Exalted) has to give without directing his act to other than Him (the Exalted).

His saying: (and if he intercedes) (he would not be allowed). That means if his case requires his intecession concerning something loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) his intercession is not accepted by princes and the like.

334 - Imam Ahmad and Moslem narrated after Abi Huraira, «May an unkempt person motivate by hand the sworn to Allah (the Exalted), He would answer him».

335 - Also it was narrated by Imam Ahmad after Mousaab ben Az-Zoubeir, he said: Othman (May Allah be pleased with him) said- while in a sermon- «I will verily tell you an Honourable Hadith that I heard from Allah's Holy Messenger (May Allah's blessings and peace be upon him). Nothing prevented me from telling it to you but my suspect in you. I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Guarding one right for Allah's (the Exalted) sake is better than a thousand nights in which one prays and fasts during their days».

Also it was narrated by Al-Hafeth Ibn Assaker in the interpretation of Abdullah ben Al-Moubarak; Abdullah ben Muhammad, the judge of Nousseibeen, said that Muhammad ben Al-Moubarak told him, dictated the following Verses in Tartous in the year 177 A.H.

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He said: Thereupon I met Al-Fadl through what he wrote at the Holy Mosque, when he read it his eyes were filled with tears. He said: Abu Abdur-Rahman told the truth and he advised me. Then he said: You are among those who write the Honourable Hadith? I said: Yes, he told me: Write down this Honourable Hadith and Al-Fadl ben Ayyad told me: We were told by Mansour ben Al-Moutamir after Abi Saleh after Abi Hurayira.

336 - «Verily a man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) teach me something which I win with the reward of those who struggle for the sake of Allah (the Exalted). Thereupon he (May Allah's blessings and peace be upon him) said: Can you pray without saying and fast without breaking the fast? Thereupon he said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) I am weaker than being able to do that, then the Holy Prophet (May Allah's blessings and peace be upon him) said: By the One who possesses my soul, if I were to tolerate that, I would not reach the virtue of those who struggle for the sake of Allah (the Exalted), do not you know that the horse of the one who fights for the sake of Allah (the Exalted) will be followed in his power and thus good deeds would be recorded for him?».

Chapter

(He who obeys religious authorities and princes in proscribing what Allah (the Exalted) allowed or allowing what Allah (the Exalted) proscribed, then he has taken them as lords besides Allah (the Exalted)).

Ibn Abbas said, «Stones from the sky are about to fall upon you; I say: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and you say: Abu Bakr and Omar said?».

Chapter

His sayisng: (He who obeys the savants and princes in proscribing what Allah (the Exalted) allowed, then he had taken them as lords besides Allah (the Exalted).

Allah (the Exalted) has said: «**They take their priests and their anchorites to be their lords in derogation of Allah, and (they will take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one God there is no God but He. Praise and Glory to Him: (Far is He) from having the partners they associate (with Him)**» (9: 31). The explanation of this Holy Verse was mentioned above by the Honourable Hadith of Adi ben Hatem (May Allah be pleased with him).

His saying: (And Ibn Abbad (May Allah be pleased with them) said: Stones from the Heaven are about to fall on you. I say: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and you say: Abu Bakr and Omar said?»).

His saying: (Are about) that is to say approaching fast.

This saying after Ibn Abbas (May Allah be pleased with them) is the response to the one who said to him: «Verily Abu Bakr and Omar (May Allah be pleased with them) do not consider relishing Umra [Minor Hajj] and Hajj.

This saying after Ibn Abbas (May Allah be pleased with them) is the

response to the one who said to him: «Verily Abu Bakr and Omar (May Allah be pleased with them) do not consider relishing Umra [Minor Hajj] and Hajj; rather, they consider that it is better to exclusively go to Hajj». Or that which has the meaning of this. Ibn Abbas believed that enjoying the Minor Hajj when going to Hajj is an obligation and he used to say:

337 - «If one circumambulates around the House [Kaaba] and walks between As-Safa and Al-Marwa seven times, then he would be free from his Minor Hajj whether he likes or not». It was narrated after Souraka ben Malek, when they were ordered by the Holy Prophet (May Allah's blessings and peace be upon him) to perform the Minor Hajj and to be free when they circumambulate around the House and walk between As-Safa. He said: «O Allah's Holy Messenger(May Allah's blessings and peace be upon him), does this apply to this year only or shall we apply it for ever? He (May Allah's blessings and peace be upon him) said: Rather once for ever.» The Honourable Hadith is mentioned in the two Saheehs.

Then there is no excuse here for the one who asks for the opinions of the creeds of the savants and what each Imam used as a reference and takes from their saying what is shown by evidence if he has the faculties that enables him to do that. Concerning that Allah (the Exalted) has said: «If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: that is the best and most suitable for final determination». (4: 59).

338 - It was narrated after Al-Bukhary, Muslim and others that the Holy Prophet (May Allah's blessings and peace be upon him) said, «Had I confronted what turned my back to, I would have never guided, and had not I got the sacrifice with me I would have freed myself». That is how it was said by Al-Bukhary after A'isha (May Allah be pleased with her). The same Honorable Hadith was said by Jaber: «Do what I ordered you to do, had not I got the sacrifice, I would have done as you were ordered». There are many Honorable Hadiths that support Ibn Abbas.

In general that is why Ibn Abbas said with the opinion of Abu Bakr and Omar (May Allah be pleased with them) when the people objected to this Honourable Hadith. They (May Allah be pleased with them) said, «Stones from the sky are about to fall unto you... till the end of the Honourable Hadith».

Imam Malek (May Allah's Mercy be upon him) said, «There is none among us but is a respondant and responded to, but the one who is buried

Imam Ahmad said, «I am surprised by a people who knew [Honorable Hadith] and realized that it is truthful, and they go and ask for Abi Sufyan's opinion while Allah (the Exalted) has said: «Then let those beware who withstand the Apostle's order, lest some trial befall them, ...

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in this grave (May Allah's blessings and peace be upon him)».

The discussions of the savants concerning this, are plenty.

339 - The savants still give their personal opinions about incidents and developments; he who is right will have a double rewarded, and he who makes a mistake will be rewarded once, as has been mentioned in the Honourable Hadith.

However, if the evidence becomes clear to them, they would adapt it and leave their own opinion. But in case the Hobourable Hadith did not reach them or was not proved that it was said after the Holy Prophet (May Allah's blessings and peace be upon him), or if it was proved yet it was contradicted or objected against by someone. Then it is permissible for the Imam to give his own religious opinions. During the time of the four Imams (May Allah's Mercy be upon him), the Honourable Hadiths used to be asked of those who had them through hearing and lecturing, and a man would travel through countries for several years seeking to hear the Honourable Hadiths.

Then the Imams took care of the books and gathered those Honourable Hadiths in books and narrated them with references and showed that which is truthful that which is good and that which is weak. Religious jurists classified and wrote books about every creed and they mentioned the evidence of those who gave their opinions. Thus it was made easy for the one who sought knowledge. Every Imam mentions the opinion and its proof or evidence. In what Ibn Abbas (May Allah be pleased with them) said there is the evidence and does not work according to it - imitating the Imam- then this should be denied by being rough because he contradicted the evidence.

Imam Ahmad said: We were told by Ahmad ben Omar Al-Bazzaz that they were told by Ziad ben Aiyoub, that Abu Oubeida Al-Haddad told them after Malek ben Dinar after Ikrama after Ibn Abbas: «There is none among us but one who adapts from his sayings and leaves other than the Holy Prophet (May Allah's blessings and peace be upon him)».

Thus according to this, he should reject the one who leaves the evidence as to the saying of one of the savants: No matter who he is; the Imams say

... or a grievous Penalty be inflicted on them» (24: 63). Do you know what trial is? Trial is polytheism.

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this, verily imitation is not permissible but in matters of opinion whereby there is no evidence that can be used as reference such as the Holy Koran and the Sunna. What is meant by some of the savants, when he said: Matters of opinion are not rejected. As for the one who contradicts the Holy Koran and the Sunna, such person should respond to what was said by Ibn Abbas, Ash-Shafi', Malek and Ahmad, and that is unanimously agreed upon, as was mentioned above by Ash-Shafi (May Allah's Mercy be upon him).

His saying: Imam Ahmad said, «I an surprised by a people who realized that it is truthful and they go and ask for Abu Sufyan's opinion while Allah (the Exalted) has said, «Then let those be aware who withstand the Apostle's order, lest some trial befall them or a grievous penalty be inflicted on them.» (24: 63).

Do you know what the trial is? The trial is polytheism, perhaps had he repeated some of his sayings, some would have remained in his heart so he would perish».

This was said by Imam Ahmad (May Allah's Mercy be upon him) and it was narrated after him by Al-Fadl ben Ziad and Abu Taleb. Al-Fadl said after Ahmad: «I thought over the Holy Koran and I found obeying the Holy Messenger (May Allah's blessings and peace be upon him) mentioned in thirty-three places. Then he started to rehearse: «Then let those beware who withstand the Apostles's orders, lest some trial befall them... till the end of the Holy verse». (24: 63) And he mentioned: The trial which is polytheism - till he said - would perish». Then he started rehearsing this Holy verse, «But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction» (4: 65).

And Abu Taleb said after Ahmad and it was said to him: «Verily a people who leave the Honourable Hadith and refer to the opinion of Sufyan and others. Thereupon he said: I am surprised by a people who hear the Honourable Hadith and know the evidence and realize its truthfulness and they abondon it and resort to the opinion of Abu Sufyan and others. Allah (the Exalted) has said, «Let those beware who withstand the Apostle's order, lest some trial befall them, or a grievous penalty be inflicted on them» (24: 63). Do you know what the trial is? The trial is disbelief. Allah (the Exalted) had said: «Tumult and oppression are worse than slaughter». (2: 217) There-

upon they left the Honourable Hadith said by Allah's Holy Messenger (May Allah's blessings and peace be upon him) and they were overwhelmed by their desires to resort to an opinion.» This was mentioned by Sheikh Al-Islam (May Allah's Mercy be upon him).

His saying: (They knew the evidence) that is to say the references of the Honourable Hadith and its truthfulness. Thus if the reference is truthful, then it is considered a truthful Honourable Hadith by the authorities of the Honourable Hadith as well as by other savants.

And Sufyan is: Ath-Thawri the ascetic, reliable, worshipper, and jurisprudent Imam. He had Companions who learned after him and is a famous creed and his mention by the savants in the books such as «At-Tamhid» by Ibn Abdel-Barr and «Al-Istithkar» and «Kitab Al-Ashraf Ala Mathahib Al-Ashraf» by Ibn Al-Munthir, «Al-Muhalla» by Ibn Hazm, «'Al-Mughni» by Abi Muhammad Abdullah ben Ahmad ben Qudama Al-Hanbali and many others.

Thus when Imam Ahmad (May Allah's Mercy be upon him) said: «I am surprised by a people who know the evidence and its truthfulness... etc..» he rejected that. And he indicated hesitation of the heart which makes the person a disbeliever. This affliction has become widespread specially among those who are educated and they in turn played their tricks for preventing people from adapting the Holy Koran and the Sunna and they prevented people from following the Holy Messenger (May Allah's blessings and peace be upon him), aggrandizing his orders or forbidding; an example of that what they said: Only they are who seek guidance by the Holy Koran and the Sunna, and Opinion has been suspended. And he said: This very person whom you imitate knows about the Honourable Hadith better than you, and there are many such sayings which aim at making people stop following the Holy Messenger (May Allah's blessings and peace be upon him) who do not talk because of desire; and they drive them to depend on the opinion of those who may make mistakes; other Imams contradict him; his opinion is suspended with an evidence; there is not an Imam but possessing a part of the knowledge rather than all of it. Thus it is the duty of every responsible person, if that evidence from Allah's Holy Book and the Sunna of His Holy Messager (May Allah's blessings and peace be upon him) reach him and he understands its meaning, he should work accordingly in spite of those who contradict him, as Allah (the Exalted) has said: «Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye who remember of admonition». (7: 3).

He (the Exalted) has also said: «Is not enough for them that we have sent down to thee the Book, in it is Mercy and a Reminder to those who believe» (29: 51).

The story of the consensus has already been mentioned above; and it has been shown that he who copies is not considered among the people of knowledge, and it was also narrated by Abu Omar Ibn Abdel-Barr and others that such matter is unanimously agreed upon.

I said: No one contradicts that but those ignorant imitators, because they are ignorant of the Holy Koran and the Sunna, and because they turn away from it. Those people, even if they thought that they followed the Imams, in reality they contradicted them and followed a course different from theirs. As we mentioned earlier after Malek, Ash-Shafi and Ahmad, yet Ahmad's (May Allah's Mercy be upon him) discussion shows that copying before having evidence is not dispraised; rather, it is rejected for the one who has evidence and it is contradicted, because of an opinion of one of the Imams, and that starts by turning away from thinking about Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and resorting to the books of those who came after and being satisfied with such books regardless of the two revelations, that resemble what happened to the people of the Book about whom Allah (the Exalted) said, «They take their priests and their anchorites to be their Lords in derogation of Allah» (9: 31).

As will be discussed in the Honourable Hadith of Uday ben Hatem. Thus the one who is wise should if he reads the books of the savant and thought about them and realized what they said refer to the Holy Koran and the Sunna, since every religious authority who has as opinion as well as those who follow him and adapt his creed must mention him in his reference, and the truth about this issue is one, and the Imams are rewarded for their opinion; the writer considers thinking what they say a way to know about different issues and to keep them in mind and to distinguish between right and wrong by using evidence mentioned by those seeking knowledge, and through this one recognizes he who is worthier than the savants because of the evidence, and the evidence of the original from Allah's book and from most of the Honourable Hadith, as was said by Abu Suweid after some people among Mouath's companions.

340 - «Verily when Allah's Holy Messenger intended to send Mouadth to Yemen he (May Allah's blessings and peace be upon him) said: How would you rule if you were asked to judge? He answered: I judge by Allah's

Holy Book; he (May Allah's blessings and peace be upon him) said: If you do not find what you want in Allah's (the Exalted) Holy Book? He said: Then I refer to the Sunna of Allah's Holy Messenger (May Allah's blessings and peace be upon him). He (May Allah's blessings and peace be upon him) said: If you do not find what you want in the Sunna of Allah's Holy Messenger nor in His (the Exalted) Holy Book? He said: I give my own opinion without hesitation. He said: so Allah's Holy Messenger (May Allah's blessings and peace be upon him) stroke his chest and said: Praise Allah (the Exalted) who guided the messenger of Allah's Holy Messenger to what pleases Allah's Holy Messenger (May Allah's blessings and peace be upon him)». And he supported this by what was said by Al-Hareth ben Omar after some people of Mouath ben Jabal's companions, «Verily sent him to Yemen... etc...».

All the Imams (May Allah's Mercy be upon him) did not neglect or refrain from explaining things; rather, they forbade people from imitating them in case the Sunna was clear because they realized that the knowledge was always something that they did not know about and that knowledge might reach others; and examples about that are plenty as it cannot be concealed from the one who read the discussions of the savants.

Abu Hanifa (May Allah's Mercy be upon him) said: If the Honourable Hadith after Allah's Holy Messenger(May Allah's blessings and peace be upon him) was mentioned then it is highly esteemed and respected and if it was narrated after the Companions (May Allah be pleased with them) then, it is also highly esteemed and respected, but if it was narrated after the followers, then we say, we are men and they are men.

And he said: If I say something and the Holy Book of Allah contradicts it, then leave it and follow what Allah (the Exalted) said in His Holy Book. It was said: If what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said contradicts it? He said: Leave what I said and follow what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said. It was said: If the Companions contradict it? He said: Leave what is said and follow what the Companions said.

Al-Rabi' said: I heard Ash-Shafi' (May Allah's Mercy be upon him) saying: If you find in my Book what contradicts Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Sunna then follow and leave what I said.

And he said: If there is a righteous Honourable Hadith that contradicts what I have said, then drop what I have said.

It was narrated after Uday ben Hatem that he heard the Holy Prophet (May Allah's blessings and peace be upon him) rehearsing this Holy verse, «They take their Priest...

Malek said: From everyone there are sayings that are adopted while others are dropped with the exception of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

Something like this was also mentioned after him earlier, thus there is no excuse for any imitator after this. And if we interprete all that was said by the savants about this issue we would not be brief; what we mentioned is sufficient for the seeker of guidance.

His saying: (Perhpas if he rejects some of what he (May Allah's blessings and peace be upon him) said, to say what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said. (Some aberrance might take place in his heart thus he might perish-. He (May Allah's Mercy be upon him)warned that rejecting what the Holy Messenger (May Allah's blessings and peace be upon him) said is a cause for the aberrance of the heart and that is perishing in the present life as well as in the Afterlife, as Allah (the Exalted) has said: «Then when they go astray, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors». (61: 5).

Sheikh Al-Islam (May Allah's Mercy be upon him) said concerning the meaning of Allah's (the Exalted) saying: «Then let those beware who witnessed the Apostle's order (24: 63). Thus if the one who contradicted His (the Exalted) command was warned against disbelief and polytheism; or from painful torture, that would show that it might lead to disbelief and painful torture, and it is well known that leading to the painful torture is merely due to committing an act of disobedience only. Thus leading to disbelief is rather because of disparaging the truth is associated with it as was done by Ibliss, may Allah (the Exalted) curse him.

Abu Jaafar ben Jarir (May Allah's Mercy be upon him) said after Ad-Dahhak: «Let those who disobey His command be afficted with the turmoil». He said, «[Allah (the Exalted)] would install in his heart so he would not believe, verily disbelief would appear through his tongue and his neck is beaten».

His saying: (Or a grievous penalty be inflicted on them) in the present life a painful torture from Allah (the Exalted) because they contradicted and disobeyed the orders of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (It was narrated after Uday ben Hatem (May Allah be

... and their anchorites to be their lords in derogetion of Allah, and (They take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: There is no God but Him. Praise and glory to Him: (For is He) from having the partners they associated (with Him).» (9: 3) So I told him; «We do not worship them. He said: «Donot they proscribe what Allah (the Exalted) allowed and in turn you proscribe it; do not they allow what Allah (the Exalted) proscribed and you allow it? So I said: Yes. He said: That is worshipping them». It was narrated by Ahmad and At-Tirmithi.

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pleased with him) that he heard the Holy Prophet (May Allah's blessings and peace be upon him) reciting the following Holy verse, «They take their priests and their anchorites to be their lords in derogation of Allah, and (They take as their Lord) Christ the son of Mary....» (9: 31).

So I said, «We do not worship them. He said: Do not they proscribe what Allah (the Exalted) allowed and you proscribe it; and they allow what Allah (the Exalted) proscribed and you allow it? I said: Yes. He said: That is worshipping them». It was narrated by Ahmad and At-Tirmithi).

341 - This Honourable Hadith was narrated in many ways; it was narrated by Ibn Jarir, At-Tabarani, Ibn Mardawaih and Al-Baihaqi.

His saying: (It was narrated after Ouday ben Hatem) that is to say the famous At-Tai. Hatem is Ibn Abdullah ben Al-Hashraj a person famous for his generosity. He came to the Holy Prophet (May Allah's blessings and peace be upon him) in the month of Shaaban in the year 9 A.H. He embraced Islam and lived for one hundred and twenty years.

The Honourable Hadith includes evidence that obeying priests and anchorites in matters of disobedience to Allah (the Exalted) is considered worshipping them in derogation of Allah (the Exalted) and it is classified under major polytheism that is not pardoned by Allah (the Exalted) as mentioned at the end of the Holy verse, «Yet they were commanded to worship but One, Allah: There is no God but Him. Praise and glory to Him: (Far is He) from having the partners they associate with Him.» (9: 31). He (the Exalted) also said something similar in the following Holy verse: «Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.» (6: 121).

Many people have fallen in this along with those who identified with them because they never took into consideration the evidence if it contra-

This chapter discusses many issues:

The first: The interpretation of the Holy verse of An-Nour.

The second: The interpretation of the Holy verse of Bara't.

The third: Drawing attention to the meaning of worship that was denied by Ouday.

The fourth: Likening Ibn Abbas by Abi Bakr and Omar; and likening Ahmas by Sufyan.

The fifth: Changing conditions to reach this end till worshipping anchorites became for most the best deed and it was called guardianship; and worshipping anchorites was considered knwoledge and jurisprudence; then the situation changed till those who were not righteous were worshipped besides Allah (the Exalted). And worshipped those who were ignorant.

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dicted the copier, and it is classified under such polytheism. And there is among them those who went too far and believed that adapting the evidence under such circumstances is hated or proscribed, thus the trial became more grievous. And he said: They know about evidence better than we do, and no one adapts the evidence but he who has an opinion and may be they verbalized dispraising the one who works according to the evidence; and there is no doubt that such is considered among the things that alienated the Islam as our Sheikh (May Allah's Mercy be upon him) said in Al-Masail:

So circumstances changed and reached this end. Thus worsipping anchorites became for most among the best deeds, and they called it guardianship, and worshipping anchorites was considered knowledge and jurisprudence. Then the situation changed till those who were not considered righteous used to be worshipped, and worshipped those who are ignorant.

As for obeying the princes and following their path on matters that contradict what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) legislated, then such an act led in the past as well as in the present to affliction in the rules of most rulers after the Orthodox Caliphs and so on. Verily Allah (the Exalted) has said: «But if they hearken not to thee, know that they only follow their own lusts: And who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrong-doing» (28: 50).

It was narrated after Ziad ben Houdair that he said: Omar (May Allah be pleased with him) told me, «Do you know what destroys Islam? I said:

. . . .

No. He said: It is destroyed by the mistake of a savant, a discussion by a hypocrite, and the rule of wrong-doing Imams». It was narrated by Ad-Dirani.

May Allah (the Exalted) make us among those who are guided by the Truth and to be just with it.

Chapter

Allah (the Exalted) has said: «Hast thou not turned thy vision to those who declare tnat tnev believe in the revelations that have come to tnee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the evil one, though they were ordered to reject him...» (4: 60)...

Chapter

Chapter (Allah (the Exalted) has said, «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee... till the end of the Holy verse.» (4: 60).

Al-Imad Ibn Kathir (May Allah's Mercy be upon him) said: The Holy verse dispraises those who turned away from the Holy Book and the Sunna and they resorted to others concerning matters of justice; that is what is meant by the evil here.

What the savant Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning the definition of the evil, has been mentioned before; it is all behavior through which the worshipper exceeded his limits concerning a worshipped, followed, or an obeyed; thus every one who resorts for judgment for other than the Holy Book of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him), then he has resorted to the evil whom Allah (the Exalted) has commanded His believing servants to reject, since resorting for judgment is only to the Holy Book of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and to those who judge by resorting only to them; thus he who resorts for judgment to others, has exceeded his limits and dropped what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) legislated and put him in a position which he does not deserve.

The same thing goes for the one who worships someone or something

... but the Shaitan's wish is to lead them astray far away (from the Right)» (4: 60)....

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besides Allah (the Exalted); he verily has worshipped the evil one; thus if the worshipped is righteous then the act of worship performed by the worshipper and directed towards him, went to the Shaitan, the one who ordered him to perform it. Concerning Allah (the Exalted) has said: «One Day shall we gather them all together. Then shall we say to those who join gods (with Us), to your place. Ye and those ye joined as partners. We shall separate them, and their partners shall say: We arenot whom ye worshipped! Enough is Allah a witness between us and you: We certainly knew nothing of your worship of us.» There will every soul prove (The fruits of) the deeds it sent before: They will be brought back to Allah to their rightful Lord, and their invented falsehoods will leave them in lurch». (10: 28 - 30) and He (the Exalted) has also said, «One Day He will gather them all together, and say to the angels, arenot you that these men used to worship? They will say: «Glory to thee our (tie) is with Thee as Protector- not with them. Nay, but they worshipped the Jinns: Most of them believed in them». (34: 40 -41).

And if he were among those who called others to worship him or if it were a tree, a stone, a tombstone or others such as those things taken by polytheists as images carved according to the shapes of the righteous, angels or other subjects, that is then considered an evil doing that Allah (the Exalted) commanded His worshippers to reject in worship and to free themselves from; He (the Exalted) commanded them to worship any other but Allah (the Exalted) no matter what that thing was, and all that is a result of the Shaitan's works, and seduction, since he is the one who called people to perform all that which is wrong and he beautified it for whomever performed it, and that contradicts unification which constitutes the meaning of «There is no God but Allah». Thus Monotheism is rejecting all that which is evil and wrong worshipped by worshippers besides Allah (the Exalted).

Concerning that Allah (the Exalted) has said: «There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people, we are clear of you and of whatever ye worship besides Allah. We have rejected you, and there has arisen, between us and you, enmity and hatred for ever, -unless ye believe in Allah and Him Alone». (60: 4) Among them who worship other than Allah (the Exalted) has in fact gone beyond his limits and performed towards this person worship that he does not deserve.

Imam Malek (May Allah's Mercy be upon him) said: «Evil is that

... When it was said to them, «Come to what Allah hath revealed, and to the Apostle». Thou seest the hypocrites avert their faces from thee in disgust. How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then they come to thee, swearing by Allah; we meant no more than good- will and conciliation!» (4: 61-62)...

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which is worshipped regardless of Allah (the Exalted)».

Also, the one who seeks the judgment of other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) has is fact abandoned what the Holy Messenger (May Allah's blessings and peace be upon him) brought, avoided and joined a partner with Allah (the Exalted) in matters of obedience and contradicted what Allah's Holy Messenger (May Allah's blessings and peace be upon him) brought that is which Allah (the Exalted) commanded him (May Allah's blessings and peace be upon him) when He (the Exalted) said: «So judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee» (5: 51) and He (the Exalted) has also said, «But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction». (4: 65) Thus he who contradicts what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) commanded that is to say by judging between people by resorting to other than what Allah (the Exalted) sent down or if he desires following his desires and wants, then such a person has removed the religion of Islam and Faith from around his neck.

If such a person claims that he is a believer, verily Allah (the Exalted) rejects that and calls them liars when He (the Exalted) said «Declare»; verily «Declare» is mostly said to those who claim something and then contradict it by performing the opposite; this is verified through His (the Exalted) saying, «And they were commanded to reject it» because rejecting evil is the pillar of Monotheism, as mentioned in the Holy verse of Al-Baqara if this pillar was not accomplished, then this person wouldnot be considered a monethiest, and then unification is the essence of faith through which all deeds become right and without which all deeds become invalid. That is evident in His (the Exalted) saying, «Whomever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold... till the end of the Holy verse». (2: 256). That is, seeking Judgment of the evil is believing in him.

His saying, (but the Shaitan's wish is to lead them astray for among (from the Right) (4: 60) Allah (the Exalted) shows in this Holy verse that re-

... «when it is said to them, «Make not mischief on the earth». They say, *«Why we only want to make peace!»* (2: 11)...

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sorting to the judgment of the evil concerning that which the Shaitan commands and beautifies for those who obey him; and He (the Exalted) shows that that is among the delusions of the Shaitan; that shows that such delusion is among the most serious among delusions, and the farthest from the right path.

There are four issues in this Holy verse:

The first: It is the Shaitan's desire.

The second. It is delusion.

The third: Confirming it.

The fourth: Describe it as far from the right path and truth.

Thus praise Allah (the Exalted) how great this Holy Koran is and How Eloquent it is! It shows that it is the Lord of the world's words, He (the Exalted) revealed it to His most honourable Holy Messenger (May Allah's blessings and peace be upon him) and taught it to His truthful and honest servant (May Allah's blessings and peace be upon him).

His saying: (When was is said to them, Come to what Allah has revealed and to the Apostle. Thou seest the hypocrites avert their faces from thee is disgust) (4: 61) Allah (the Exalted) has shown that such is a quality of the hypocrites, and that the one who does so asks for it, even though he claims to be a believer he is verily far from Faith.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That constitutes an evidence that he was called to ask for the judgment of the Holy Koran and the Sunna and his refuse is considered among the hypocrites.

His saying: (avert their faces) means they turn away and reject. How plenty are those who possess such qualities, especially those who claim to be learned. They verily turn away from that which is required by the evidence brought by Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and he resorts to the opinions of those who commit many mistakes; those who relate to the four Imams by identifying with those that may not be identified with, and through depending and relying on the opinion of those whose opinion may not be adapted; they adopt the opinion of those people which contradict the text of the Holy Koran, the Honourable Sunna, and the fundamental rules of religion. Thus the followers of the Holy Messenger (May Allah's blessings and peace be

upon him) become estranged among those people, as has been mentioned and warned from in the previous chapter.

So think about those Holy verses as well as about those to follow, you will realize what has befallen most people of averting from the Truth and of dropping work according to it in most cases. Allah's helps is sought from Himself.

His saying: «When it was said to them: Make not mischief on the earth, they say, why, We only want to make peace!» (2: 11) Abu Al-Aliya said about this Holy Verse: It means that you should not disobey Allah (the Exalted) on earth, because he who disobeys Allah (the Exalted) on earth or orders others to disobey Allah then he commits mischief on earth, because peace on earth and in Heaven can be accomplished by obeying Allah (the Exalted) and His Holy Messneger (May Allah's blessings and peace be upon him). And verily Allah (the Exalted) has told about the brothers of Yousuf [Joseph](May Allah's peace be upon him) who said, «They shouted out, O Crier, O ye (in) the caravan! Behold! Ye are thieves, without doubt! They said, turning towards them, What is it that ye miss? Then said, «We miss the great breaker of the king; for him who produces it, is (the reward of) a camel load' it will be bound by it. (The brothers) said: By Allah! Well ye know that we came not to make mischief in the land, and we are no thieves» (12: 70 - 73). Thus this Holy verse showed that every act of disobedience is considered mischief on earth.

This Holy verse fits the interpretation in the following sense: Verily seeking Judgment to other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) is classified among the deeds of hypocrites and it is considered as mischief on earth.

The Holy verse includes: Warning against being inticed by the sayings of the people of desires even though they decorated them by swearing. It also includes warning against being deceived by an opinion if its truth has not been supported by evidence from Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him). So how plenty are those who believe that which is untruthful and disbelieves that which is truthful; such is mischief on earth and it results in much corruption that lead who commit it away from Truth and leads him to that which is invalid. He asks Allah (the Exalted) to forgive and grant us constant health, both concerning religion, the present and the Afterlife.

So think and you will find that such is the case of most people except

... «Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): For the Mercy of Allah is (always) near to those who do good.» (7: 56).

Allah (the Exalted) has said, «Do they then seek after a judgement of (the Days of) Ignorance? But who for a people whose faith is assured, can give better judgment than Allah?» (5: 53).

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those who are guarded and protected by Allah (the Exalted) and are endowed with the Strength of faith; those who are endowed with a sound mind; those whose desires are driven away from them; those endowed with insight to drive away that which is similar to the truth is untruthful; that is benefaction of Allah (the Exalted); He grants it to whomever He desires. O Allah (the Exalted) possess all Great Benefaction.

His saying: «Do no mischief on the earth after it hath been set in order». (7: 56) Abu Bakr ben Ayyash said concerning this Holy verse: Verily Allah (the Exalted) has sent Muhammad (May Allah's blessings and peace be upon him) to the people of the earth when they were corrupt and doing mischief, and Allah (the Exalted) reformed them through Muhammed (May Allah's blessings and peace be upon him). Thus he who calls for that which contradicts what Muhammed (May Allah's blessings and peace be upon him) brought is classified among those doing mischief on earth.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Most interpreters said: Do not do mischief on it [Earth] by disobeying [Allah (the Exalted)] and by obeying other than Allah (the Exalted) after Allah (the Exalted) has reformed it by sending messengers, revealing religion and calling [people] to obey Allah (the Exalted). Verily worshipping other than Allah (the Exalted) and calling for other than Him (the Exalted) and joining in partners with Him (the Exalted) are considered as the most serious kinds of mischief on earth; rather, mischief on earth is in reality through joining in partners with Him (the Exalted) and contradicting His commands, since joining in partners with Him (the Exalted) and calling for other than Allah (the Exalted) and erecting another object of worship, as well as following other than Allah's Holy Messenger (May Allah's blessings and peace be upon him) are considered the most serious mischiefs on earth; no reform can take place for it or for its people unless Allah (the Exalted) Alone is worshipped and obeyed and called for; while His Holy Messenger (May Allah's blessings and peace be upon him) is followed and obeyed; others should be obeyed [only] if they order others to obey the Holy Messenger (May Allah's blessings and peace be upon him).

It was narrated after Abdullah ben Amr (May Allah's Mercy be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «The one among you does not believe...

If this person orders people to disobey him (May Allah's blessings and peace be upon him) and contradicts his religion, then this person should never be obeyed. He who thinks about the state of the world, finds that all reform and righteousness on earth are a consequence of unifying Allah (the Exalted) worshipping Him (the Exalted) and obeying His Holy Messenger (May Allah's blessings and peace be upon him); and that every disturbance, affliction, draught, seeking up an enemy as the absolute master, and many other such things, is caused by contradicting His Holy Messenger (May Allah's blessings and peace be upon him) as well as by calling for other than Him (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

This interpretation fits the Holy verse in the following manner: Verily seeking the judgment of other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) is considered among the deeds that cause most serious corruption; there is no reform or correction of the state of affairs but though seeking the Judgment of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and that is the path of believers, and the people of faith. In that connection Allah (the Exalted) has said, «If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, what an evil refuge!» (4: 115).

His Saying: (Allah (the Exalted) has said: «Do they then seek after a judgment of (the Day of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?» (5: 53).

Ibn Kathir (May Allah's Mercy be upon him) said: He (the Exalted) rejects everyone who turns away from Allah's judgment that encompasses all that which is good, proscribes all that which is evil; He rejects everyone who turns away to other ideas, desires and terms laid by men without referring to Allah's religion, as the people of Pre-Islamic times used to judge through ignorance, delusions as the Tatarians judged or ruled through the policies adapted after Jenkis Khan who wrote the «Al-Yasiq» which is nothing but a book including judgments adapted from different religions, such as Judaism, Christianity and Islam, and which also includes many judges which are abso-

... until his desire fits that which I brought». An-Nawawi said: That is a truthful Honorable Hadith which we narrated in the book «Kitab Al-Hijjah» with proper reference.

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lutely his personal opinion and desires. So it became something legal that is preferred to judging through the Holy Koran and the Honourable Sunna. Thus he who does that is considered a disbeliever and fights till he returns to the Judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); he would not judge by using any other reference whether rare or frequent.

His saying: (But who, for a people whose faith is assured, can give better judgment than Allah? (5: 53) This is an interrogation that carries the meaning of rejection, that is to say there isnot better than His Judgment. That is a sort of using comparison of adjectives when the other party does not exist; that is to say and who is more just than Allah (the Exalted); he who realizes the religion of Allah (the Exalted) and believes in Him and realizes that He is the best Judge and more merciful with His Servants than a mother is with her child; he recognizes and knows the best interest of His servants, He (the Exalted) who is able to do every thing, the wise in what He (the Exalted) says, does, legislates and predestines?.

And the Holy verse includes; warning against the rule and judgment of ignorant and people [Pre-Islamic judgment] and chosing it or preferring it to the judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); thus he who had done that, would have left or turned away from that which is better, that is the truth, which contradicts the invalid .

342 - His saying: (It was narrated after Abdullah ben Amr (May Allah be pleased with them): Verily Allah's Holy Messenger(May Allah's blessings and peace be upon him) said: [The one among you does not believe until his desire fits that which I brought». An-Nawawi said: That is a truthful Honourable Hadith which we narrated in the book «Kitab Al-Hijjah». with proper reference»).

This Honourable Hadith was narrated by Ash-Shafi in the book, «Al-Hujja, Ala Tarik, Al-Hujjah». with proper reference as was narrated by the writer (May Allah's Mercy be upon him) after An-Nawawi. It was also narrated by At-Tabarani, Abu Bakr ben Assem and Al-Hafeth Abu Naim in «Al-Arba-in» (the forty Hadiths) the condition that they should be truthful. As a reference and witness to that in the Holy Koran is what Allah (the Exalted) has said, «But no, by thy Lord, they can have no (real) Faith, until

they make thee judge in all disputes between them...» (4: 65) and. «It is not fitting for a believer, a man or a woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision...» (33: 36) and «But if they hearken not to thee, know that they only follow their own lusts...» (28: 50) as well as other similar Holy verses.

His saying: (The one among you does not believe) that is to say is not considered among the people of perfect and required faith for which Allah (the Exalted) promised its people to admit them into the Garden and to save them from Hell-Fire. Such a person might have the rank of disobedience and wrong-doing among the people of Islam.

His saying: (Till his desire fits what I brought). «Desire» is what he loves and have a tendency to; so if you love, like or have tendency to, and if you perform what Allah's Holy Messenger (May Allah's blessings and peace be upon him) brought, he will not perform that which contradicts him (May Allah's blessings and peace be upon him). Such is the attribute of the people of absolute Faith; and if he contradicts that whether in some of his states or in most of them, requires perfect Faith cannot be attributed to him as was mentioned in the Honourable Hadith of Abi Huraira.

343 - «An Adulterer is not considered adulterer unless he commits adultery while he is a believer; a thief is not considered a stealer unless he steals while he is a believer». This means that by committing an act of disobedience; the attributed of required perfect Faith is denied for him and his belief diminishes. Thus the attribute Faith cannot be said about him unless associated with the act of disobedience or immorality. Thus it is said: A disobedient believer, or it is said: A believer in as far as his Faith is concerned, yet he is immoral as far as an act of disobedience in concerned; thus he has aboslute Faith without which his Islam becomes invalid as Allah (the Exalted) has said, «... he should free a believing slave...» (4: 92) and evidence on the state of those among this nation who came before as well as its Imams: Verily Faith is that which is verbalized, done, and intended; it is increased by obedience and decreased by disobedience: Examples on that from Allah's Holy Book and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) are more than can be counted; however, an example from the Holy Koran, «... and never would Allah make your faith of no effect...» (2: 143) That is to say, your prayer directed at Beit Al-Maqdiss [Jerusalem] before it was changed to the Qibla [in Mekka], [a nother example is] the Holy prophet's (May Allah's blessings and peace be upon him) saying to the delegation of Abdel-Qais.

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344 - «I order you to believe in Allah (the Exalted) Alone, do you know what believing in Allah (the Exalted) Alone is? It is the witness that there is no God but Allah». Till the end of the Honourable Hadith. It is mentioned is the two Saheehs as well as in As-Sunnan.

Also the evidence that Faith may increase is what Allah (the Exalted) has said, «... and the believers may increase in Faith...» (74: 31) and «... Yea, those who believe, their faith is increased, and they do rejoice...» (9: 124) that is contrary to those who said: Verily faith is that which is said, they are Al-Murji'a and he who said: Part of Faith is to believe, such as Al-Ash'arites. And it is very well known both mentally and religiously that the intention of truth is believing, and working according to it is believing and saying that which is truthful is believing, and the people of innovations do not have that which contradicts what the people of the Sunna and consensus say, all thanks and grace belong to Allah (the Exalted). Allah (the Exalted) has said, «It is to righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day... Such are the people of truth...» (2: 177) that is to say the overt and the secret deeds they performed in this holy verse. What the Arabs say is a witness on that: A truthful campaign. And Allah (the Exalted) has named the desire which contradicts that which the Holy Messenger (May Allah's blessings and peace be upon him) brought, a god, so He (the Exalted) has said, «Seest thou such a one as taketh for his God his own passion (or impulse)?» (25: 43) Some interpreters said: One does not have passion without committing it.

Ibn Rajab (May Allah's Mercy be upon him) said: As for the meaning of the Honourable Hadith: Verily man does not require perfect Faith till his passion becomes in accordance with what the Holy Messenger (May Allah's blessings and peace be upon him) came with such as the commands, the forbidden and others. So he likes what he was ordered to perform and hates what he was forbidden from; such a meaning was mentioned in the Holy Koran in more than one place; He (the Exalted) dispraised the one who hates what Allah (the Exalted) likes, or likes what Allah (the Exalted) hated, as He said: «This is because the followed, called forth the wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect» (47: 28). Thus every believer has the duty to like what Allah (the Exalted) likes, performing all the ritual; if the loving increases till he performs what is required of him, that will be considered benefaction; if he hates what Allah (the Exalted) prohibited him to abstain from what Allah (the Exalted) has proscribed; if this hatred increases till it necessitates abstaining from per-

Al-Sha'bi said, «There was a man among thee hypocrites and an other Jewish man between whow there was a conflict. Thereupon the Jewish said: Let's go to Muhammad (May Allah's blessings and peace be upon him) and ask him (May Allah's blessings and peace be upon him) to judge between us, because he knew that he (May Allah's blessings and peace be upon him) does not take bribes; the hypocrite said let's go to the Jews to judge between us, because he knew that they can be bribed. So they agreed to go to a priest in Jouheina and ask him to judge between them, so the Holy verse, «Hast thou not turned thy vision to those who declare...» (4: 60).

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forming that which is hated, that will be considered benefaction.

Thus he who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) a heartly and truthful love, that necessitates or requires of him to love with his heart what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love, and hate what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) hate, and he accepts what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) accept and becomes wrathful at what makes Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) wrathful, and he should perform by his senses according to such love or hate, so if he performs through his senses something that contradicts that, such as committing some of what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) hate, and drops what Allah and His Holy Messenger love while able to do it; that indicates that his love is deficiet, thus he has to repent and resume perfecting this necessary love with a pillar of worship if it is perfected. Thus all sorts of disobedience arouse from preceding passions of the soul to the love of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

Allah (the Exalted) has described the polytheists by following desires, in many parts of His Holy Koran. He (the Exalted) has said: «But if they hearken not to thee, know that they only follow their own lusts: And who is more astray than one who follows his own lusts, devoid of guidance from Allah?» (28: 50). Also innovations develop from preceding passions and desires to religion. That is why those people were called the people of lusts or the people of passion and desires, the same thing goes for acts of disobedience, they develop through preceding passion and lust to the love of Allah (the Exalted) and the love of what He loves; the same thing also goes for the love of persons: Such love should be according to what the Holy Mes-

And it was said: I reached two conflicting men. One of them said: Let us go to the Holy Prophet (May Allah's blessings and peace be upon him) to judge between us, the other said, let us go to Ka'b ben Al-Ashraf then they went to Omar; one of them told him what happened so he came to the one who rejected Allah's Holy Messenger's (May Allah's blessings and peace be upon him) judgment: Is that so? He said: Yes. So he hit him with the sword and killed him».

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senger (May Allah's blessings and peace be upon him) brought. Thus the believer should love what Allah (the Exalted) loves among angels, messengers, Prophets, rightieous men, martyrs and believers in general, that is why among the signs of faith are: Verily a man loves only for Allah (the Exalted) thus it becomes proscribed to support the enemies of Allah (the Exalted) as well as those hated by Allah (the Exalted) in general; thus by doing this, all religion becomes to Allah (the Exalted); he who loves; gives and prevents for Allah (the Exalted), has perfected Faith, and he whose love, hate, giving and prevention because of personal desires, such is considered a defect in his necessary Faith. Thus repentance is necessary.

This Honourable Hadith fits the interpretation in the following manner: It shows the difference between the people of Faith and the hypocrites and those who commit acts of disobedience in their deeds, sayings and intentions.

345 - His saying: (Ash-Sha'bi said) He is Amer ben Shourahil Al-Koufi, an authority of his time. He was among those who memorized [the Holy Koran and the Honourable Hadith]. He used to say, «I never wrote on paper». [Became of his very strong memory, he could do without writing]. He witnessed many of the [Holy Prophet's] Companions and lived over eighty years. This was said by Ath-Thahabi.

Some of what was said by Ash-Shabi is that which shows that a hypocrite hates the judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) most and more than the Christians and Jews. Also he has more enmity than those towards people of Faith. As the case during these times and before them such as giving aid to enemies against Moslems, and their being keen to extinguish the light of Islam and Faith. And he who thinks about history and about the events and battles that has taken place, realizes that such has been the case of hypocrites at present as well as in the past. And Allah (the Exalted) has warned His Holy Prophet (May Allah's blessings and peace be upon him) from

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them and from approaching him (May Allah's blessings and peace be upon him). He (the Exalted) urged him (May Allah's blessings and peace be upon him) to set the Holy Struggle against them in many places of His Holy Koran.

Concerning that He (the Exalted) has said: «O Prophet1! Strive hard against the unbelievers and the Hypocrites, and be firm against them...» (66: 9). And in the story of Omar (May Allah's Mercy be upon him) and his killing the hypocrite who requested the judgment of the Jewish Kaab ben Al-Ashraf an indication that he who shows disbelief and hypocrisy must be killed, and Kaab ben Al-Ashraf showed extreme enmity and harm toward the Holy Prophet (May Allah's blessings and peace be upon him). Thus it is legal to kill such a person. Also Moslim narrated in his Saheeh after Omar.

346 - I heard Jaber saying: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Who would kill Kaab ben Al-Ashraf? Since he has hurt Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); Muhammad ben Muslima said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) do you like me to kill him? He (May Allah's blessings and peace be upon him) said: Yes. Thereupon he said: Allow me to speak, he (May Allah's blessings and peace be upon him) said: Speak; he approached towards him and mentioned what happened between them and said: Verily this man wanted alms and he tormented us, when he heard him he (May Allah's blessings and peace be upon him) said: By Allah (the Exalted) you would also become bored. He said: Now we have followed him and we hate to let him go before knowing what would happen to him. He said: I wanted you to grant me a loan. He said: What would you give me as a lien? He said: What do you want? He said: I accept your women as a lien? He said: You are the most beautiful among the Arabs, shall we give you our women in lien? He said: I want your children? He said: The one of us is cursed by saying: He was given as a mortgage against two measures of dates. However, we give you our weapons as mortgage. He said: Yes. And he promised to bring him Al-Hareth, Abi Abs ben Jaber and Oubada ben Bushr. He said: They came at right and he descended to meet them. Sufyan said, Amr said: The women told him: I hear a voice that resembles that of Adam. He said, rather, that is Muhammad ben Muslima and Roudai'a and Abu Naila, verily if the generous were invited to stab him at night he would answer.

Muhammad said: When he comes I would catch him from his head, so when I firmly hold him you can kill him. He said: When he descended he was wearing his clothes loosely, and they said: We can smell scents, he an-

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swered yes, I have such and such wives and the best woman among Arab women to apply scent. He said: Do you allow me to smell? He said: Yes. So he smelled, and said: Can I go back now. He said: Thereafter he caught his head and said: Come and kill him and they killed him».

Omar's (May Allah's Mercy be upon him) story shows that the hypocrite when he manifests his hypocrisy should be killed as was mentioned in the two Saheehs and in others.

347 - Verily the Holy Prophet (May Allah's blessings and peace be upon him) abandoned killing who overtly manifested his hypocrisy. He (May Allah's blessings and peace be upon him) said: «That the people would not say that Muhammed is killing his companions». May Allah's peace and blessings be upon him.

Chapter

He who rejects some of the names and attributes. And Allah (the Exalted) has said, «Yet do they reject (Him), the Most Gracious! Say, He is my Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30).

Chapter

His saying: (Chapter concerning he who rejects some of the names and attributes. And Allah (the Exalted) has said, yet do they reject (Him), the Most Gracious. Say, He is my Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30).

The reason for sending down this Holy verse is known and mentioned in the interpretation of books as well as in others. That is other polytheists of Quraish rejected the name «Most Merciful» because they were obstinate, and He (the Exalted) has said: «Say, Call upon Allah or call upon the Most Gracious: By whatever name ye call upon Him (it is well): To Him belongs the Most Beautiful Names...» (17: 110) And «Ar-Rahman» [The Most Merciful] is His name and His attribute; this name indicates that Mercy is His attribute, and that is among the attributes of perfection, so if the polytheists rejected one of His names, and it is one of the names that pointed at His perfection, then rejecting the meaning of that name and other similar names is as such, verily Jahm ben Safwan and those who followed him claimed that it did not point at a permanent attribute of Allah (the Exalted); they were followed by groups of Mutazila, Al-Asharites and others. That is why they were declared unbelievers by many of the people of Sunna.

Those Juhmites as well as those who agreed with them concerning suspension, rejected that which Allah (the Exalted) used to describe Himself with such as they attribute of His perfection and Exaltedness, and they built this suspension on invalid bases that they erected. Thereupon they said:

It was mentioned in the Saheeh of Al-Bukhary that Ali said, «Talk to people about what they know; do you want Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to be given the lie?».

These attributes are used to describe physical bodies, thus they necessitate that Allah (the Exalted) has a body; that is the origin of their delusions; they did not understand by Allah's attributes but that which they have conceived of from the attributes of creatures, so they drew similarities in the beginning between Allah (the Exalted) and His creatures then they suspended the attributes of His perfection, and compared Him (the Exalted) to those imperfect; material and nonexisting objects. First they compared then they suspended. They compared Him (the Exalted) to every imperfect and nonexisting. They dropped what the Holy Koran and the Sunna indicated an evidence that Allah (the Exalted) used to describe Himself or to describe His Holy Messenger (May Allah's blessings and peace be upon him) with that which fit His Greatness and Exaltedness. That is what this nation as well as its Imams who came before have agreed on. They verily confirmed to Allah (the Exalted) what His Holy Messenger (May Allah's blessings and peace be upon him) has confirmed without using similitude or integrity without suspension. Since verily discussing attributes is a branch of discussing the essence which is identified with. As those suspending attributes [of Allah (the Exalted)] confirm that Allah (the Exalted) has an essence that does not resemble any other essence. The people of Sunna believed in this and confirmed the attributes that Allah (the Exalted) used to describe Himself and that His Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him; attributes concerning His Perfection, Exaltedness and which do not resemble any of the attributes of His creatures. Since verily they have been endowed with the Holy Book [Holy Koran] of Allah (the Exalted) and the Sunna [Honorable Hadith] of His Holy Messenger (May Allah's blessings and peace be upon him) and they havenot fallen into contradictions, while those suspending the attributes, have denied and rejected what has been mentioned in the Holy Book and the Sunna concerning those attributes and they have fallen into contradictions. So logic and reported narrations have made what they said obsolete, grave and praise, also their claims have been made obsolete by the consensus of the people of the Sunna such as the companions, the followers, their followers and the Imams of the Moslems.

Religious authorities (May Allah's Mercy be upon them) while respond-

ing to the Juhmites, Mouattila [Those suspend the attributes of Allah (the Exalted)], Moutazila, Al-Asharites and others, concerning invalidating or rejecting those innovations and the contradictions and disintegration they included are: Imam Ahmad and his famous response, «Kitab As-Sunna» by Abi Abdullah Al-Marouzi, Othman ben Said's response to the «Stubborn Disbeliever» that is to say Bishr Al-Marisi, «Kitab At-Tawhid» by the leader of Imams, Muhammad ben Khouzeima Ash-Shafi, «Kitab As-Sunna» by Abi Bakr Al-Khallal, Abi Othman As-Sabouni Ash-Shafi, Sheikh Al-Islam Al-Ansari Abi Omar ben Abdelbarr An-Nimri, and many people among the companions and followers of the four Imams as well as the people of Sunna and those who came later such as Abu Muhammad Abdullah ben Ahmad ben Kodamah, Sheikh Al-Islam Ibn Taymiyya and his companions and followers as well as others. Thereupon to Allah (the Exalted) alone belongs all praise and grace because the people of Sunna still exist even though desires and opinion have become varied and diversed. And Allah (the Exalted) knows best.

348 - His saying: (It was narrated in the Saheeh of Al-Bukhary after Ali(May Allah be pleased with him), «Talk to people about what they know; do you want Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to say lie?».

«Ali» is the prince of believers; he is Abu Al-Hassan Ali ben Abi Taleb, one of the Orthodox Caliphs. The reason for his saying and Allah (the Exalted) knows best is what happened during his Caliphate; many people wanted to learn and discuss the Honourable Hadith. Many narrators and preachers existed. They used to include in their narration Hadiths, not known previously. Some people might have objected against them and rejected them [the alleged Honorable Hadiths]. However, some of them might have some basis or truthful meaning, so some mistakes and corruption used to take place because of that. The Prince of Believers (May Allah be pleased with him) guided them by telling them not to discuss with people but that which is known to benefit people concerning their religion and its rules, such as showing that which is allowed and that which is proscribed which they were assigned to learn and apply without getting busy in what might reject truth which in turn would lead to be lie [Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him)] especially at a time when people conflicted, contradicted and their arguments and discussions were extensive.

Our Sheikh (May Allah's Mercy be upon him), the writer of this book,

Abdur-Razzak narrated after Mouammar after Ibn Tawus after his father after Ibn Abbas, «Verily he saw a man trembling when he heard an Honorable Hadith after the Holy Prophet (May Allah's blessings and peace be upon him) concerning attributes - as an objection against that- so he said: What made those [people] afraid? They feel at ease with very well defined matter [or Holy verse] and become terrified with every ambiguous one».

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did not like someone to read to people but that which benefited their religion, worship and interaction with each other, matters that they cannot do without; he used to prohibit them from reading in books such as the books of Ibn Al-Jawzi: At-Tabsira because they drop that which is more required and more beneficial, also they include what Allah (the Exalted) knows best that it should not be believed. He who is safeguarded [from such mistakes] is one who is safeguarded by Allah (the Exalted).

Also the Prince of Believers, Mouawiya ben Abi Sufyan used to prevent the narrators from narrating, because of the strange matters they narrated as well as because of leniency in copying narrations and many other causes; he used to say:

349 - «The only person who is allowed to narrate is an Amir or a person ordered by the Amir». All this was done in order to keep the straight path straight in knowledge, in deed, in intention, and drop every thing that is considered a means to leave it. [The straight path] such as innovations and their means, and Allah (the Exalted) is the One who guides to the right thing; there is no strength or ability but through Allah (the Exalted) .

350 - His saying: (It was narrated by Abdur-Razzak after his father from Ibn Abbas: «Verily he saw a man trembling when he heard an Honorable Hadith after the Holy Prophet (May Allah's blessings and peace be upon him) concerning the attributes, as an objection against that. He said: What made those people distribute? They fell at ease with every very well defined matter [or Holy verse] and become terrified with every ambiguous one»).

His saying: (It was narrated by Abdur-Razzak). He is Ibn Hammam As-Sanai Al-Muhaddith [a narrator] the narrator of Al-Yaman and the compiler of «At-Tasnifs» of books. He narrated much after Mouammar ben Rashid the writer of Az-Zuhri. He is Sheikh Abdur-Razzak who narrated much after him.

Mammar is Abu Ourwa ben Abi Amr Rashid Al-Azdi Al-Hirrani then

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Al-Yamani. He is one of the scholars among the companions of Muhammad ben Shehab Az-Zuhri. Many narrations are narrated after him.

His saying: (After Ibn Tawus), He is Abdullah ben Tawus Al-Yamani Mammar said: He was the best to know about the Arabic language. Ibn Ouyina said he died in the year 132 A.H.

His saying: (After his father). He is Tawus ben Kaysan Al-Jundi, the Imam. It was said: His name is Thakwan; this was said by Ibn Al-Jawzi.

I said: He is one of the Imams of interpretation [of the Holy Koran and Honourable Hadith] as well one of the most learned people. He said in «Tahthib Al-Kamal», after Al-Waleed Al-Mokari after Az-Zuhri. He said: «I went to Abdel-Malek ben Marwan. He said: O Zuhri! Where did you come from? He said. I said: From Mecca. He said: Who did you leave to rule it and rule its people? I said: Ata ben Abi Rabah. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is among the non-Arab supporters. He said: How did he rule? He said, I said: By religion and narration. He said: Verily the people who know their religion [Islam] and narration [Honorable Hadith] must become rulers. He said: Who rules the people of Yeman? I said: Tawus ben Kaysan. He said: Is he an Arab or is he one of the non-Arab supporters? He said, I said: He is one of the non-Arab supporters. He said: How did he rule them? I said: He did what Ata had done. He said: That should happen. He said: Who rules the people of Egypt? I said: Yazid ben Habib. He said: Is he an Arab or is he a non-Arab supporter? He said, I said: He is a non-Arab supporter. He said: Then who rules the people of Ash-Sham? I said: Makhoul. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is one of the non-Arab supporters, a Noubian slave, set free by a woman from Houthail. He said: Then who rules the people of the Peninsula? I said: Mayman ben Mihrawan. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is one of the non Arab supporters. He said so who rules the people of Khurasan? He said, I said: Ad-Dahhak ben Mouzahim. He said: Is he an Arab or is he a non-Arab supporter? He said, I said: He is a non-Arab. He said: Who rules the people of Al-Basra? He said, I said: Al-Hasan Al-Basri. He said: Is he an Arab or is he a non-Arab? I said: He is a non-Arab. He said: Woe unto you! And who rules the people of Al-Koufa? He said, I said: Ibrahim An-Nakhii, he said: Is he an Arab or is he a non-Arab supporter? He said, I said: O Zahir, woe unto you; you made me feel relieved, by Allah (the Exalted) non-Arab supporters would rule over Arabs in this country and they would stay as such till orators deliver speeches for them while the

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Arabs are under them. He said, I said: O prince of Believers; rather, this is a religion: He who keeps it and preserves it, would rule; he who loses it would fail».

351 - His saying: (After Ibn Abbas) he was introduced before, he was the authority of this nation and the interpreter of the Holy Koran; the Holy Prophet (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake and said, «O Allah (the Exalted) teach him religion and interpretation».

His companions, the Imams of interpretation, narrated after him: Such as Moujahid, Said ben Joubeir, Ata ben Abi Rabah, Tawus and others.

His saying: (What made those people afraid). He is asking his companions: He points at some people who attend his general meetings; if they hear something from the Holy Koran which is well understood and which has clear meaning they become afraid; if they hear something from the Honorable Hadiths concerning attributes, they would tremble and shake like those denying it; thus the required Faith which Allah (the Exalted) requested from His believing servants did not take place. Ath-Thahabi said: Waki' narrated about Israel the following, «If the Lord is seated on the Chair». Thereupon a man who was at Waki's trembled, and Waki became angry and said, «Al-Amash and Sufyan reached us narrating such narrations without rejecting them». This was narrated by Abdullah ben Ahmad in the book «Ar-Rad Ala Al-Johmiyya». They might drop that which must be believed in case it was not accepted; so their case resemble the case of those about whom Allah (the Exalted) has said: «Then is it only a part of the Book that ye believe in, and do ye reject the rest?» (2: 85). Thereafter no one would be saved from disbelief but those who work according to what has been required of him such as believing in Allah's Holy Book all, and being sure about that.

Concerning that Allah (the Exalted) has said, «He who has sent down to thee the Book: in it are verses basic or fundemental (of establishing meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part there of that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: «We believe in the Book; the whole of it is from our Lord:» and none will grasp the Message except men of understanding.» (3: 7) Those whom Ibn Abbas (May Allah be pleased with him) had abandoned what is due on them of faith by that which they did not understand from the Holy

Koran which in fact is absolute Truth that no believer should suspect or doubt. And some of them understand from those texts other than the intended meaning; that meaning intended by Allah (the Exalted) so they would give this text another different meaning as has happened to the people of innovations such as the Kharijites, Rafidites and Kaderites, as well as others similar to them who use their innovation in order to interpret the Holy Koran. They had in fact gone astray from the straight path; that which is done by the people of innovations, their reality and their distortion and changing the meanings of Holy verses manifest what Ibn Abbas had said.

The cause of all those innovations is the ignorance and stupidity of the people who made them, as well as adapting the religious teachings as they appear or those teachings through those people guided by Allah (the Exalted) to the intended meaning, bringing into agreement two texts and deciding that they do not contradict each other and turn that which are to judge. That is the method of the people of Sunna and consensus at every time and in every place; so Praise be to Allah (the Exalted).

(Mentioning what was mentioned by the authorities who came before concerning that which is allegorical).

He said in «Ad-Durr Al-Manthour»: Al-Hakem said:

352 - On the authority of Ibn Masoud from the Holy Prophet (May Allah's blessings and peace be upon him), «The First Holy Book was descended in one chapter and one accent, then the Holy Koran was descended in seven chapters and seven accents: prevention, command, allowable, proscribed, perfect, allegorical, allow what it allowed, proscribe what it proscribed, do what you were commanded to do, prohibit what you were prevented to do, learn from its examples, do according to its perfect Holy verses, and believe that which is allegorical and say we believed, all comes from our Lord».

He said: Abdul-Hamid narrated after Kutadah concerning the Holy verse, «But those in whose hearts is perversity follow the part there of that is allegorical...» (3: 7) He said: People tried to interpret [this Holy Verse] they committed mistakes and reached trouble; they tried to interpret that which is allegorical and they perished.

Also, Abd ben Hamid, Ibn Jarir, and Ibn Abi Hatem narrated after Ibn Abbas concerning His saying (Verses that are basic or fundamental). He said: Among them is His saying, «Say, come, I will rehearse what Allah

And when Quraish heard Allah's Holy Messenger mention «The Most Gracious» they rejected that. Thereupon Allah (the Exalted) sent about them, «Yet do they reject (Him) the Most Gracious!» (13: 30).

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hath (really) prohibited you from...» (6: 151-153) and, «Thy Lord hath decreed that ye worship none but Him...» (17: 23-39)l.

Also Ibn Jarir narrated from of Abi Malek who narrated after Abi Saleh after Ibn Abbas, after Mourra after Ibn Masoud and some people of the companions (May Allah be pleased with them) said: «The basic and fundamental [Holy verses] are those annuling [others] and which people [are required] to work accordingly; those allegorical are those annulet».

And Abd ben Hamid, Ibn Jarir, and Ibn Abi Hatem narrated after Ishaq ben Souweid that Yahya ben Ya'mar and Aba Fakhita discussed the following Holy verse, «In it are verses basic and fundamental» (3: 7) so Abu Fakhita said, «They are the opening terms of the Holy Suras, from them the Holy Koran is extracted such as, «ALM This is the Book» from this the Holy Sura of cow was extracted and from «ALM Allah! There is no God but He...» (3: 2) the Holy Sura of Al-I' -Imran was extracted. However, Yahya said: They are the Holy verses that include religious obligations, that which is allowable, that which is not allowable and the limits and the pillar of religion».

Also Ibn Jarir narrated after Muhammad ben Jaafar ben Az-Zoubeir. He said: «Basic and fundamental Holy verses include the wisdom of the Lord and the virtue of servants, wording off enemies and that which is obsolete, they [The Holy verses] do not possess an additional authority and «other [Holy verses] which are allegorical» concerning truth, they can be interpreted; Allah (the Exalted) has afflicted the servants by them as He has afflicted them by that which is allowable and that which is not allowable; they do not lead to that which is obsolete nor do they deviate from Truth».

Ibn Al-Hatem narrated after Moukatel ben Hayyan who said: (In it are verses basic and fundamental) because there doesnot exist a person who is believing who does not accept them and (others are allegorical) meaning what reached us such as «ALM», «ALMS» and «ALMR».

I said: There is not in those references or others similar one what makes one feel that the names of Allah (the Exalted) and His attributes include an allegorical aspect; what those denying names and attributes had said such claiming that they constitute similitude, is just a claim without proof.

His saying: (When Quraish heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) mention the Most Gracious, they rejected

This chapter discusses many issues:

The first: One becomes an unbeliever if he denies or rejects one of the [Beautiful] names or attributes of Allah (the Exalted).

The second: The interpretation of the Holy verse of Raad. [Thunder].

The third: Dropping discussions that do not benefit the listner.

The fourth: Mentioning the reason [for the third issue]; it leads to giving the lie to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) even though that was not intended by the one denying or rejecting [Those names or attributes].

The fifth: The discussion of Ibn Abbas concerning the one who denies or rejects one of those attributes or names and telling that that made him perish.

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that Allah (the Exalted) sent down the following Holy verse about them, «Yet, do they reject (Him) the Most Gracious!» (13: 30). Ibn Jarir narrated after Kutada: Yet, do they reject (Him) the Most Gracious! He mentioned to us that Allah's Holy Prophet at the time of Houdaybiyya when he (May Allah's blessings and peace be upon him) reconciled with Quraish, he (May Allah's blessings and peace be upon him) wrote, «That is what Muhammad, Allah's Holy Messenger, has reconciled. Thereupon the polytheists of Quraish said: Had you been Allah's Holy Messenger and we fought you, we would have done wrong to you, thus write: That is what Muhammad ben Abdullah has reconciled... So Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Companion said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) let us fight them. So he (May Allah's blessings and peace be upon him) said: No. Just write what they want: I am Muhammad ben Abdullah, then when the writer wrote (In the name of Allah, Most Gracious Most Merciful) Quraish said: As for the Most Gracious, we do not recognize. And the people of Pre-Islamic times used to write, In your name, Allah. So his (May Allah's blessings and peace be upon him) Companions said: Let us fight them. He (May Allah's blessings and peace be upon him) said: No! Just write what they want».

It was also narrated after Mujahid who said, Allah (the Exalted) has said, «Thus have we sent thee amongst a People before whom have (other) people (gone and) passed away; in order that thou mightest rehearse unto them what we send down into thee by inspiration. Yet do they reject (Him), the Most Gracious! Say: «He is My Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30) He said, that is what happened

between Allah's Holy Messenger (May Allah's blessings and peace be upon him) and Quraish at Houdaybiyya; he (May Allah's blessings and peace be upon him) wrote (In the name of Allah, Most Gracious Most Merciful). They said: Do not write the Most Gracious; we do not know what the Most Gracious is? We write only! In your name Allah. Allah (the Exalted) has said, (Yet, do they reject (Him), the Most Gracious!...).

Also it was narrated after Ibn Abbas (May Allah be pleased with them) who said: «Allah's Holy Messenger (May Allah be pleased with them) used to invoke while prostrating: O Most Gracious, O Most Merciful. So the polytheists said: That person claims that he is invoking one while he is invoking two, so Allah (the Exalted) sent down the following Holy Verse, «Say, Call upon Allah, or call upon Rahman: By whatever name ye call upon Him, (it is well): For to Him belongs the Most Beautiful names...» (17: 110).

Chapter

Allah (the Exalted) has said, «They recognize the favours of Allah; then they deny them, and most of them are ungrateful (creatures)». (16: 83).

Moujahid's saying means, «It is the man saying: That is my money and property, I inherited them through my fathers».

Awn ben Abdullah's saying, «They say; had it not been for so and so, such and such a matter would not have happened».

Koutaiba said, «They say: That [took place] because of the intercession of our gods».

Chapter

His saying: (Chapter: Allah (the Exalted) has said, «They recognize the favours of Allah; then they deny them, and most of them are ungrateful (creature)» (16: 83).

The writer (May Allah's Mercy be upon him) mentioned some of what was mentioned by the savants concerning its [The Holy Verse] meaning. Ibn Jarir said: Verily those experts in interpretation conflicted over that which is meant by the term «favours». Thereupon Sufyan mentioned after As-Sadi (They recognize the favours of Allah; then they deny them). He said: [It means] «Muhammad (May Allah's blessings and peace be upon him)» while others said; rather, it means that they know that the favours which Allah (the Exalted) listed are from Allah (the Exalted) and that Allah is the One who sends His favours to them, but they deny this and claim that they inherited them through their fathers.

It was narrated after Moujahid, «They recognize the favours of Allah; then they deny them». He said: [These favours] are houses, animals and whatever they earn through them, also iron and clothes; the unbelievers of Quraish recognized this yet they deny it by saying: That had belonged to our fathers and inherited them. Others said: When the unbelievers are asked:

Also Abu Al-Abbas said after Zaid ben Khalid's Honorable Hadith in which he mentioned that Allah (the Exalted) has said, There have become among My servants a believer in Me and a disbeliever...» and it has already been mentioned: this has been so much mentioned in the Honorable Hadith and the Holy Koran: [Allah (the Exalted)] dispraises the one who attributes His (the Exalted) favours to someone else and joins in partners with Him (the Exalted).

Some of those who came before said: That is like their saying: The wind was good and the sailor was skillful, and many other such examples that is said by many people.

Who benefacted you? They acknowledged that Allah (the Exalted) is the One who benefacts them then they deny that by saying: We were benefacted through the intercession of our gods.

The writer mentioned something similar after Kutaiba: He is Abu Muhammad Abdullah Ad-Dainouri the judge of Egypt; he was a linguist and wrote interesting and beneficial books which included much knowledge. He worked at Baghdad and heard the Honorable Hadith from Ishaq ben Rahawayh and those of the same rank. He died in the year 276 A.H.

Others said: What the writer mentioned (after Awn ben Masoud Al-Hathfali), Abu Abdullah Az-Zaid after his father, Aisha and Ibn Abbas at whom Kutada, Abu Az-Zubeir and Az-Zuhri and he was trusted by Ahmad and Ibn Mouin. Al-Bukhary said: He died after the age of 120 (They recognize the favours of Allah; then they deny them). He said: «Denying those favours takes place when the man says: Had it not been for so and so, such and such a matter would not have taken place; had it not been for so and so, I would not have attained such and such». Ibn Jarir chose the first saying; others decided that the Holy verse encompasses all that which was said by the savants about it. That is which is correct and Allah (the Exalted) knows best.

His saying: (Moujahid said) he is the Sheikh of interpretation the Imam Ar-Rabbani, Moujahid ben Jabr Al-Makki, a Mawla (freedslave) of Bani Makhzoum. Al-Fadl ben Maymoun said: I heard Moujahid saying: I showed the Holy Koran to Ibn Abbas several times; I stopped at every Holy verse and asked him: Why was it sent down? How was it sent down? What does it mean? He died in the year 102 A.C. He (May Allah's Mercy be upon him) was 83 years old.

His saying: (Abu Al-Abbas said) He is Sheikh Al-Islam Ahmad ben Ab-

dulHaleem ben Abdes-Salam Ibn Taymiyya the honorable Imam(May Allah's Mercy be upon him)- After the Honorable Hadith of Zaid ben Khalid. He said: That was mentioned much in the Holy Koran and in the Honorable Sunna; He (the Exalted) dispraises the one who attributes His favours to other than Him (the Exalted) and joins in partners with Him (the Exalted). Some of those who came before said: It is like saying: The wind is good and the sailor is skillful, and other similar terms that are used by many people.

The discussion of Sheikh Al-Islam indicates that the application of this Holy verse is general concerning those who attribute favours to other than Allah (the Exalted), or attribute their causes to other than Him (the Exalted), as has been mentioned in the discussions of interpreters, some of which is mentioned here.

Our Sheikh (May Allah's Mercy be upon him) said: This stance leads to conflicting feelings in the heart; such terms are called denying favours.

This Chapter discusses many issues:

The first: The interpretation of the meaning of favour and denying it.

The second: Knowing that this is said by many people.

The third: Calling this speech as denying favours.

The fourth: Combining between contradictions in one heart.

Chapter

Allah (the Exalted) has said. «Then set not up rivals unto Allah when ye know (the truth).» (2: 22).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, «Then set not up rivals unto Allah when ye know (the truth)» (2: 22).

A rival is the one who is equal and setting a rival unto Allah (the Exalted) is a sort of worship or some of it for other than Allah (the Exalted) such as the case of those who worship Pagans who believe in that which they invoke or plead that he can benefit them or drive away harm or intercede for them. This Holy verse fits this context; He (the Exalted) has said, «O ye people! Adore your Guardian-Lord who created you and those who came before you, that ye may have the chance to learn righteousness; who has made the earth your couch, and the Heavens your canopy; and sent down rain from the Heavens; and brought forth there with fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).» (2: 21-22). Imam Ibn Kathir (May Allah's Mercy be upon him) said in his interpretation: Abu Al-Aliya said: (Set not up rivals unto Allah) that is to say equals and partners. The same thing was said by Al-Rabi ben Anas Kutada, As-Sadi, Abu Malek and Ismail ben Abi Khaled.

Ibn Abbas said: (Then set not up rivals unto Allah when ye know (the truth) that is to say, not to join in any partners with Allah (the Exalted); rivals that can neither benefit nor harm, and you know that He (the Exalted) is your Lord; you do not have any Lord by Him (the Exalted) to benefact you, and you have come to know that which Allah's Holy Messenger (May Allah's blessings and peace be upon him) calls for such as Monotheism, is the Truth which cannot be doubted. The same thing was said by Kutada. It was also said after Kutada and Mujahid (Then set not up rivals unto Allah) that is to say men who are highly qualified and able and whom you obey in

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disobeying Allah (the Exalted).

Ibn Zaid said: Rivals are gods which they joined [in worship] with Him (the Exalted) and which they treated as they treated Him (the Exalted). It was said after Ibn Abbas (Then set not up rivals unto Allah) that is to say those that you consider as similar to Him (the Exalted), and Mujahid said: (Then set not up rivals unto Allah, when you know (the truth). He said: You know that He is One God as has been mentioned also in the Old and New Testament. Then he mentioned an Honorable Hadith concerning the meaning of this Holy verse; it was taken from Ahmad's Musnad.

353 - It was narrated after Al-Hareth Al-Ashari that Allah's Holy Prophet (May Allah's blessings and peace be upon him) said: «Verily Allah (the Exalted) commanded Yahya ben Zakariyya (May Allah's Peace be upon Him) to perform five deeds and to order Bani Israel to perform them, and he almost lagged behind, so he was told by Issa (May Allah's Peace be upon Him): Verily Allah (the Exalted) has commanded you to do five, and to order Bani Israel to do them, so either you inform them or I do it myself. He said: O brother, I fear that if you preceded me, I would be tortured or disgraced. He said: So Yahya ben Zakariyya gathered Bani Israel at Beit Al-Makdiss, until the Mosque was full, and people stood on the balconies. Then he thanked Allah (the Exalted) and praised Him (the Exalted) then he said: Verily Allah (the Exalted) has commanded me to do five, and I order you to do them: The first: To worship Allah (the Exalted) without joining any partner with Him (the Exalted). That is like a man who bought a slave by his money and gold, and this slave in turn used to work [in his master's Land] giving all revenue to other than his master; who among you would be happy to have such a slave? Verily Allah (the Exalted) has created you and benefacted you so worship Him (the Exalted) and do not join in partners with Him (the Exalted).

Also I order you to pray since verily Allah (the Exalted) looks at His servants face if the servant does not turn sideways, so when you pray donot turn sideways. I order you to fast; this is like the example of a man who has a package of musk and he is with a group, so all the group can smell musk, and verily the smell of a fasting man's mouth is considered by Allah (the Exalted) as much better than that of musk. Also I order you to pay the [Sadaka]. Verily that is like the example of the man captured by enemies who tied his hands to his neck and brought him to be beheaded so he told them: May I pay a ransom to save myself? He paid to set himself free. And I order you to invoke Allah (the Exalted) much; verily that is like the example

Ibn Abbas said about the Holy verse, «Rivals means here polytheism [Joining in partners with Allah (the Exalted)] which is more concealed that the sound of walking ants on a black ground on a very dark night. It is like saying: By Allah (the Exalted), O So and So by your life, by my life and say: Had not been to this dog, thieves would have come to us. And had it not been to ducks found in our house, thieves would have come to us. And like a man telling his friend: What Allah (the Exalted) and you wish, and the man saying: Had it not been to this man and Allah (the Exalted). Allah». This was narrated by Ibn Abi Hatem.

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of the man wanted by an enemy running after him, so he went to a strong fortress and hid there; verily the servant is protected from the Shaitan most when he invokes Allah (the Exalted), He said: And Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: And I order you to perform five which Allah (the Exalted) commanded me to perform. Obeying consensus, obedience and immigration, and fighting for the sake of Allah (the Exalted) [Holy struggle]. Verily he who drops consensus by one span, has in fact released himself from Islam, and he who calls for Pre-Islamic practices, will kneel down in Hell-Fire. They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) and even if he prays and fasts? He (May Allah's blessings and peace be upon him) answered: Even if he prays and fasts and claims to be a Moslem, so call the Moslems by the names that Allah (the Exalted) named them with: The believing Moslems are Allah's (the Exalted) servants».

This Holy verse shows that the unification of Allah (the Exalted) by worship, He (the Exalted) is Alone; He (the Exalted) has no partners. Many interpreters used it as an evidence on the existence of the Creator; and the Holy verses in the Holy Koran that show this are plenty.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased with them) about the Holy verse: Rivals means here polytheism, it is more concealed than the sound of ants walking on black ground on a dark night. It is like saying by Allah (the Exalted) and by so and so, by your life, by my life and say: Had it not been to this dog, thieves would have come to my house. And had it not been to the ducks found in our house, thieves would have come to us. And like a man telling his friend what Allah (the Exalted) and you wish and the man saying: Had it not been to this man and to Allah (the Exalted). All this includes polytheism». This was narrated by Ibn Abi Hatem).

It was narrated after Omar ben Al-Khattab (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who swears by other than Allah (the Exalted), has either become a disbeliever or a polytheist». It was narrated by At-Tirmithi and improved and corrected by Al-Hakem.

Ibn Masoud said, «I would rather swear by Allah (the Exalted) while lying, then swearing by another while telling the truth».

Ibn Abbas (May Allah be pleased with them) shows that all of this is considered polytheism and it is the reality and the case now-a-days of many people who neither know unification nor polytheism: So beware of such matters. They are considered among that which is seriously rejected which people should be ordered not to perform because it is among the most serious of major sins. And that is from Ibn Abbas (May Allah be pleased with them).

354 - (It was narrated after Omar ben Al-Khattab (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «He who swears by other than Allah (the Exalted) has either become a disbeliever or a polytheist». It was narrated by At-Tirmithi and improved and corrected by Al-Hakem].

His saying: (Has either become a disbeliever or a polytheist). Thus this person has disbelieved and joined in partners. It is disbelief which is under major disbelief and it is considered minor polytheism as well. Something similar to this was narrated after Ibn Masoud, as the following.

355 - His saying: (And Ibn Masoud said: «I would rather swear by Allah (the Exalted) while lying. That swear by another while telling the truth»).

It is known that swearing by Allah (the Exalted) while telling a lie is considered among the major sins, but committing polytheism is the most serious major sin. Even though it might be insignificant as was mentioned before; if that is the case of minor polytheism, how is the case of major polytheism which requires abiding in Hell-Fire? [Major Polytheism] such as invoking other than Allah (the Exalted) and seeking refuge with him, approaching him, asking ones needs from him, as is the case of most people of this nation at these times as well as before them: Such as aggrandizing graves and taking them as Pagans and building constructions on them, taking them as praying places and building tombstones carrying the name of the dead person in order to worship that person and aggrandize him, and in

order to approach him by the hearts, sayings and deeds. The affliction became great through this major polytheism which Allah (the Exalted) does not forgive; they turned away from what the Holy Koran taught such as forbidding people to commit such polytheism as well as whatever leads to it. Allah (the Exalted) has said, «Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of Decrees): until, when Our messenger, (of death) arrive and take their souls, they say: Where are the things that ye used to invoke besides Allah? They will reply: They have left us in the lurch. And they will bear witness against themselves, that they had rejected Allah» (7: 37).

Allah (the Exalted) considered them unbelievers because in the present life they used to invoke other than Him (the Exalted). Also He (the Exalted) has said, «And the places of worship are for Allah (alone): so invoke not any one along with Allah» (72: 18). And He (the Exalted) has also said, «Say, I do no more than invoke my Lord, and I join not with Him any (Falso god). Say: «It is not in my power to cause you harm or to bring you to right conduct» (72: 20-21) Those polytheists reverse the state of affairs so they contradict what he (May Allah's blessings and peace be upon him) informed the nation, and they treated him by doing what he (May Allah's blessings and peace be upon him) forbade them to perform such as joining in partners with Allah (the Exalted) and clinging to other than Allah (the Exalted) .

Thereupon observe that great ignorance whereby a person thinks that he cannot be saved but by asking for the help and by seeking refuge with other than Allah (the Exalted); observe this great complementing which has gone beyond normal side; such complementing was forbidden by Allah's Holy Messenger (May Allah's blessings and peace be upon him) when he (May Allah's blessings and peace be upon him) said, «Do not complement me as the Christians have complemented the son of Mariam; rather, I am a servant, so say Allah's servant and Holy Messenger». It was narrated by Malek as well as by others. Verily Allah (the Exalted) has said, «Say, I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel» (6: 50).

So observe this serious opposition to the Holy Koran and the Honorable Sunna as well as the challenge of Allah (May Allah's blessings and peace be upon him) and His Holy Messenger (May Allah's blessings and peace be upon him).

It was narrated after Houthaifa (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said, «Do not say what Allah (the Exalted) and So and So wish; rather, say what Allah (the Exalted) wishes then So and So wishes». It was narrated by Abu Dawud with correct reference.

And it was narrated after Ibrahim An-Nakai' «He hates to seek refuge with Allah (the Exalted) and with you. It is allowable to say: By Allah (the Exalted) then by you. He said and he says: Had it not been to Allah (the Exalted) then to So and So. And do not say: Had it not been to Allah (the Exalted) and to So and So».

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357 -His saying: (It was narrated after Houthaifa (May Allah be pleased with him) that Allah's Holy Prophet (May Allah's blessings and peace be upon him) said, «Do not say what Allah (the Exalted) wishes and So and So wishes; rather say what Allah (the Exalted) wishes then that So and So wished». It was narrated by Abu Dawud with a fine chain of transmission).

That is so because the noun coming after «and» becomes equivalent to the noun coming before it; equating the creator and the creature is polytheism, if it was minor -like this- then it is minor, and if it was major then it is major. Concerning that Allah (the Exalted) has said: «By Allah, we were truly in a manifest error, when we held you as equals with the Lord of the worlds» (26: 97-98).

His sayig: (It was narrated after Ibrahim An-Nakhai, «He hates a man to say: I seek refuge with Allah (the Exalted) and with you. It is permissible to say: By Allah (the Exalted) then by you. He said: He says: Had it not been to Allah (the Exalted) then to So and So. Do not say had it not been to Allah (the Exalted) and So and So).

The difference between that which is allowable and that which is not has been discussed before. That is concerning the person who is alive and has ability to perform and cause things to happen. He is the one treated as such. As for the dead, who do not feel those invoking them or possess the ability to benefit or harm. Nothing is said about them from that. Thus it is not allowable to cling to him whatsoever, the Holy Koran shows that and tells that such treatment would turn them into gods especially if they were asked something or if someone approaches them: Through his overt or secretive deeds, thus he who thinks about the Holy Koran and is endowed the ability to understand it, would have insight concerning his religion. And success is granted by Allah (the Exalted) .

This chapter discusses many issues:

The first: The interpretation of the Holy Sunna of Baqara concerning rivals.

The second: That verily the Companions interpret the Holy verse which descended concerning major polytheism and they generalize it to minor polytheism.

The third: That verily swearing by other than Allah (the Exalted) is polytheism.

The fourth: That verily if it is sworn by other than Allah (the Exalted) while saying the truth, is considered as more serious than swearing by Allah (Glory be to Him) while not telling the truth.

The fifth: The difference in meaning resulting from the use of «and» and «then».

And that which is more important than this is the one who is endowed by Allah (the Exalted) the ability to understand and memorize; he worked hard in earning such knowledge, He (the Exalted) leads whomever of His servants to success. Concerning that He (the Exalted) has said, «And [He] taught thee what thou knowest not (before): and great is the Grace of Allah unto thee». (4: 113).

Chapter

(What was mentioned about the one who is not convinced by swearing by Allah (the Exalted)

It was narrated after Ibn Omar that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not swear by your fathers; he who was sworn to by Allah (the Exalted), should believe. He who was sworn to by Allah (the Exalted), should accept; he who does not accept is not from Allah (the Exalted)». This was narrated by Ibn Maja with good reference.

Chapter

His saying: (Chapter concerning what was mentioned about the one who is not convinced by swearing by Allah (the Exalted)).

358 - (It was narrated after Ibn Omar (May Allah be pleased with them) that verily Allah's Holy Messenger said: «Do not swear by your fathers; he who was sworn to, should believe; he who was sworn to by Allah (the Exalted) should accept; he who does not accept is not from Allah (the Exalted)». It was narrated by Ibn Maja with good reference).

His saying: (Do not swear by your fathers) forbidding swearing by other than Allah (the Exalted) in general has already been discussed.

His saying: (He who swears by Allah (the Exalted), should believe) that is what Allah (the Exalted) requires of His servants and urges them to perform in His Holy Book. He (the Exalted) has said: «O ye who believe! Fear Allah and be with those who are true (in word and deed).» (9: 119) and, «For true men and women». (33: 35) and, «It were best for them if they were true to Allah». (47: 21) and that is the case of the people of piety, as Allah (the Exalted) has said: «But it is righteousness to believe in Allah and the Last Day, and the angels, and the Book, and the Messengers.... such are the people of truth, the Allah-fearing» (2: 177).

This chapter discusses many issues:

The first: Forbidding swearing by fathers.

The second: Commanding the person who is sworn to, by Allah (the Exalted) to accept.

The third: Warning the person who does not accept.

His saying: (He whom it is sworn for him by Allah (the Exalted), should accept; he who does not accept is not from Allah (the Exalted). But if he did not have according to the rule of religion against his opponent to swear and he asked him to swear, then he should accept that. It was among the daily matters that happen between people such as appologies or the like; that is the right of a Moslem; if another Moslem swears, appologizing or clearing himself of a certain event, this Moslem should accept and to assume that the other party has good will if he does not see otherwise, as was narrated after Omar (May Allah be pleased with him), «Do not doubt that an evil word said by a Moslem while you can find for it a place in that which is good».

It also includes: Humbleness, friendliness and loving as well as other benefits loved by Allah (the Exalted) which cannot be concealed from the one who has good intelligence and understanding. That is among the reasons that make the hearts gather in agreement to obey Allah (the Exalted), then it is classified under good manners which is the heaviest thing placed in the balance of a servant; it was mentioned in the Honorable Hadith that it is considered among nobility of character.

O you wise person, contemplate about what reconciles you with Allah (the Exalted) such as performing whatever is His rights as well as the rights of His servants and making the Moslems happy and pleased, and dropping secluding oneself from them or looking down on them. That encompasses harm that no one thinks or imagines. Such matters are discussed in ethics books as well as in others. Thus he who is endowed with what should be done, is highly religious and his mind is perfect. Allah (the Exalted) grants success and helps the weak and poor servant. And Allah (the Exalted) knows best.

Chapter

His saying, «What Allah (the Exalted) wishes and what you wish»

It was narrated after Kutaila, «Verily a Jew came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: You are committing polytheism; you say: What Allah (the Exalted) wishes and what you wish, and you say: By the Kaaba. So the Holy Prophet (May Allah's blessings and peace be upon him) ordered them if they wanted to swear to say: By the Lord of the Kaaba, and to say: What Allah (the Exalted) wishes then what you wish.» It was narrated by An-Nasai.

Chapter

His saying: (Chapter concerning his saying, «What Allah (the Exalted) wishes and what you wish».

359 - (It was narrated after Kutaila, «Verily a Jew came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: You are committing polytheism; you say: What Allah (the Exalted) wishes and what you wish, and you say: By the Kaaba. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) ordered them to say if they wanted to swear: By the Lord of the Kaaba, and to say: What Allah (the Exalted) wishes then what you wish.» It was narrated by An-Nasai).

His saying: Accepting that which is truthful from any one. Also showing that it is forbidden to swear by the Kaaba, even though it is the «House of Allah (the Exalted)» and it is an obligation to set for it, in order to perform the minor or the major Hajj. This shows that forbidding joining a partners with Allah (the Exalted) is general and that nothing of it is accpetable; neither for an angel nor for a sent messenger, nor for the Kaaba which is the House of Allah (the Exalted) on His land. That is while you can observe the people now adays swearing by the Kaaba and asking from it what only Allah (the Exalted) can give. It is very well known that the Kaaba can

Also he narrated after Ibn Abbas, «Verily a man told the Holy Prophet (May Allah's blessings and peace be upon him): What Allah (the Exalted) wishes and what you wish; he (May Allah's blessings and peace be upon him) said; have you made me Allah's rival; rather say, what Allah (the Exalted) Alone wishes».

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neither harm nor benefit. Rather Allah (the Exalted) legislated for His servants the circumambulation around it and worshipping Him during that time ; He (the Exalted) made it a Qibla [People direct their prayers towards it] for the nation [of Islam]: thus circumambulating is allowable while swearing by it and invoking with it are proscribed. So you should distinguish between that which is permissible or that which is proscribed, even though some people may contradict you; some people who are like the cattle; rather, they are those who have went astray.

His saying: (You are committing polytheism: You say what Allah (the Exalted) wishes and what you wish) and the servant, even though he has a wish, his wish follows that of Allah (the Exalted) he does not possess the ability to wish something unless Allah (the Exalted) has wished it. Concerning that Allah (the Exalted) has said, «(With profit) to whoever among you wills to go straight: But ye shall not will except as Allah wills the Cherisher of the worlds». (81: 29) and, «This is an admonition: whosoever will, let him take a (straight) Path to his Lord. By ye will not, except as Allah wills; for Allah is full of knowledge and wisdom» (76: 29).

These Holy verses and Honorable Hadiths include the following: Responding to Al-Qadisiyya and Al-Mu'tazila; those who deny determinism and confirm to the servant a wish that contradicts that which Allah (the Exalted) desires and wishes from the servant. What invalidates their beliefs will be discussed in «Chapter on what was mentioned concerning those who deny determinism». If Allah (the Exalted) wishes; they are the Magus of this nation.

As for the people of the Sunna and consensus, they adhered to the Holy Koran and the Honorable Sunna regarding this issue as well as other issues. They believed that the servant's wish follows that of Allah (the Exalted) concerning everything that agrees with what Allah (the Exalted) has legislated or contradicted of the deeds and words of the servants. Everybody is covered by Allah's (the Exalted) wish and volition. Thus that which agrees with His legislation is accepted and loved by Him (the Exalted); That which contradicts it, is hated to be performed by the servant.

Concerning that He (the Exalted) has said, «If ye reject (Allah), truly

It was narrated by Ibn Maja after At-Toufail Aisha's maternal brother, «I dreamed that I passed by a group of Jews and I said: Verily you would have been the people had not you said Ouzair is Allah's (the Exalted) son. They said: And verily you would have been...

Allah hath no need of you; but He liketh not ingratitude from His servants...» (39: 7) It also includes: Showing that swearing by the Kaaba is polytheism since verily the Holy Prophet (May Allah's blessings and peace be upon him) agreed with the Jew in his saying, «You are committing Polytheism».

360 - His saying: (Also he narrated after Ibn Abbas (May Allah be pleased with them), «Verily a man told the Holy Prophet (May Allah's blessings and peace be upon him), what Allah (the Exalted) wishes and what you wish. Thereupon he (May Allah's blessings and peace be upon him) said: Have you made me Allah's (May Allah's blessings and peace be upon him) rival? Rather say: What Allah (the Exalted) Alone wishes.»).

That confirms what has been mentioned before; that is considered polytheism.

361 - His saying: (Have you made me Allah's rival). This shows that he who equates a servant with Allah (the Exalted) ever in minor polytheism, has in fact made him Allah's rival, whether he likes it or not. That is contrary to what the ignorant say concerning that which differentiates Allah (the Exalted) from His servants and those are of the two types of polytheism that should be prohibited. When Allah (the Exalted) wishes that which is good for someone, He (the Exalted) teaches him religion.

362 - His saying: (Ibn Maja narrated after At-Toufail, Aisha's maternal brother who said: «I dreamed as if I passed by a group of Jews, and I said: Who are you? They said: We are the Jews, I said: You would have been the people, had not you said Ouzair is Allah's son. They said: And verily you would have been the people had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; then I passed by a group of Christians, and said: Who are you? They said: We are the Christians. I said: Verily you would have been the people, had not you said Christ is Allah's son. They said: Verily you would have been the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. When I got up in the morning I told about it then I went to the Holy Prophet (May Allah's blessings and peace be upon him) and told him. He (May Allah's blessings and peace be upon him) said: Did you tell

... the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. Then I passed by a group of Christians and I said: Verily you would have been the people. Had not you said: Christ is Allah's son. They said: And verily you would have been the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. So when I got up in the morning I told some people about it. Then I went to the Holy Prophet (May Allah's blessings and peace be upon him) and told him. He (May Allah's blessings and peace be upon him) said: Have you told any body about it? I said: Yes, he (May Allah's blessings and peace be upon him) thanked Allah (the Exalted) and praised Him (the Exalted) then he (May Allah's blessings and peace be upon him) said: And now verily Toufail had a dream about which he told some of you, ...

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anybody about it? I said: Yes. He (May Allah's blessings and peace be upon him) thanked Allah (the Exalted) and praised Him then he (May Allah's blessings and peace be upon him) said: And now verily Toufail had a dream that he told some of you, and you said a word that such and such a thing prevented me from forbidding you from saying it. So do not say: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; rather say what Allah (the Exalted) Alone wishes»).

His saying: (After At-Toufail, Aisha's maternal brother), he is At-Toufail ben Abdullah ben Sakhbara, Aisha's maternal brother, a Companion after whom Ibn Maja narrated, and that is what the writer mentioned in the chapter [we are discussing].

This dream was accepted by Allah's Holy Messenger (May Allah's blessings and peace be upon him) who also worked according to it. Thereafter he (May Allah's blessings and peace be upon him) forbade them from saying: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes, and ordered them to say, «What Allah (the Exalted), Alone wishes».

He (May Allah's blessings and peace be upon him) ordered them in this Honorable Hadith as well as in the one preceding it to say: «What Allah (the Exalted) Alone wishes». There is no doubt that such is more perfect as far as faith is concerned and it is farther from polytheism than saying: «And what so and so wishes», because in the former [What Allah (the Exalted) Alone wishes] declares unification that rejects joining in rivals in all its aspects. So he who has insight choses for himself the highest ranks of perfec-

... and you said a word that such and such a matter prevented me from forbidding you. So do not say: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; rather, say: What Allah (the Exalted) Alone wishes».

This chapter discusses many issues:

The first: That the Jews knew about minor polytheism.

The second: That a human being is able to understand if he has an inclination.

The third: His (May Allah's blessings and peace be upon him) saying, «Have you made me Allah's rival». So how is the case of the one who said, «I have no one else but one to seek refuge with».

The fourth: That this is not major polytheism because he (May Allah's blessings and peace be upon him) said, «Such and such a matter prevented me».

The fifth: A righteous dream is considered a branch of revelation.

The sixth: It [dream] may be a good cause for legislating some rules.

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tion as far as Monotheism and faithfulness are concerned.

His saying: (Such and such a matter prevented me from forbidding you from saying it). It was mentioned in some references that «He (May Allah's blessings and peace be upon him) was prevented by shyness». Then after this dream of At-Toufail, he (May Allah's blessings and peace be upon him) strictly forbade them; he (May Allah's blessings and peace be upon him) kept on teaching them till Allah (the Exalted) perfected His religion and completed His favour and he (May Allah's blessings and peace be upon him) informed people about the manifest message, may Allah's peace and blessings be upon him and on his kinsfolk and Companions altogether.

It also includes the meaning of what he (May Allah's blessings and peace be upon him) said.

363 - «A virtuous and true dream is one part out of forty-six parts of prophecy».

I said: And if it were a dream, then it would be considered revelation that confirms what revelation [perse] confirms in as far as orders and prohibitions are concerned. And Allah (the Exalted) knows best.

Chapter

(He who curses Time [or the vissitudes of Time] is considered to have done wrong to Allah (the Exalted).

Allah (the Exalted) has said, «And they say, «What is there but our life in this world? We shall die and we live, and nothing but Time can destroy us». But of that they have no knowledge: They merely conjecture». (45: 24).

Chapter

His saying: (Chapter concerning he who curses Time [or the vissitudes of Time] is considered to have done wrong to Allah (the Exalted)].

Allah (the Exalted) has said: «And they say: «What is that but our life in this world? We shall die and we live, and nothing but Time can destroy us». But of that they have no knowledge: The merely conjecture» (45: 24)).

Ibn Kathir said in his interpretation: Allah (the Exalted) informs about atheism of the unbelievers and those who agreed with them among the polytheists of the Arabs rejecting the idea of resurrection (And they say, what is there but our life in this world? We shall die and we live, and nothing but time can destroy us). There is nothing but this present life; people die and others live; there is no resurrection neither at the Last Day. That is what the polytheists among the Arabs believed in, those who deny resurrection. The philosophers discussing theology among them believed in this and they deny the beginning and resurrection. The atheist philosophers who believed in periodicity and deny the existence of the Creator believe that every thirty-six thousand years every thing returns to what it was on. And they claimed that the night is repeated endlessly; so they stubbornly contended with that which is reasonable and denied that which is reported, that is why they said: (And nothing but Time can destroy us) however, Allah (the Exalted) has said (but of that they have no knowledge: They verely conjective) that is to say imagine and fancy. As for the Honorable Hadith narrated by the writers of As-Saheeh, Abu Dawud and An-Nasai.

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364 - It was narrated after Sufyan Ibn Ayyina after Az-Zuhri after Said ben Al-Musyeb after Abi Huraira who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Allah (the Exalted) says: Ibn Adam is doing wrong to Me; he curses Time and I am the Time; all is in My Hands; I alternate the day and night».

365 - And in another narration, «Do not curse Time since I am Time».

366 - And in another narration, «Ibn Adam should not say: Time has let us down; verily I am Time; I send the day and night; if I wish, I stop them».

He said in «Sharh As-Sunna»: It is an agreed upon Honorable Hadith; it is also truthful and they narrated it after Muammar in many different ways after Abi Huraira. He said: It means that the Arabs used to curse Time during hard times or disasters because they used to attribute disasters that happened to them and they would say: They were afflicted by adversities of Time, and Time has contradicated them; so if they added to Time whatever had afflicted them, they would curse the cause and this goes back to Allah (Glory be to Him) since He (the Exalted) is in reality the doer of all things that they do, so they forbade cursing Time.

Also Ibn Jarir narrated it within a strange context, he said, «Pre-Islamic people used to say: Verily the day and night destroy us, and He (the Exalted) is the one who destroys us, takes us in death and gives us life. Thus Allah (the Exalted) has said in His Holy Book (And they say, what is there but our life in this world? We shall die and we live and nothing but Time can destroy us) and they curse Time, so Allah (the Exalted) said, «Ibn Adam does wrong to Me; he curses Time and I am Time; all is in My Hands; I alternate the day and night».

It was also narrated by Ibn Abi Hatem after Ahmad ben Mansour after Soureij ben An-Naaman after Ibn Ayyina. They narrated something similar. Then he narrated after Younes after Ibn Wahab after Az-Zuhri after Abi Salma after Abi Huraira: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: «Allah (the Exalted) says: Ibn Adam curses Time, and I am the Time; all power over the day and night is in my hands». It was also narrated by the writer of as-Saheeh and An-Nassai after Younes ben Yazid's Hadith.

367 - Muhammad ben Ishaq said after his father after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon

And in another narration, «Do not curse Time; Verily Allah (the Exalted) is the Time».

This chapter discusses many issues:

The first: Forbidding to curse Time.

The second: Calling it as doing wrong to Allah (the Exalted).

The third: Contemplating in his (May Allah's blessings and peace be upon him) saying, «Verily Allah (the Exalted) is the Time».

The fourth: Verily one might be cursing even though deep in his heart he does not mean it.

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him) said, «Allah (Glory be to Him) says: I asked My servant for money, and he did not give me; he curses Me by saying: Oh Time, and I am the Time».

Ash-Shafi, Abu Oubeid and other Imams said interpreting his (May Allah's blessings and peace be upon him) saying: «Do not curse Time; verily Allah (the Exalted) is the Time». The Arabs in Pre-Islamic times and at times of distress and disaster used to say: O Time has let us down, so by this they used to attribute those actions to the Time and curse it; rather, the doer is Allah (the Exalted). It is as if he cursed Allah (the Exalted) because in reality He (the Exalted) is the doer. That was forbidden, to curse Time as such because Allah (the Exalted) is Time whom they mean or to whom they attribute those actions. That has been the best thing said concerning its interpretation -and that is the wanted- and Allah (the Exalted) knows best.

Ibn Hazm and those who followed him of the Thahiriyya have committed a mistake in considering «Time» among the Beautiful Names by deriving from this Honorable Hadith.

An he showed the meaning of «I alternate the day and night». That He (the Exalted) alternates, is to say controls them by making people experience what they like or hate.

And in this Honorable Hadith there is an addition which was not mentioned by the writer (May Allah's Mercy be upon him) which is, «All is in My Hands».

His saying: (And in another narration, «Do not curse Time since verily Allah (the Exalted) is the Time»).

The meaning of this is the following: That is what He (the Exalted) declared in the Honorable Hadith by saying, «I am the Time; I alternate the day and night». This means that whatever goes on during the passage of

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time whether good or evil happens through Allah's volition and management; He (the Exalted) knows about it and controls it; there is no body to share Him (the Exalted) this. Whatever He (the Exalted) wishes, takes place and comes into existence, and whatever He doesnot wish, will never happen or come into existence. Thus it is an obligation to thank Him (Glory be to Him) in both cases and turning to Him in repentance.

Concerning that Allah (the Exalted) has said: «We have tried them with both prosperity and adversity: Inorder that they might turn (tolls)» (7: 168) and He (the Exalted) has also said, «... And We test you by evil and by good by way of trial. To us must ye return» (21: 35), and attributing the action to Time and cursing time has become frequent as in the poems of some poets such as Ibn Al-Mu'taz, Al-Mutanabbi and others. Describing the years as tough is not considered as such, in that connection Allah (the Exalted) has said, «Then will come after that (Period) seven dreadful (years)...» (12: 48).

Chapter

(Naming such as the Judge of Judges and other similar matters)

It was narrated in the Saheeh after Abi Huraira after the Holy Prophet (May Allah's blessings and peace be upon him), he (May Allah's blessings and peace be upon him) said, «The most degraded name according to Allah (the Exalted), is a man called the owner of estates; there is no owner but Allah (the Exalted)».

CHAPTER

His saying: (Chapter concerning the judge of judges and other similar matters).

The writer (May Allah's Mercy be upon him) mentioned this interpretation in order to point at that calling judge of judges includes similitude in meaning so it is forbidden.

368 - His saying: (It was narrated in the Saheeh after Abi Huraira (May Allah be pleased with him) after the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said: «The most degraded name according to Allah (the Exalted) is a man called the owner of estates; there is no owner but Allah (the Exalted)».

Verily this term truly fits Allah (the Exalted) because He (the Exalted) is the owner of everything; there is no king mightier or greater than Him; He is the owner of all dominion, all Glory belongs to Him (the Exalted). All possessions are granted by Allah (the Exalted) to whomever He (the Exalted) desires from among His servants. He is Allah (the Exalted), He removes the king from his kingdom once and another time He removes the kingdom from the king, so his reality would become only a name whose name was removed. As for the Lord of the worlds, His dominion is permanant, and perfect, it does not end; He controls lot; He increases or decreases

Sufyan said, «This is like Shahan Shah [The emperor of emperors].

And in another narration, «He is the man that stirs Allah's wrath most on the Last Day; he is the Worst».

His saying: «The most degraded» means the meanest.

This chapter discusses many issues:

The first: Forbidding to call others by the owner of estates.

The second: Verily it means as Sufyan said.

The third: Being aware of strict warning against that as well as other similar things in addition to the fact that deep inside the person did not mean it.

The fourth: Being aware that this is for Allah (Glory be to Him) sake.

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it and preserves for His servants their deeds; all is covered by His knowledge and whatever the writer [in Heaven] assigns to them. So He (the Exalted) rewards each worker by his deeds; if the deed is good then the reward would be good, if it were evil, then the reward would be evil. As was mentioned in the Honorable Hadith, «O Allah (the Exalted) all praise belongs to You; all dominion belongs to you; You Possess all that which is good and to you belongs all command. I ask You from that which is good, and I seek refuge with You from all evil».

His saying: (Sufyan said)he means Ibn Ayyina (the example of Shahanshah of the Persians means the owner of estates. That is why Sufyan used it as an example because it is a persian term.

His saying: (And in another narration, «The man who stirs Allah's wrath most on the Last Day; is the worst».

His saying: (Wrath) means anger and hate; such man is hated by Allah (the Exalted).

His saying: (The worst) also shows that Allah (the Exalted) is concerned and such person is mean, thus all these matters gathered round him because he aggrandizes himself and aggrandizes people by this term which is the greatest means of aggrandizing, so his self aggrandizement and his aggrandizing of people with what is not theirs, places him in such position on the Last Day. Thereupon he becomes the meanest, most hated and worst among Allah's creatures, because the mean person who is hated by Allah (the Exalted) is on the Day of Judgment the meanest and the worst among people because he used to look down on the creatures of Allah (the Exalted) while he was enjoying the favours of Allah.

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His saying: (The most degraded means the meanest) that is the meaning of «most degraded» and it adds to the meaning of «He is the man that stirs Allah's wrath» that he is mean and hated by Allah.

It also includes warning against all that includes aggrandizement. Abu Dawud narrated after Abi Mijliz; he said.

369 - «Mouawiya (May Allah be pleased with him) set for fighting Ibn Az-Zoubeir and Ibn Amer, so Ibn Amer stood up and Ibn Az-Zoubeir sat down, so Mouawiya told Ibn Amer: Sit down; I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: He who loves men to stand up for him, they would be seated in his place in Hell-Fire». It was also narrated by At-Tirmithi; he said: It is a fine hadith.

370 - It was narrated after Abi Oumama (May Allah be pleased with him) who said: «Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to us leaning on a stick, we stood up [to help him (May Allah's blessings and peace be upon him)] and he (May Allah's blessings and peace be upon him) said: Do not stand up as non-Arabs do; they aggrandize each other». It was narrated by Abu Dawud.

His saying: (He is the man that stirs Allah's (the Exalted) wrath most) such is among the adjectives that pass as it came; it is nothing that was mentioned in the Holy Koran and the Honorable Sunna. Otherwise one must follow the Holy Koran and the Honorable Sunna concerning that and confirm what fits Allah's Glory and Exaltedness; confirming without comparison and desdaining without suspension as was mentioned before. That is what the people of Sunna and consensus from among the Companions and the followers then those surviving seventy-three groups. This diversity and contradiction rather took place at the end of the third century and the centuries coming after; what happened to the nation of diversity, contradiction and going astray cannot be concealed. We seek help from Allah (the Exalted).

Chapter: (Revering Allah's (the Exalted) names and changing the name because of that)

It was narrated after Abi Shouraih that he used to be called Aba Al-Hakam. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) told him, «Verily Allah (the Exalted) is Al-Hakam [Judge] and to Him (the Exalted) belongs all the reign.

CHAPTER

His saying: (Chapter revering Allah's names and changing the name because of that).

371 - (It was narrated after Abi Shouraih that he used to be called Aba Al-Hakam [the ruler's father]. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) told him, «Verily Allah (the Exalted) is Al-Hakam [Judge or ruler] and to Him (the Exalted) belongs all judgement. He said: Verily when my people (conflict about something they would come to me and I would judge between them and both parties would be satisfied. Thereafter he (May Allah's blessings and peace be upon him) said: How good is that! Do you have children? I said: Shouraih, Moslim and Addullah. He (May Allah's blessings and peace be upon him) said: Who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih». It was narrated by Abu Dawud and others).

His saying: (It was narrated after Abi Shouraih) he said in «Khoulasat At-Tahthib»: He is Abu Shouraih Al-Khouzai'; his name is Khouweilid ben Amr; he embraced Islam on Al-Fath Day. He has twenty Honorable Hadiths, they agreed on the Honorable Hadiths and Al-Bukhary. Abu Said Al-Mikbari, Nafi' ben Joubeir and others narrated after him. Ibn Saad said: He said in Al-Medina in the year 68 A.H. The interpreter said: His name is Hani' ben Yazid Al-Kindi; this was said by Al-Hafeth. It was also said: Al-Hareth Ad-Dababi; it was said by Al-Mizzni.

His saying: (He used to be called- that is to say what was begun by Abu or Umm [Mother] or something similar, while a nickname is not as such; it is like Zein Al-Abideen for example. [The best among worshippers].

The Holy Prophet's (May Allah's blessings and peace be upon him) saying, «Verily Allah (the Exalted) is Al-Hakam [Judge or ruler] and to Him belongs the judgement». He (Glory be to Him) is the Ruler in the Present life as well as in the Afterlife; he rules among His creatures through His revelation that He sent down on His Prophets and Messengers; O there is not a case but Allah (the Exalted) has sent down a rule or judgment concerning it on His Holy Prophet (the Exalted), judgment from the Holy Koran. Allah (the Exalted) has facilitated such knowledge to most savants of this nation; they never unanimously agreed on that which is delusion; verily, the savants even though they conflicted about some rules, one of them must be right. Thus he who has been endowed by Allah (the Exalted) the ability to understand and to discriminate that which is right from the sayings of religious authorities, He (the Exalted) facilitated that for him as a favour and as benefaction. O how great is that endowment. We ask Allah to endow us from His Grace and favour.

His saying: (To Him belongs all rule in the present life and in the Afterlife). Concerning that Allah (the Exalted) has said: «Whatever it be wherein ye differ, the decision, there of, is with Allah: such is Allah my Lord: in Him I trust, and to Him I turn» (42: 10) and, «O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination». (4: 59) Thus rule and final decision belong to Allah (the Exalted); the decision goes to His Holy Book and to His Holy Messenger (May Allah's blessings and peace be upon him) during his life and his Sunna after his death.

372 - He (May Allah's blessings and peace be upon him) told Mouath when he (May Allah's blessings and peace be upon him) sent him to Yeman, «What would you use to rule? He said: Allah's Holy Book. He (May Allah's blessings and peace be upon him) said: If you don't find [what you want]? He said: Allah's Holy Messenger's Sunna. He (May Allah's blessings and peace be upon him) said: If you do not find [what you want]? He said: I would judge to my own opinion. Thereupon he (May Allah's blessings and peace be upon him) said: Praise to Allah (the Exalted) who granted the messenger of Allah's Holy Messenger (May Allah's blessings and peace be upon him) to whatever pleases Allah's Holy Messenger (May Allah's blessings and peace be upon him».

So he said: Whenever my people conflicted over something they would come to me and I would judge between them and both parties would be pleased. So he (May Allah's blessings and peace be upon him) said: How good is that! Do you have children? He said: Shouraih, Moslem and Abdullah. He (May Allah's blessings and peace be upon him) said: Then who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih». It was narrated by Abu Dawud and others.

Thus Mouath is one of the most important savants among the Companions of the Holy Prophet (May Allah's blessings and peace be upon him); he knows about the rules and about that which is proscribed and that which is allowable as well as the rules of the Honorable Sunna and the Holy Koran. That is why he was allowed to give his personal opinion whenever he did not find a decision in the Holy Koran or Allah's Holy Messenger's Honorable Sunna. That is contrary to what happens now adays or even before it by the learnt people concerning the rules; those people are ignorant of Allah's rules and decisions mentioned in His Holy Koran or the Honorable Sunna of His Holy Messenger (May Allah's blessings and peace be upon him). He thinks that he is allowed to give a personal opinion even though he is ignorant of the rules of the Holy Koran and the Honorable Sunna.

As to the Day of Judgment, no one judges or rules among people but Allah (the Exalted) when He descends to rule and judge among His servants; He (the Exalted) would judge between people by His Knowledge. He (the Exalted) is the One that nothing of the deeds of His creatures can be concealed from Him. Concerning that He (the Exalted) has said: «Allah is never unjust in the least degree: If there is any good (done), He owns a great reward». (4: 40) And the judgement on the Day of Judgment is by that which is good and that which is bad so it is taken from the oppressor for the sake of the oppressed in as much as he oppressed in case he had good deeds. If he did not have good deeds it would be taken from the evil deeds of the oppressed.

His saying: (Whenever my people conflicted over something, they would come to me and I would rule among them and both parties would be pleased. Thereupon he (May Allah's blessings and peace be upon him) said: How good is this!).

This means- and Allah (the Exalted) knows best- that when the people of Abu Shouraih realized that he was just and knew what pleased the two parties they accepted that and that was a reconciliation because it aims at

This chapter discusses many issues:

The first: Revering Allah's (the Exalted) names and attributes.

The second: Changing the name because of that.

The third: Closing the eldest son's name as an aagnomen.

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acceptance rather than imposing; it is neither built on priests, or the people of the book of the Christians and the Jews, nor on refering to the state of Pre-Islamic times who used to refer to their eldest or those who came before them who rule and decisions contradict the rules of the Holy Koran and the Honorable Sunna. As frequently happens these days such as the case of the dictators or tyrants who do not refer to the rules of Allah (the Exalted) or His Holy Messenger (May Allah's blessings and peace be upon him). Rather when they refer to their personal opinions, passions and desires.

Some imitators may follow those imitated and drop that which is just and proper that agrees with the fundamentals of the Holy Koran and the Honorable Sunna. We seek Allah's help.

And Allah's Holy Messenger's (May Allah's blessings and peace be upon him) saying: (Do you have children? He said: Shouraih, Moslem and Abdullah. He (May Allah's blessings and peace be upon him) said: Who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih). This means that the eldest is preceded concerning the agnomen. This meaning was mentioned in more than one Honorable Hadith. And Allah (the Exalted) knows best.

Chapter

(He who talks lightly about something that includes Allah's name, the Holy Koran or the Holy Messenger (May Allah's blessings and peace be upon him).

Allah (the Exalted) has said, «If thou dost question them, they declare (with emphasis), «We were only talking idly and in play. Say, was it at Allah, and His signs, and His Apostle, that ye were mocking?» (9: 65).

CHAPTER

His saying: (He who talks lightly about something that includes Allah's name, the Holy Koran or the Holy Messenger (May Allah's blessings and peace be upon him)] is an infidel.

His saying: (Allah (the Exalted) has said: «If thou dost question them, they declare (with emphasis), We were only talking idly and in play. Say, was it at Allah, and His Signs, and His Apostle, that ye were mocking?» (9: 65).

The religious authority Ibn Kathir (May Allah be pleased with him) said in his interpretation: Abu Maashar Al-Madani said after Muhammad ben Kaab Al-Kurthi and others, «They said: A man from among the hypocrites who are the most greedy among us, the best liars and turn away when one comes across them. So that was reported to Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was riding his (May Allah's blessings and peace be upon him) camel. The man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were just playing and discussing things because the travel was long and we forget our hardships of travel. So he (May Allah's blessings and peace be upon him) said, (Did you mock at Allah (the Exalted) His signs and His Holy Messenger? Do not appologize; you have disbelieved after believing; if we forgive a group of you we torture a group because they were wrong doers) and his feet will be burnt

It was narrated after Ibn Omar, Muhammad ben Kaab, Zaid ben Aslam and Kutadah -their discussions were- that a man at the invasion of Tabouk said, «We never saw like our Present readers; they are the most greedy, the best liars and most coward at fighting; he meant Allah's Holy Messenger and his (May Allah's blessings and peace be upon him) Companions who rehearse the Holy Koran. So Malek ben Awf told him: You are a liar, yet you are a hypocrite; I will tell Allah's Holy Messenger. Thereupon Awf went to Allah's Holy Messenger (May Allah's blessings and peace be upon him) telling him, but he found that the Holy Koran reached first. So that man came to the Holy Messenger (May Allah's blessings and peace be upon him) who had ridden his (May Allah's blessings and peace be upon him) camel and set out; hê said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were only discussing matters lightly and trying to kill time during this long road.

Ibn Omar said: It is as if I were looking at him hanging from Allah's Holy Messenger's (May Allah's blessings and peace be upon him) camel and [Hot] stones burning his feet while he was saying: We were playing and discussing matters lightly, and Allah's Holy Messenger (May Allah's blessings and peace be upon him) telling him (Do you mock at Allah (the Exalted), His Holy signs and His Holy Messenger? Do not appologize; you have disbelieved after believing). Without turning to him).

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with [hot] stones and the Holy Messenger (May Allah's blessings and peace be upon him) will not turn to him while he is hanging from Allah's Holy Messenger's (May Allah's blessings and peace be upon him) camel».

373 - Abdullah ben Wahab said: Hisham ben Saad told me after Zaid ben Aslam after Abdullah ben Omar, «A man at the invasion of Tabouk said at an assembly; we did not see like our readers; the most greedy, the best liars, and the most coward at fighting. Thereupon a man at the assembly said: You are a liar; yet you are a hypocrite. I will tell Allah's Holy Messenger. That reached Allah's Holy Messenger (May Allah's blessings and peace be upon him) and the Holy Koran [concerning that] was revealed. Abdullah ben Omar said: And I saw him hanging from Allah's Holy Mesenger's (May Allah's blessings and peace be upon him) camel while being hit by stones and saying: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were only joking and discussing matters lightly and Allah's Holy Messenger (May Allah's blessings and peace be upon him) told him: (We are at Allah, and His signs, and His Apostle, that ye were mock-

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ing? Make no excuses: Ye have rejected Faith after ye had accepted it). It was also narrated by Al-Laith after Hisham ben Saad).

Ibn Ishaq said: «A group of hypocrites among whom was Wadia ben Thabet the brother of Bani Oumayya ben Awf, and a man among the most courageous allies of Bani Salma who used to be called Moukhshy ben Himyar; they were pointing at Allah's Holy Messenger (May Allah's blessings and peace be upon him) while going to fight at Tabouk and tell each other: Do you consider fighting Bani Al-Asfar like the fighting that takes place between the Arabs? By Allah (the Exalted) as you will tomorrow adhere to the montains in order to frighten and terrify the believers. So Moukhshy ben Himyar said: By Allah (the Exalted) I hope that I was a judge to whip each one of us one hundred times; we expect a Holy verse to be sent down because of what you said. And Allah's Holy Messenger (May Allah's blessings and peace be upon him) said concerning that to Ammar ben Yasser: Those people realized that they would burn [in Hell-Fire] so ask them about what they had said; if they denied tell them; rather, you said such and such a thing, so Ammar went and told them that. They came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) in order to appologize. So Wadia ben Thabet said while Allah's Holy Messenger (May Allah's blessings and peace be upon him) was riding his camel- and he started saying while taking hold of its reigns: Or Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were rather playing and lightly discussing matters, so Moukhshy ben Himyar said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), my name and my father's name have failed me; so what he meant was what He (the Exalted) has said, «If we pardon some of you, we will punish others amongst you...» (9: 66) Mouhkhshy Ibn Himyar was called Abdur-Rahman and he asked Allah (the Exalted) to be killed as a martyr without anybody finding his body; so he was killed on the battle of Yamama and he was never found».

Ikrama said concerning the interpretation of this Holy verse, «A man among those -if Allah (the Exalted) wishes- Pardoned used to say: O Allah (the Exalted) verily I can hear a Holy verse; I mean one that makes people shudder and the hearts dread. O Allah (the Exalted) make me die killed for your sake; no one should say that I was washed, wrapped in a shroud or buried. He said: He was hit at the battle of Yamama; none of the Moslems was not found but him».

His saying: (Make no excuses; Ye have rejected faith after ye had ac-

This chapter discusses many issues:

The first: Which is the most serious- verily the one who mocks by this is a disbeliever.

The second: That this is the interpretation of the Holy verse concerning the one who does such a thing no matter who he was.

The third: The difference between reporting and advising for the sake of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

The fourth: The difference between forgiving is liked by Allah (the Exalted) and being rough to the enemies of Allah (the Exalted).

The fifth: That there are cases where making excuses is not acceptable.

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cepted it). That is to say through what you said mocking (If we pardon some of you) that is to say Moukhshy ben Himyar (we will punish others amongst you) that is to say not every body will be pardoned; some of you have to be punished (For that they are at sin) that is to say because of this wrongful and dissolute discussion.

Sheikh Al-Islam said: Allah (the Exalted) has verily commanded him (May Allah's blessings and peace be upon him) to say (Ye have rejected Faith after ye had accepted it) and it is said: They rejected faith after they had accepted it through their tongues (verbally) with their disbelief through their hearts first: This is not proper because expressing Faith verbally while heartily disbelieving is associated with disbelief. So it is not said: You infidel after you had believed; verily they are still disbelieving; if it was meant that you became infidel after believing; they did not show but to those prominent people; and with them they are still as such. This term does not show that they are still hypocrites.

He (May Allah's Mercy be upon him) said in another place: He (the Exalted) has informed that they disbelieved after believing when they said: Rather we talked that which is considered disbelief without thinking that it was disbelief; rather, we were playing and discussing matters lightly. He (May Allah's blessings and peace be upon him) showed that mocking at Allah's Holy verses, commiting an act of disbelief. Had faith been in his heart, it would have prevented him from saying such a thing. The Holy Koran shows that faith deep in the heart necessitates manifest performance according to it.

Concerning that Allah (the Exalted) has said: «They say, We believe in Allah and in the Apostle, and we obey»: But even after that, some of them

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turn away... the answer of the believers, when summoned to Allah and His Apostle, in order that they may judge between them, is no other than this: They say, «We hear and we obey.»: It is such as these that will attain felicity» (24: 47-52) So He (the Exalted) denied that those who donot obey the Holy Messenger (May Allah's blessings and peace be upon him) are faithful and informed that if the believers were summoned by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to judge among them; they would listen and obey; He (the Exalted) showed that this is among the requirements of faith.

It also includes: Showing that man may commit an act of disbelief by saying a term or doing an act. The most serious is that which is willed by the hearts. It is like the sea which has no coast. It denotes great hypocrisy. Verily Allah (the Exalted) determined and affirmed for those faith without saying what they said, as was said by Ibn Abi Moulaika.

374 - «I caught up with thirty of Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Companions, all of whom fear hypocrisy and fear to become a hypocrite». We ask Allah (the Exalted) to grant us peace, forgiveness, and good health in the present life as well as in the Afterlife.

Chapter

Allah (the Exalted) has said, «When we give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say, «This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (Stored) in His sight! But we will show the Unbelievers the truth of all that they did, and we shall give them the taste of a severe Penalty». (41: 50).

Moujahid said, «That is through my action and I am responsible for it».

His saying: (He said, This has been given to me because of a certain knowledge which I have». (28: 78) Kutada said, «This has been given to me because of a certain knowledge that there are benefits».

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said: «When We give him a taste of some mercy from Ourselves...» (41: 50).

The writer (May Allah's Mercy be upon him) said after Ibn Abbas and other interpreters about the meaning of the Holy verse and whatever after it that which satisfies the meaning and satisfies ones thirst.

His saying: (Moujahid said: That is through my actions and I am responsible. And Ibn Abbas said: «This has been given to me because of a certain knowledge which I have». (28: 78) Kutadah said, «This has been given to me because of a certain knowledge that there are benefits». Others said, «Allah (the Exalted) knows that I am qualified for that». That is the meaning of Moujahid's saying: I was granted it for an honor).

What they mentioned does not conflict; rather; it is intending purpose.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) concerning the meaning of the Holy verse, «... But when we bestow a favour upon him as from ourselves, he says, «This has been given to me because of

Others said, «Allah (the Exalted) knows that I am qualified for that». This is what Moujahid meant when he said, «I was endowed this because of my qualifications».

It was narrated after Abi Huraira that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily, three among Bani Israel: A leper, a hairless, and a blind. Allah (the Exalted) wanted to try them. Thereupon He (the Exalted) sent them an angel. This angel came to the leper...

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a certain knowledge (I have)! Nay, but this is but a trial, but most of them understand not» (39: 49). He (the Exalted) informs that when Man is hurt and suffering, humiliates himself to Allah (the Exalted) and pleads and invokes Him, then if He bestows him a certain favour, he will become tyrannical and will do wrong. He said: «This has been given to me because of a certain knowledge which I have». That is to say because Allah (the Exalted) knows that he deserves and is qualified; had not I been lucky from Allah (the Exalted), He (the Exalted) would not have endowed me with this. He (the Exalted) has said: «Nay, but this is but a trial». (39: 49). That is to say the case is not as it was claimed; rather, we have endowed him with this favour to try him concerning our endowment; would he obey or disobey? That is in addition to our preceding knowledge that «Nay, but that is but a trial». That is to say a test (but most of them understand not) that is why they say what they say and invoke what they invoke. (Thus did the generations) before them say!) (39: 50) that is to say many of those who came before said this, claimed such things and invoked such an invocation. (But all they did was of no profit to them) (39: 50) that is to say what they said was not truthful, nor did it benefit them.

Concerning that Allah (the Exalted) said telling us about Qarun, «... Behold, his people said to him, «Exult not, for Allah loveth not those who exult (in riches), but seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy position in this world: But do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief». He said: «This has been given to me because of a certain knowledge which I have». Did he not know that Allah had destroyed, before him, (whole) generations, -which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.» (28: 76-78). He (the Exalted) has also said..

And we are not the ones to receive pains and Penalties!» (26: 138).

.... He (May Allah's blessings and peace be upon him) said: What is it that you like best? He said: A good color and good skin that rids me of what caused the people to call me filthy. He said so and he (May Allah's blessings and peace be upon him) cleaned him, and the dirt was eradicated and he was given a good color and good skin.

He (May Allah's blessings and peace be upon him) said: Which kind of property do you like best? He said: Camels or cows -Ishaq doubted- So he was given a pregnant camel, that was about to deliver] and said: May Allah (the Exalted) bless it for you. He said: Then the hairless man came, and he (May Allah's blessings and peace be upon him) asked him: What is it that you like best? He said: Good hair that rids us of what caused the people to call me filthy. So he (May Allah's blessings and peace be upon him) wiped him, and he was given good hair. Then he (May Allah's blessings and peace be upon him) said: Which kind of property do you like best? He said: Cows or camels. So he was given a pregnant cow. He (May Allah's blessings and peace be upon him) said: May Allah (the Exalted) bless it for you.

Then he (May Allah's blessings and peace be upon him) approached the blind and said: What is it that you like best? He said: I would like to have my eyesight back, so that I may see people. So he (May Allah's blessings and peace be upon him) wiped him and he was given back his eyesight. He (May Allah's blessings and peace be upon him) said: What kind of property do you like best? He said: Sheep. So he was given an ewe that has already delivered. So the camel and the cow delivered, and one had a valley of camels, the other a valley of cows, and the last also a valley of sheep. He said: Then he (May Allah's blessings and peace be upon him) came to the leper in his previous image. He (May Allah's blessings and peace be upon him) said: I am a poor man who is dettached from his kinsfolk while travelling; I will

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375 - (It was narrated after Abi Huraira (May Allah be pleased with him) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily three...».

(It was narrated by both) by Al-Boukhary and Moslem. And the pregnant camel.

His saying: (So it produced) and in another narration (so it produced) it means he took care of it during the delivery process; such person to a camel is like a midwife to a woman.

His saying: (I do not put much stress upon you) that means: I do not

not be able to reach my people but through Allah (the Exalted) then through you. I ask you by the One who gave you good color and good skin and property, to give me a camel so that I may be able to continue my travel. Thereupon he said: The rights are many. Thereupon he (May Allah's blessings and peace be upon him) said it is as if I had known you before, were not you a leper people look at you as poor and filthy. Allah (the Exalted) gave you property, so he said: Rather, I inherited this property from my fathers. Thereafter he (May Allah's blessings and peace be upon him) said: If you were a liar, may Allah (the Exalted) turn you back to your previous state. Then he (May Allah's blessings and peace be upon him) went to the hairless man in the image of a hairless man; he (May Allah's blessings and peace be upon him) told him the same as he told the leper and the latter gave him a similar answer. He (May Allah's blessings and peace be upon him) said: If you were a liar, may Allah (the Exalted) turn you to your previous state. He said: Then he (May Allah's blessings and peace be upon him) went to the blind in the image of a blind man. He (May Allah's blessings and peace be upon him) said: I am a poor man and a traveller. I am dettached from my kinsfolk during my travels and I will not be able to reach my people unless through Allah (the Exalted) then through you. I ask you by the One who gave you back your eyesight an ewe that helps me continue my travel. He said: I was blind and Allah (the Exalted) gave me back my eyesight, so take whatever you want and leave whatever you want, and by Allah (the Exalted) I will not subject you to great stress concerning anything that you take for Allah's sake. So he (May Allah's blessings and peace be upon him) said: Cling to your property; verily you were tried and verily Allah (the Exalted) is satisfied with you and wrathful with your friends». It was narrated by both.

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make it unbearable for you to return something that you take or ask from my money. It was mentioned by An-Nawawi.

This great Honorable Hadith has a theme: Verily the first two denied the favour of Allah (the Exalted); they did not acknowledge Allah's favour, nor did they attribute the favour to the one who gave it to them, nor did they perform that which is Allah's right. Thus Allah's wrath descended upon them. As for the blind men he acknowledged Allah's favour and attributed it to the one who endowed it and paid that which is Allah's right. So he deserved Allah's satisfaction through his thanking Allah (the Exalted) for the favour because he mentioned the three pillars of thanking Allah (the Ex-

This chapter discusses many issues:

The first: The interpretation of the Holy verse.

The second: The meaning of (... he is sure to say, This is due to my (merit)).

The third: The meaning of (... He said, This has been given to me because of a certain knowledge which I have).

The fourth all the great them included in this strange store.

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alted) without which cannot be accepted. That is acknowledging favours, attributing them to the one who gave it, and spending it the way he desires.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: At the essence of being grateful is acknowledging the favours of who gave them through submitting to him, loving him and being humble in front of him. Thus he who doesnot know the favour; rather, he was ignorant of it, wouldnot be grateful; he who acknowledges it and did not know the one who granted it, would not also be thankful. He who acknowledges favours and the one who granted them, but he denied it in the same way the one who denied favour, then he would be considered as rejecting it. He who acknowledges favors and the one who grants them and does not reject it, but he does not submit to the benefactor, love him or accept him or thank him; he who knows it and knows the one who grants it and submits to the one who grants it, loves him and accepts him and uses it as a means of loving him and obeying him; that is the grateful. Thus to be grateful, it is necessary for the heart to know and the person to perform accordingly. It is the tendency to the one who grants favours, loving him and submitting to him.

His saying: (The people called one filthy as a way of expressing hatred to see or approach him).

Chapter

Allah (the Exalted) has said, «But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: But Allah is exalted high above the partners they ascribe to Him». (7: 190).

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said, «But when He giveth them a good child, they ascribe to others a share in the gift they have received: But Allah is exalted high above the partners they ascribe to Him» (7: 190).

Imam Ahmad (May Allah's Mercy be upon him) said about the meaning of this Holy Verse: We were told by Abdes-Samad after Omar ben Ibrahim after Kutadah after Al-Hasan after Samourah from the Holy Prophet (May Allah's blessings and peace be upon him), who said,

376 - «When Hawwa [Eve] delivered, Iblis walked around her and her children used to die after birth, Iblis told her: Call him Abdel-Hareth, he will live. She called him Abdel-Hareth and he lived. That was an inspiration from the Shaitan and of his command». That was also narrated by Ibn Jarir after Muhammad ben Bashshar Bundar after Abdus-Samad ben Abdul-Warith. It was also narrated by At-Tirmithi in the interpretation of this Holy Verse after Muhammad ben Al-Muthni after Abdes-Samad. And he said: That is a good and strange Honorable Hadith; we know it only through Omar ben Ibrahim. It was also narrated by some others after Abdes-Samad. It was narrated by Al-Hakem in his «Mustadrak» after Abdes-Samad, and he said that it is an Honorable Hadith that has good references. They [Moslem and Al-Bukhary] did not narrate it. It was also narrated after by Imam Abu Muhammad ben Abi Hatem in his interpretation after Abi Zaraa Ar-Razi after Hilal ben Fayyad after Omar ben Ibrahim.

And Ibn Jarir said: We were told by Ibn Waki' after Souhail ben Yousuf after Amr after Al-Hasan (they ascribe to others a share in the gift they

Ibn Hazm said: They agreed to proscribe every name enslaved [called Abed] to other than Allah (the Exalted). Such as Abed Omar, Abdul-Kaaba and the like...

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have received). He said: «That was the habit of some of the people of some creeds and it was not Adam». And we were told by Bishr ben Mouath after Yazid after Said after Kutada who said: Al-Hasan used to say: «They [The creeds] were the Jews and the Christians; Allah (the Exalted) endowed them with children and they Judaized and Christianized». That has a good reference after Al-Hasan(May Allah's Mercy be upon him).

The religious authority Ibn Kathir said in his interpretation: As for the reports: Muhammad ben Ishaq said after Dawud ben Al-Houssein after Ikrama after Ibn Abbas that, «Hawwa [Eve] used to give birth to Adam's children and she used to call them Allah's servants such as Abdullah, Oubeidallah and the like; however, they used to die shortly after birth; so Iblis came to them and said: Had you called them by other names, they would have survived. So when she gave birth to a baby boy, he called him AbdulHareth.

Concerning that Allah (the Exalted) sent down the following Holy verse, «your Guardian-Lord, who created you from a single Person...» (4: 1) and Al-Awfi said after Ibn Abbas, «Then the Shaitan came to them and said: Do you know what will be born for you? Or do you know whether it is going to be a beast or not? Then he adorned that which is bad and untruthful for them; he is a skillful linguist; before that she had given birth to two children who later died. Thereupon the Shaitan told them: Verily if you do not call your child after me, he will not be born normal; he will die as the preceding one died. So they called their son Abdel Hareth, thus Allah (the Exalted) has said: «But when He giveth them a goodly child, they ascribe to others a share in the gift then a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him» (7: 190)».

Something similar was mentioned after Sad ben Joubeir after Ibn Abbas. It was also narrated by Ibn Abi Hatem. He received this Tradition [Honorable Hadith] after Ibn Abbas a group of his Companions such as Moujahid, Ikrama and Sad ben Joubeir. And from among the second rank [of narrators]: Kutadah, As-Sadi and a group of those who came after. And among the interpreters and those to follow uncountable groups have narrated it. The religious authority Ibn Kathir said: Its origin -and Allah (the Exalted) knows best- was taken from the people of the book.

... with the exception of Abdul Muttaleb.

I said: That is very unlikely.

His saying: (Ibn Hazm said: They agreed to proscribe every named enslave [called Abed] to other than Allah (the Exalted) . Such as Abed Omar, Abdel-Kaaba and the like, with the exception of Abdel-Muttaleb).

Ibn Hazm: He is a religious authority from Andalus. He is Abu Muhammad Ali ben Ahmad ben Sad ben Hazm Al-Kurtobi Ath-Thahiri. He is the writer of «At-Tasanif» He died in the year 456 A.H. and he was 72 years old.

AbdelMuttaleb is Allah's Holy Messenger's grandfather. He is Ibn Hashim ben Abed Munaf. Doubtlessly they are the descendants of Ismail ben Ibrahim Al-Khalil (May Allah's peace be upon them).

He (May Allah's Mercy be upon him) narrated the consensus of the savants concerning proscribing all names enslaved to other than Allah (the Exalted) because it is polytheism in Lordship as well as in Divinity. That is so because all creatures belong to Allah (the Exalted) and are His servants; He enslaved them to worship Him Alone and in order to unify Him (the Exalted) in His Lordship and Divinity. Some of them worshipped Allah (the Exalted) Alone in as far as His Lordship and Divinity are concerned; some others joined in partners with Him in as far as His Divinity is concerned while acknolwedged His Lordship, names and attributes, while His predeterministic rules definitely apply to them.

Concerning that Allah (the Exalted) has said: «But one of the beings in the Heavens and the earth but must come to (Allah) Most Gracious as a servant» (19: 93). That is general slavery. As for private slavery, it is particular to the people of faith and obedience. In that connection He (the Exalted) has said: «Is not Allah enough for His servant?» (39: 36) and the like.

His saying: (With the exception of Abdel-Muttaleb) that is an exception from the general because the origin of this name lies in slavery. That is so because Al-Muttaleb Hashim's brother came to Medina and his nephew «Shaiba» had already grown up with his uncles [His mother's brothers] Bani An-Najjar from Al-Khazraj because Hisham had married one of their women; she delivered this son and when he grew up with his uncles and became a teenager; his uncle Al-Muttaleb took him to Mekka his father's city and the home of his clan. He brought him to Mekka and when people there saw him after his skin color changed due to travel in the sun, they thought that he was Al-Muttaleb's slave. So they said that is Abdel-Muttaleb, and

It was narrated after Ibn Abbas concerning the Holy verse, «He said when Adam has intercourse with Hawwa, she got pregnant. So Iblis came to them and said: I am your friend who led you out of the Garden; you must obey me otherwise I will make to your son the horns of a deer and he will come out of your belly by cutting it, and I will do such and such, and such and such. So call him Abdul Hareth. They refused to obey him, and the child was born dead. Then she got pregnant again, so he came to them and repeated what he had said and they refused to obey him and once again the child was born dead. Then she got pregnant again so he came to them and repeated what he had said; they were overwhelmed by the love of having a child, so they called him Abdul Hareth, that is why Allah (the Exalted) has said, «... they ascribe to others a share in the gift they have received». It was narrated by Ibn Abi Hatem.

And he narrated with good reference after Kutada, «Partners in obeying Him; not in worshipping Him».

And he narrated with good reference after Moujahed concerning (If thou givest us a goodly child) (7: 189). He said: «They feared that it might not be a human being.» And he mentioned its meaning after Al-Hassan said and others.

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this name stuck to him and he was only called by it. Also the Holy Prophet (May Allah's blessings and peace be upon him) said.

377 - «I am the son of Abdel-Muttaleb and he has became aggrandized among Quraish and among the Arabs, he is the Master of Quraish and the most honorable in Pre-Islamic times; he is the one who dug [the well] Zam Zam and watering belonged to him and to his progeny after him. And «Abdullah» is Allah's Holy Messenger's father and he is one of Abdel-Muttaleb's sons. He died while his father was still alive. Al-Hafeth Falah Ed-Din Al-Alai' said in the book «ad-Durra as-Sunnyya fi Mawlid Khair Al-Bariyya». When his (May Allah's blessings and peace be upon him) mother Amenah became pregnant with him (May Allah's blessings and peace be upon him) his father's age was eighteen. The latter went to Medina to buy dates for his family and he died there while he was at his uncles Bani An-Najjar; the Holy Prophet (May Allah's blessings and peace be upon him) was a foetus then,

I said: When his mother gave birth to him (May Allah's blessings and peace be upon him) his grand-father, Abdel-Muttaleb, supported him (May Allah's blessings and peace be upon him). Al-Hafeth Ath-Thahabi said: His

This chapter discusses many issues:

The first: Proscribing every name enslaved to other than Allah (the Exalted).

The second: The interpretation of the Holy verse.

The third: Verily this kind of polytheism is merely naming the reality of which was not intended.

The fourth: Verily it is a favour of Allah (the Exalted) when He gives him a normal baby girl.

The fifth: Those who came before mentioned the difference between joining in partners in obedience and joining in partners in worship.

(May Allah's blessings and peace be upon him) father Abdullah died while the Holy Prophet (May Allah's blessings and peace be upon him) was twenty-eight months old; it was said that he (May Allah's blessings and peace be upon him) was even younger. It was said: He (May Allah's blessings and peace be upon him) was a foetus. He died in Medina where he was buying dates and it was said: He was passing by it on his way back from Ash-Sham and that he lived twenty-five years. Al-Wakidi said: That confirmed what was said about his age and his death. His mother Amenah died in Al-Abwa' while returning with him (May Allah's blessings and peace be upon him) to Mekka after visiting the uncles of his (May Allah's blessings and peace be upon him) father, Bani Adi ben An-Najjar; he (May Allah's blessings and peace be upon him) was then six-years and one hundred days old; it was said he was four years old. So when his mother died Um Ayman, and he (May Allah's blessings and peace be upon him) was supported by him till he died and the Holy Prophet (May Allah's blessings and peace be upon him) was eight years old; then he was supported by his (May Allah's blessings and peace be upon him) uncle Abi Taleb.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased with them) concerning the Holy verse: We have already discussed something similar after Ibn Abbas.

His saying: (And he narrated with good reference after Kutada, «Partners in obeying; not in worshipping Him (the Exalted).») Our Sheikh (May Allah's Mercy be upon him) said: Verily that is joining in partners in merely naming and they did not mean its reality desired by Iblis.

Chapter

Allah (the Exalted) has said, «The most beautiful names belong to Allah: So call on Him by them; but shun such men as use profanity in His names...» (7: 180).

CAPTER

His saying: (Chapter: Allah (the Exalted) has said: «The most beautiful names belong to Allah: so call on His by them; but shun such men as use profanity in Him names...» (7: 180).

378 - It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Verily Allah (the Exalted) has ninety-nine names; one hundred but one. He who learns them, will be admitted into the Garden. And He (the Exalted) is One and He loves the odd number». It was narrated by both in the two Saheehs after Sufyan Ibn Ayyina. It was also narrated by Al-Bukhary.

379 - It was narrated after Abi Al-Yaman after Abi Az-Zinad after Al-Araj and was reported by Al-Jawzani after Safwan ben Saleh after Al-Walid ben Moslem after Shouaib with similar reference. And he added, «He loves the odd number.» : He is Allah (the Exalted) whom there is no God but Him, the Most Gracious, the Most Merciful, the [one and only] king, the Holy, Peace, Absolute Master, the Cherished, Almighty, the Proud, the Creator, the Fashioner, the Subduer, the Donor, the Provider, the Opener [of the gates of Profit], the Omniscient, the controlling, the Kind, the Lowerer, the Raiser, the Humiliator, the All-Hearing, the All-seeing, the Judge, the Just, the Most kind, the all knowing, the tolerant, the All-Forgiving, the Appreciative, The Most High, the Great, the Guardian Lord, the Nourisher, the Sufficient, the Exalted, the Generous, the observer, the Responding, the Rich, the Wise, the Nice, the Glorious, the Inducer, the Witness, the Truth, the Truster, the Strong, the Enduring, the Harmless Lord, the Reckoner, the

Ibn Abi Hatem mentioned after Ibn Abbas, «... use profanity in His names...» (7: 180) that is to say join in partners».

After Him (the Exalted) they derived the name Lat that is to say from Ilah, and Uzza from Aziz.

It was narrated after Al-Aamash, «They include in them what is not really included».

Originator, the Restorer, the Resurrector, the One who takes in Death [the Deadly], the All-Living, the Eternal, the Exalted Wrathful, the One, the Matchless, the Singular, the Everlasting, the Capable, the Able, the Advancer, the Delayer, the Last, the Overt, the Covert, the Governor, the Supreme, the Charitable, the Most Forgiving, the Most Revengeful, the Forgiver, the Most Compassionate, the Possessor of all Dominion, to whom all Exaltedness and Honor belong, Fair, the All-Inclusive, the self-Sufficient, the Benefactor, the Giver, the Forbidder, the Harmful, the Light, the Guider, the Maker, the Eternal, the Inheritor, the Wise, the Patient». Then At-Tirmithi said: That is a strange Honorable Hadith.

380 - It was also narrated after Abi Huraira, we do not know in many reports the mentioning of names but in this Honorable Hadith. And that which a group of memorizers [of the Holy Koran and Honorable Hadith] relied on, is that the listing of names is included in it. It is so as was narrated by Al-Walid ben Moslim and AbdelMalek ben Muhammed who said that it reached him from many authoritative sources that they said so. That is to say, that collected [Those beautiful names] from the Holy Koran as was narrated after Jaafer ben Muhammed and Sufyan and Abi Zaid Al-Laghawi and Allah (the Exalted) knows best.

That was what the religious authority Ibn Kathir mentioned in his intepretation. Then he said: Let it be known that the beautiful names are not limited to ninety-nine in number. As an evidence for that we mention what Ahmed narrated after Yazid ben Haroun after his father after ben Masoud after the Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

381 - «No one who was afflicted by sorrow or grief and said: O Allah (the Exalted) I am your servant the son of your servant, the son of our female servant, you control me; Your rule is executed on me. Your Judgment and Justice pass on me; I ask You, O' Allah (the Exalted) by every name You Possess; you called yourself with or sent down in Your Holy Book or taught to one of Your creatures or kept unknown to us, to make the Holy Koran the spring of my heart and the light of my chest and relief of my

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grief and the removal of my worry and gloom; Allah (the Exalted) will definitely remove his worry and grief and replace them by happiness. Thereupon it was said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him): Shall we learn them? He (May Allah's blessings and peace be upon him) said: Yes. The one who hears them should learn them.» It was narrated by Abu Hatem and Ibn Hibban in his Saheeh.

Al-Awfi said after Ibn Abbas concerning Allah's (the Exalted) saying, «Shun such men as profanity in His names...» (7: 180) He said, «Profanity of atheists if they called Lat with Allah's (the Exalted) names». Ibn Juraij said after Moujahid, «Shun such men as use profanity in His names...» He said: They derived Lat from Allah (the Exalted) and the Uzza from Al-Aziz».

Kutada said: «Use profanity: Commit polytheism» and Ali ben Abï Talha said after Ibn Abbas, «Use profanity: giving the lie to».

And all the [beautiful] names of the Lord (the Exalted) are names and attributes that define Allah (the Exalted) to His worshippers and indicates His exaltedness and perfection (Glory be to Him).

He (May Allah's Mercy be upon him) said: Profanity and atheism take place either by rejecting or by denying them; Either by rejecting their meanings and suspending them or by changing them from that which is correct and deviating them from the Truth by interpretations, or by making them names of those creatures, such as the Profanity of the people of Al-Ittihad. Verily they made them the names of this universe; that which is praised and that which is dispraised. Till their leader said: He (the Exalted) is the named by every name that is praised both from a logical point of view, religious and traditional point of view; and by every name that is dispraised logically, religiously and traditionally. May Allah (the Exalted) be raised high above what they say.

I said: And that which is the case of the people of the Honorable Sunna and consensus; those of them who came before and those who came later: They confirm the attributes which Allah (the Exalted) used to describe Himself and which Allah's Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him with what fits His Exaltedness and Majesty; affirming without comparison or likening; desdaining without suspension. Concerning that He (the Exalted) has said: «There is nothing whatever like unto Him and He is the One that hears and sees (all things)» (42: 11). Verily discussing attributes is a branch of discussing the essence and it follows its example. As it is a must to know that Allah (the Exalted)

. . . .

is a true essence that resembles anything of the essence of those created [by Him (the Exalted)], He possesses true attributes that do not resemble the attributes of creatures. Thus the one who rejects any attributes that Allah (the Exalted) used to describe Himself or used by His Holy Messenger (May Allah's blessings and peace be upon him) to describe Him, or if this person interpretes this attribute to mean other than what its meaning is; this person is a Juhmite and has followed a path other than that of the believers.

In that connection Allah (the Exalted) has said, «If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, -What an evil refuge!» (4: 115).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said also:

(A significant Advantage).

That which passes from month to month concerning an attribute of a report about Allah (Glory be to Him) is divided into sections:

The first: What is related to the very essence, such as your saying: An essence and existing.

The second: What is related to His (the Exalted) attributes and qualities, such as the All-knowing, the capable, the All-Hearing and the All-seeing.

The third: What is related to His (the Exalted) actions such as the Creator and the Benefactor.

The fourth: Absolute desdaining. It is inescapable, since there is no perfection in absolute non being, such as the Peace and the all-Holy.

The fifth: It was not mentioned by most people- it is the name indictating a group of various attributes that does not specialize in a specific attribute, rather, it indicates many meanings such as the Glorious, the Mighty and the Everlasting. Verily the Glorious is the one who has many and varied attributes of the attributes of perfection; he is a subject to increase ability and greatness. It is said (the Glorious Lord of the Throne) as an attribute of the Throne due to his ability, greatness and honor. Just imagine how this name was associated by Allah commanding the Holy Messenger (May Allah's blessings and peace be upon him) to pray as he taught us because He is in the rank of requesting more; the request included a name that He (the Exalted) requires; as you say: [O Allah (the Exalted)]

This chapter discusses many issues:

The first: Affirming the [Beautiful] names [of Allah (the Exalted)].

The second: [Those names] being beautiful.

The third: Commanding us to call on Him (the Exalted) by using them.

The fourth: Teaching those ignorant and atheist opposses.

The fifth: Explaining atheism through them.

The sixth: Warning and threatening those who are atheists.

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forgive me, and be merciful to me; you are the All-Forgiving and Most Merciful. That is interceding by using His names and attributes and that is among the fastest means of intercession and mostly loved by Allah (the Exalted). In that connection the following Honorable Hadith was narrated.

382 - «Seek refuge by: O' You to whom all Glory and all Honor belong». and,

383 - «O' Allah I ask you by all Praise which belongs to You; there is no God but You; You are the Benefactor, the Creator of Heavens and earth; O' You who possess all Glory and all Honor». That is a request pleading Him through praising and by saying that there is no God but Him; the Benefactor who is pleading to Him by using His names. O how that pleading deserves to be answered and how great it is. That is a very important door of the doors of Monotheism.

The sixth: An additional attribute that takes place by associating two names or two attributes. That incerases their meaning; for example, the All-Forgiving the Able, The Glorious, the Harmless and the rest of the attributes associated with other attributes and names associated with other names in the Holy Koran. Verily the Rich and the Glorious are attributes of perfection. When they are associated they lead to another perfection; He is praised through His richness and through His Glory and is praised through their association; the same goes for the All-Forgiving, the Able, the Mighty, the Wise, and the Glorious, the Harmless. So think about Him; He (the Exalted) is the most Honored of knowledge.

Chapter

It cannot be said, «May peace be upon Allah (the Exalted)».

It was narrated in the Saheeh after Ibn Masoud (May Allah be pleased with him), «We were with the Holy Prophet (May Allah's blessings and peace be upon him) praying. We said: The salutations be upon Allah (the Exalted) before His servants; may peace be upon so and so. So the Holy Prophet (May Allah's blessings and peace be upon him) said: Do not say peace be upon Allah (the Exalted). Verily Allah (the Exalted) is the Peace».

CHAPTER

His saying: (Chapter: It cannot be said, «May peace be upon Allah (the Exalted)»).

His saying: (It was narrated in the Saheeh after Ibn Massoud... etc) This Honorable Hadith was narrated by Al-Bukhary, Moslem, Abu Dawud, An-Nasai and Ibn Maja.

384 - It was narrated after Abdullah ben Masoud (May Allah be pleased with him), «We sat with Allah's Holy Messenger (May Allah's blessings and peace be upon him) in order to pray and we said: May peace be upon Allah (the Exalted) before it is upon His servants; May peace be upon so and so ... till the end of the Honorable Hadith». And at its end the last testification: [There is no God but Allah (the Exalted) and Muhammad is Allah's Holy Messenger] was mentioned. It was narrated by At-Tirmithi after Al-Aswad ben Yazid after Ibn Masoud.

385 - He (May Allah's blessings and peace be upon him) mentioned in the Honorable Hadith the reason for such prohibition by saying, «Verily Allah (the Exalted) is the Peace and all Peace comes from Him.» And the Holy Prophet (May Allah's blessings and peace be upon him) used to ask for Allah's forgiveness after each required prayer by saying, «O Allah, You are the Peace and all peace comes from You; be raised far above of You to

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whom all Glory and all Honor belongs».

386 - It was mentioned in the Honorable Hadith, «Verily this is the greetings of the people of the Garden to their Lord may He be blessed and raised far above».

387 - In the «Holy Verses] sent down that which indicates that the Lord may He be blessed and raised above greets them in the Garden. In that connection He (the Exalted) has said,

His (May Allah's blessings and peace be upon him) saying: «Verily Allah (the Exalted) is Peace». Means that Allah (the Exalted) is complete of all deficiency and all similitude; He (the Exalted) is described as possessing all perfection, high above any defects.

The religious authority Ibn Al-Qayyim said in «Badai Al-Fawaid»: There are two famous sayings:

The first: Verily Peace here is Allah (Glory be to Him) and this means: May His (the Exalted) blessings descend on you. So this meaning was chosen from His names; the names «Peace» regardless of other names.

The second: Verily peace means safety and soundness and that is required and used at salutation. Those who believe so give the following reasoning: Verily it is not used with a definite article [The] so the Moslem would say: «Peace be upon you». Had it been one of Allah's names, it would not have been used as such. Another reason they give: This meaning is not intended; rather, that which is intended is announcing safety both by informing about it as well as by good wish.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: The final decision is: Both opinions are right; it is correct to combine the two; verily that is shown in a principle which is: Verily it is the right of who invokes Allah (the Exalted) by His beautiful names to ask for anything and intercede by using the name required for the specific matter; the invoker asks for the intercession of Allah (the Exalted) and pleads to Him. He said: O my Lord forgive me and pardon me, You are the All-forgiving the All-Pardoning. This person has asked for two matters and pleaded by using two names of His names which are necessary for that to happen.

388 - He (May Allah's blessings and peace be upon him) told Abi Bakr (May Allah be pleased with him) when he asked him (May Allah's blessings and peace be upon him) to teach him a phrase he may use to invoke Allah

This chapter discusses many issues:

The first: Explaining Peace.

The second: It is a way of greeting.

The third: It is invalid to direct it to Allah (the Exalted).

The fourth: The reason for that.

The fifth: Teaching them the greeting suitable for Allah (the Exalted).

(the Exalted), «Say: O Allah I have verily done much wrong to myself; none can forgive sins but You, may Thou grant me forgiveness from You and be merciful to me You are the All-Forgiving, the Most Gracious».

Thus when the context is that of requesting safety which is more important to a man, it was requested through saying one of the names of Allah (the Exalted) namely «Peace» from whom safety is requested. Thus the term «Peace» denotes two meanings: The first: Invoking Allah (the Exalted); the second: requesting safety and that is the aim of a Moslem. Thus the term «May Peace be upon you», includes one of Allah's names as well as requesting safety from Him. Thereupon think about this advantage. Its reality is: Innocence, salvation, and safety from evil and deficiencies.

389 - «O My Lord save, save». It is also said Sallam [Derived from peace and safe meaning handed in] That is to say he received it and does not share it with anybody. He (the Exalted) has said, «That is to say exclusively his; no one shares ownership with him. Also the term peace which is the opposite of war is derived from it: Because each one of the fighting parties is saved from the harm of the Other. Also the sound [as-Salim] heart means the heart which is pure from impurities. It really means: This heart is purely for Allah (the Exalted), it is safeguarded against polytheism and other impurities as well as against sins and infringements; this heart is straight, truthful concerning its love [of Allah (the Exalted)] and the good treatment. Such guarantees safety from Allah's torture and secures winning His miracles. From this term, the term Islam was derived, it means surrendering and submitting oneself to Allah (the Exalted) and getting rid of impurities of polytheism; so he is safeguarded only to his Lord (the Exalted), like a slave who is kept only for his master without being shared with other conflicting partners. That is why Allah (the Exalted)has given these examples to the Moslem who is Faithful to his Lord and to the one joining in partners with Him (the Exalted).

Chapter

His saying: «O Allah (the Exalted) forgive me if you wish».

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, [Let none of you say: O Allah (the Exalted) forgive me if you wish; O Allah (the Exalted) be Merciful to me if you wish; rather, let him resolve the matter [without saying: If you wish] since verily there is no one who can curse Allah (the Exalted)».

CHAPTER

His saying: (Chapter: Saying, «O Allah (the Exalted) forgive me if you wish».

This means that it is not allowable because forbidding it has been mentioned in the Honorable Hadith of this chapter.

390 - His saying: (It was narrated in the Saheeh after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Let none of you say: O Allah (the Exalted) forgive me if You wish; O Allah (the Exalted) be merciful to me if you wish rather, let him resolute the matter [without saying if You wish], since verily there is no one who can detest Allah (the Exalted)». That is in contradistinction to the servant; he would respond to the one asking him to do something either because he needs him, or because he fears him or because he hopes or expects something from him; he would satisfy the other's need while he hates to satisfy it. Thus it is suitable for the one asking for something from another creature to suspend the fulfilment of this need on the volition of the responsible person out of fear of giving him whatever he requests unwilingly'; that is in contradistinction to the Lord of the worlds (the Exalted), since that is not suitable to be said about Him because of His self- sufficiency, and perfection of generosity; all are in need of Him, they cannot do without Him

ever for a blink of an eye.

391 - It was narrated in the Honorable Hadith, «Allah's (the Exalted) right hand is full [with what to give]; it is not diminished by charge, it gives during the day and night. Have you seen what He has spent since He created the Heavens and earth? What is in His right hand has not diminished; in His (the Exalted) other hand there is which He (the Exalted) lowers or raises». He (the Exalted) grants because of His wisdom and holds back because of His wisdom; He is the All-knowing, All-Wise. So it is proper for the one who asks Allah (the Exalted) for something to resolute the matter [without saying if you wish] since He (the Exalted) does not endow His servant unwillingly nor because of the importance of a certain issue.

Verily a servant once give and many times holds back and He may give unwillingly; stinginess is more prevailing [as a quality of his]. As for his present state, whatever he gives is not great. As for what Allah (the Exalted) gives to His servants, such is permenant and continuous. He endows even without asking since the sperm has been put in the womb. So His favours on the foetus which in his mother's womb are plenty; He develops; when his mother delivers him, his parents will be kind to him and He (the Exalted) brings him up till he becomes independent; he enjoys Allah's favours all through his life. If his life was full of Faith and Piety, Allah's favours would be increased for him after he is taken into death times and those favours he enjoyed in the presentlife. Favours that cannot be counted but by Allah (the Exalted). Those are [The favours] from what Allah (the Exalted) has prepared for His pious and believing servants.

Every thing that a servant gets during his present life even though some of them reach him through another creature; they reach him after Allah's permission, volition, and benefaction granted to His servant. Verily Allah (the Exalted) is the Praised and thanked for all these favours; He (the Exalted) is the One who desires them, predestine them, bestow them [upon His servants] because of His generosity and benefaction. All favours belong to Him; all grace belongs to Him; and all good praise belongs to Him (the Exalted).

Concerning that He has said: «And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans». (16: 53) He (the Exalted) may detain when He is asked by His servant only because of a wisdom and knowledge with what corrects His servant; He (the Exalted) might delay giving His servant what he asked, till the

And Moslem said, «Let one ask for something great; verily there is nothing great for Allah (the Exalted) to give».

This Chapter discusses many issues:

The First: Forbidding exclusion while invoking Allah (the Exalted).

The second: Showing the reason for that.

The third: His saying, «Let him resolve the matter».

The fourth: Making that which is desired greater.

The fifth: Rationalizing this.

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predestined time reaches, or may be to give him more. Blessed is Allah; the Lord of the worlds.

392 - His saying: (And Moslem said, «Let one ask for something great» That is to say while asking his need from his Lord (the Exalted); He verily gives that which is glorious and magnificent because He is generous, open-handed and graceful. Verily there is nothing magnificent or glorious in front of Allah even though the creature sees it as magnificent or glorious, because the one who asks a creature, does not ask him but that which is easy for him; that is in contradistinction with the Lord of the worlds since verily His gift is volition. He has said: «Verily, when He intends a thing, His command is «Be», and it is! » (36: 82). Thereupon Glory be to the one who predetermines lots for the creatures, there is no God but Him and no Lord but Him (the Exalted).

Chapter

(One should not say: My slave and my female slave).

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «None of you is to say feed your Lord or clean your Lord; he should say my Chief and my Master. None of you should say: My slave and my female slave; he should say my boy or my girl».

CHAPTER

His saying: (Chapter: One should not say: My slave and my female slave).

He mentioned the Honorable Hadith narrated in the Saheeh (It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

393 - «No one of you is to say feed Your Lord or perform ablution to your Lord; he should say my master and my chief. None of you should say my slave and my female slave; he should say my boy and my girl and my lad»).

These are the forbidden terms even though linguistically they exist. Verily the Holy Prophet (May Allah's blessings and peace be upon him) proscribed them in order to verify and block the way for all the rationalizations of polytheism because those terms denote joining in partners [with Allah (the Exalted)]. That is so because Allah (the Exalted) is the Lord of all servants, no if it was generalized to other, this person would share Him the name. Thus such is forbidden even though committing polytheism concerning the Lordship has not been intended; Lordship which is an attribute of Allah (the Exalted). However, the meaning says that such person also possesses such an attribute, thus proscribing it in order to resolve the issue of comparison [committing polytheism] between the Creator [Allah (the Exalted)] and the created [Man] as well as to achieve Monotheism and getting

This chapter discusses many issues:

The first: Forbidding people from saying: My slave and my female slave.

The second: A servant should not say: My Lord or feed your lord.

The third: Teaching the first to say my boy, my girl and my lord.

The fourth: Teaching the second to say my master and my chief.

The fifth: Drawing attention to the goal; it is achieving unification even in using terms.

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away from polytheism even in the use of terms. That is among the best goals of legislation because of the aggrandizing of the Lord and because it is far away from comparing Him to the creatures; consequently, he (May Allah's blessings and peace be upon him) guided them to what stands for those [proscribed] terms. That is saying, «My master and my chief». The same thing goes for his (May Allah's blessings and peace be upon him) saying: «None of you should say my slave and my female slave». Because slaves are Allah's (the Exalted) slaves only and female slaves are Allah's (the Exalted) female slaves only.

Concerning that Allah (the Exalted) has said: «Not one of the being in the Heavens and the earth but must come to (Allah) Most Gracious as a servant» . (19: 93). Thus attributing those two terms to other than Allah (the Exalted) is joining in partners. Thereupon he (May Allah's blessings and peace be upon him) forbade them from that in order to aggrandize Allah (the Exalted) as good manners and departing from polytheism while achieving unification. He (May Allah's blessings and peace be upon him) guided them to say: «My boy, my girl, and my lad». That is his (May Allah's blessings and peace be upon him) way of protecting unification; verily he (May Allah's blessings and peace be upon him) taught his people all that benefits them and forbade them from performing all that leads to deficient religious practices. There is no good but he (May Allah's blessings and peace be upon him) guided them to it especially when unification is concerned; there is no evil but he (May Allah's blessings and peace be upon him) warned them against, especially if it brought them closer to polytheism whether it were by words or not intended. All success is through Allah (the Exalted) .

Chapter

(The one who asks by Allah (the Exalted) is not to be turned down)

It was narrated after Ibn Omar (May Allah's blessings and peace be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who asks by Allah (the Exalted) should be given...

CHAPTER

His saying: (Chapter: The one who asks by Allah (the Exalted) is not to be turned down).

394 - The literal meaning of the Honorable Hadith is forbidding to turn down the one who asks if he asks by Allah (the Exalted). However, this general and apparent meaning needs clarification and explanation according to what was mentioned in the Holy Koran and in the Honorable Sunna. Thus if the one requesting something that is his right such as the treasury, should be given as such as he needs and deserves; that is an obligation. Also is the one in need asks from a person who has extra money, this person should give him relative to state and case of the one asking for money, especially if he asks someone who does not have extra money; it is recommendable that this person gives him relative to his own state in a way that does not cause harm to him or to his own family and if he were much in need he should give him what dispels his need.

The rank of spending is among the highest ranks of religion; people vary concerning it in as much as their nature possess of generosity and openhandedness the opposite of which are stinginess and avarice. The first is praised by the Holy Koran and the honorable Sunna while the second is dispraised. Verily Allah (the Exalted) has urged His servants to spend because of the importance of its benefit and the ampleness of its reward.

Concerning that Allah (the Exalted) has said: «O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of

the earth which we have produced for you, and do not even aim at getting anything which is bad, in order ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise. The evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things». (2: 267-268). He (the Exalted) has also said: «And spend (in charity) out of the (substance) whereof He has made you heirs» (57: 7). Such spending is considered among the characteristics of piety mentioned in His saying: «It is not righteousness that ye turn your faces towards east or west; but it is rightousness to believe in Allah and the Last Day, and the angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask...» (2: 177).

Thus He (the Exalted) mentioned it (spending) after mentioning the fundamentals of Faith and before mentioning the prayer. That - and Allah (the Exalted) knows best - because its benefit is excessive. Allah (the Exalted) has also mentioned it among the deeds which He (the Exalted) commanded His worshippers to perform, and He (the Exalted) considered it among the acts of worship and promised them great reward [if they performed it]. He (the Exalted) has said, «For Muslim men and women, for believing men and women, for devouted men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and reward». (33: 35).

The Holy Prophet (May Allah's blessings and peace be upon him) used to urge his (May Allah's blessings and peace be upon him) Companions to give charity, even women; he (May Allah's blessings and peace be upon him) guided the nation of Islam to what benefits them whether sooner or later. Allah (the Exalted) has commanded Al-Ansar [supporters of the Holy Prophet (May Allah's blessings and peace be upon him)] because they favor [others to themselves]. Thereupon Allah (the Exalted) has said, «But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, -they are the ones that achieve prosperity». (59: 9) And preference is considered among the best habits of the believer as the mentioned Holy verse says.

... and he who seeks refuge by Allah (the Exalted), should be helped; he who called upon you should be answered and he who did something good to you should be rewarded; verily if you could not find what to reward him with, invoke [Allah (the Exalted)] for his sake till you fancy that you have rewarded him». This was narrated by Abu Dawud and An-Nasai and is supported by truthful reference.

This chapter discusses many issues:

The first: Helping the one who seeks refuge with Allah (the Exalted).

The second: Give the one who asks Allah (the Exalted).

The third: Answering the call.

The fourth: Rewarding a favour.

The fifth: Verily invoking Allah (the Exalted) can be a reward if one cannot reward with maternal things.

The sixth: Saying: Till you fancy that you have rewarded him.

Concerning that Allah (the Exalted) has said: «And they feed, for the love of Allah, the indigent, the orphan, and the capture, (saying), we feed you for the sake of Allah, Alone: No reward do we desire from you, nor thanks». (76: 8).

The Holy verses and the Honorable Hadiths concerning the virtue of charity are plenty; he who works for the Afterlife desires in that and encourages others to do it. All success is through Allah (the Exalted) .

His saying: (He who calls upon you should be answered) that is among the rights that Moslems mutually share: Responding to the call of a Moslem; that is among the causes of love and unity among the Moslem.

His saying: (He who do a favour should be rewarded). He (May Allah's blessings and peace be upon him) charged them with rewarding others for favours since verily a reward for a favour is considered of the dignity loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) as was shown by this Honorable Hadith. No one ignores a reward in return of a favour but those who are mean and ignoble; some mean people reward others by doing harm to them in return of favours. We ask Allah (the Exalted) for forgiveness, and good health in the present life and in the Afterlife. The people of Faith and piety verily drive away harm and evil doing by performing charity as in obedience to Allah (the Exalted) and performing what He (the Exalted) loves and accepts for them.

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Concerning that He (the Exalted) has said: «Repel evil with that which is best: We are well acquainted with the things they say. And say, O My Lord! I seek refuge with thee from the suggestions of the evil ones. And I seek refuge with Thee, O my Lord! Lest they should come near me» (23: 96-97) and He (the Exalted) has said, «Repel [Evil] with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune». (41: 34-35) and those are whom Allah (the Exalted) has already granted happiness.

His saying: (So if you couldnot find something to reward him with, invoke [Allah (the Exalted)] for his sake), he (May Allah's blessings and peace be upon him) guided them that invoking Allah (the Exalted) for the sake of the one who has done them a favour in case they did not fancy that the reward for the favour was enough; he would invoke Allah (the Exalted) a relative to the favour.

His saying: (Fancy that you have rewarded him) or maybe you know [That you have rewarded him. What was mentioned in the Sunan of Abi Dawud after Ibn Omar supports that.

395 - «Till you know».

296 - «You should answer the request of the one who asks you by Allah (the Exalted). And Abi Dawud said in the narration of Abi Nouhaik after Ibn Abbas,.

397 - «Give whoever asks you for the sake Allah (the Exalted). And in Oubeid Allah Al-Qawariri's narration of this Honorable Hadith,

398- «Give whoever asks you by Allah (the Exalted)» as was narrated in Ibn Omar's Honorable Hadith.

Chapter

(Nothing can be asked for the sake but the Garden) of Allah (the Exalted).

It was narrated after Jaber: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Nothing can be asked for the sake of Allah (the Exalted) but the Garden». It was narrated by Abu Dawud.

CHAPTER

His saying: (Chapter: Nothing can be asked for the sake of Allah (the Exalted) but the Garden).

Jaber said -It was narrated by Abu Dawud after Jaber: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

399 - «Nothing can be asked by the face of Allah (the Exalted) but the Garden».

Here is a question: It was mentioned in the Holy Prophet's (May Allah's blessings and peace be upon him) invocation when he left At-Taif when they be lied to him and to those Meccan residing in At-Taif. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) used the reported invocation.

400 - «O Allah (the Exalted) to You I express my weakness, insufficiency of my strength and the people's humiliating me; you are the Lord of the oppressed and You are my Lord; to whom do You assign me? To a far away person who frowns at me or to an enemy whom you made him control me? If you werenot wrathful at me, then I would not complain; however, Your protection is more ample for me» and at the end of this Honorable Hadith he (May Allah's blessings and peace be upon him) said, «I seek refuge with the light of your face, from which all darkness becomes bright and the state of the present life and the Afterlife become straight, to save me from Your Wrath, and anger. [O Allah (the Exalted)] blame me till You become satisfied and there is no strength or might but by You.

This chapter discusses many issues:

The first: Forbidding people from asking by Allah's face but for the most significant of requests.

The third: Confirming the attribute of face.

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401 - «O Allah (the Exalted) You are the One who deserves to be invoked most and who deserves to be worshipped most- and at its end- I seek refuge with your light coming from Your face for which the Heavens and the earth have brightened.» And in another version of this Honorable Hadith, «I seek refuge with Allah's generous face and with Allah's magnificient name and with His perfect words, against the evil of the poisonous and the evil eye and against any evil that You created. O! Lord, and against the evil of this day and the days to come and against the evil of the present life and that of the Afterlife». Such examples in the Honorable Hadiths are reported and supported by truthful or good references which are plenty.

Thereupon the answer: Verily what has been mentioned from that is a request concerning what brings one closer to the Garden or prevents him from committing acts that prevent him from entering the Garden. This he (May Allah's blessings and peace be upon him) has asked by Allah's face and by the light shining from Allah's (the Exalted) face what brings him closer to the Garden as has been mentioned in the Honorable Hadith.

402 - «O Allah (the Exalted) I ask You to admit me into the Garden and to endow me with whatever act or words that bring me closer to it and I seek refuge with You against Hell-Fire and whatever acts or words that bring me closer to it». That is in contradistinction with what is related to the present life such as asking for money, prosperity, livelihood and affluence as an expression of desires of the present life; that is regardless of the fact that he wanted whatever helps him in his Afterlife. It is doubtless that the Honorable Hadith indicated that it is forbidden to ask for the present life needs by using Allah's face. Accordingly there is no contradiction between the Honorable Hadiths; this can not be concealed. And Allah (the Exalted) knows best.

The Honorable Hadith mentioned in this chapter is among the evidence frequently reported in the Holy Koran and the Honorable Sunna confirming Allah's face. Verily it is a quality of perfection: And negating it is the utmost degree of deficiency and comparison by those deficient. It is like their negation of all qualities or some of them so they got caught in something more serious than that from which they escaped from. May Allah be raised far above what those wrong doers say. The way of the people of Sunna and

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consensus whether those who came before or those who will come after is the following: Believing in whatever Allah (the Exalted) used to describe Himself in His Holy Book as well as in whatever His Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him (the Exalted) in his Sunna in a way appropriate for His Glory and Exaltedness. Thus they confirm to Him what he confirmed to Himself (the Exalted) in His Holy Koran and what His Holy Messenger (May Allah's blessings and peace be upon him) confirmed; they deny that He (the Exalted) resembles any creature. As the essence of the Lord (the Exalted) does not resemble other essences, His attributes do not resemble other attributes of creatures. Thus he who rejects them has negated or denied His perfection.

Chapter

(What was mentioned about «If»)

Allah (the Exalted) has said, «They say (to themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).

CHAPTER

His saying: (Chapter: What was mentioned about «If»).

That is to say warning against it and prohibiting it when one faces hateful matters, such as disasters when brought by destiny because it [If] denotes impatience and sorrow for what happened; that which cannot be recovered. Verily one's duty is to accept and surrender to destiny and perform required worship which is staying patient about that hateful matter that afflicted the servant. And believing in destiny is one of the six fundamental bases of Faith. The writer introduced the definite article to «if» thus saying «The if» and this does not denote a definition.

His saying: (Allah (the Exalted) has said, «They say (To themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).

Some of the hypocrites said on the day of the Battle of Uhud: Because of their fear, worry and weakness.

Ibn Ishaq said: Yahya ben Az-Zoubeir told me after his father Abdullah. Az-Zoubeir said,

403 - «I was with Allah's Holy Messenger (May Allah's blessings and peace be upon him) when we were so much frightened when Allah made us to sleep. There was not a man among us but his beard was touching his chest. He said: By Allah (the Exalted) I can hear what Mou'tab ben Koushair is saying; I can hear it as if I were dreaming: If we had had anything to do with this affair, we should not have been in the slaughter here. So I

And He (the Exalted) has said, «(They are) the one that say, (of their brethren slain), while they themselves sit (at ease), If only they had listened to us, they would not have been slain.» (3: 168).

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memorized it, then Allah (the Exalted) sent the following Holy verse concerning it, «They say (To themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).» It was narrated by Ibn Abi Hatem.

Allah (the Exalted) has said, «Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death...» (3: 154).

The religious authority Ibn Kathir said: (They are the ones that say of their brethren slain, while they themselves sit (at lase). If only they had listened to us, they would not have been slain, that is to say had they listened to our advice by staying home and not going [to fight] they would not have been killed with those who were killed. Allah (the Exalted) has said, «Say: Avert death from your own selves, if ye speak the truth» (3: 168). That is to say if sitting at ease saves the person from killing and death, then you would not die while death is surely coming to you even if you live in towers built up strong and high, so dispel death if you were truthful.

Mujahid said after Jaber ben Abdullah: «This Holy verse was sent down concerning Abdullah ben Oubay and his companions». This means that he is the one who said so. Also Al-Baihaqi said after Anas that Abu Talha said, «We felt sleepy while we were preparing for the battle of Uhud; my sword fell from my hand and I picked it up and it fell and I picked it up. He said: While the other party - the hypocrites - were only concerned with themselves; the most coward and frightened people (Moved by wrong suspicions of Allah- suspicions due to ignorance. (3: 154) They are definitly people suspicious of Allah (the Exalted)».

His saying: (... was stirred to anxiety by their own feelings) that is to say they cannot sleep due to worry, anxiety and fear (Moved by wrong suspicions of Allah -suspicions due to ignorance).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: When he mentioned what Abdullah ben Oubay said during the battle of Uhud. He said: When he was led down on the day of the battle of Uhud he said: «He drops my opinion and takes the opinion of youngsters?» Or as he said... many people turned the Moslems down and left the battlefield many of whom were not hypocrites before. Those were Moslems and they were believers and that

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Seek whatever benefits you and ask for Allah's help and never become powerless»...

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is the light which Allah (the Exalted) gave as an example. Had they died before the affliction and before hypocrisy. They would not have died as Moslems and they wouldnot have been considered true believers as those believers who were tried and stuck to their belief during the affliction, nor among the true hypocrites who rejected faith. That is the case with many Moslems in our times or may be most of them who when afflicted by disaster which shakes the faith of those who are faithful; their faith diminishes much and many of them became hypocrites. Among them are those who overtly declared dropping Islam in case the enemy was winning and we have seen examples about that and others have learned lessons. And if good health or if the Moslems were out numbering their enemies they would become Moslems and they believe in messengers both covertly and overtly; however, it is a faith that does not hold during affliction; that is why those people more frequently drop their religious duties and do that which is proscribed those are the people who said we believed and they were told.

That is to say absolute Faith; that Faith of the true believers. Verily that is the faith which was absolutely mentioned in Allah's Holy Koran, as have been indicated by the Holy Koran and the Honorable Sunna, so they did not become suspicious at times of affliction that decreases Faith from the hearts.

His saying: And we have seen examples about that and others have learned lessons.

I said: We also have learned lessons from that when the enemy won; they helped the enemy against the Moslems, suspected religion and criticized it, showed enmity and did their best to put off the light of Islam and to extinguish the Moslems and the list is long. All aid is from Allah (the Exalted).

His saying: (It was narrated in the Saheeh) that is to say the Saheeh of Moslem who narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

404 - «Seek...the Hadith».

The writer (May Allah's Mercy be upon him) had briefly introduced this Honorable Hadith; in full it says: It was narrated after the Holy Pro-

... and if you were afflicted with something do not say: Had I done such and such a thing, such and such would have happened; rather, you should say: Allah (the Exalted) has predestined; He (the Exalted) has done whatever He wishes. Verily the term «if» opens the way for the Shaitan to interfere».

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phet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said, «A strong believer is seen by Allah (the Exalted) as better than a weak believer, he is loved by Allah (the Exalted) more as well. Concerning all that is good, make whatever benefits you». That is to say concerning your living and your Afterlife. What is desired here is to seek doing all that which leads to the benefit of the servant in his present and Afterlife; all that Allah (the Exalted) has allowed His servants to perform; all those matters preferred, required and allowed.

In case he behaved as such the servant would be asking for the help of Allah (the Exalted) regardless of all others so that benefit can be achieved, while only depending on Allah (the Exalted) because He is in the One who created the cause and the effect; no cause can benefit such person unless Allah (the Exalted) benefits him with it. Thus his dependence in seeking the cause is on Allah (the Exalted) and seeking the cause is a Sunna and depending on Allah (the Exalted) is unification. So if the person does them both, he will get what he desires after Allah's permission.

His saying: (And never become powerless) He (May Allah's blessings and peace be upon him) forbade him from becoming weak and he dispraised weakness. Weakness is religiously and logically dispraised. It was mentioned in the Honorable Hadith.

405 - «The shrewd person is a person who opposes his desires and works for the Afterlife; the weak is the one who follows his desires and asks Allah (the Exalted) to give him his desires». Thereupon he (May Allah's blessings and peace be upon him) guided him through this Honorable Hadith not to say when afflicted: Had I done such and such a thing, this or that would not have happened; rather, he should say: Allah (the Exalted) has predestined and He (the Exalted) has done whatever He (the Exalted) wished. That is to say, the destiny determined by Allah (the Exalted) and the duty is to surrender to destiny, accept it and be rewarded for that.

His saying: (Verily the term «If» opens the way for the Shaitan to interfere). That is to say because of regretting what passes and lamenting and blaming fate, and that is incompatible with acceptance and patience; Patience in duty; believing in destiny is an obligation. Concerning that Allah (the Exalted) has said: «No misfortune can happen on earth or in your souls

but is recorded in a decree before we bring it into existence: That is truly easy for Allah: In order that ye may not despair over matters that pass by you nor exult over favours bestowed upon you. For Allah loveth not any vain glorious boaster». (57-22-23).

The prince of all believers, Ali ben Abi Taleb (May Allah be pleased with him) said, «Patience is a type of Faith; it is as important as the head is to the body». Imam Ahmad said: «Allah (the Exalted) mentioned patience in ninety places of the Holy Koran».

Sheikh Al-Islam (May Allah's Mercy be upon him) said and he mentioned the Honorable Hadith mentioned in this chapter in full- then he said concerning its meaning, «Never fail to perform a command; never fear in front of fate; some people combine the two evils, so the Holy Prophet (May Allah's blessings and peace be upon him) ordered [People] to seek that which is beneficial and to ask for Allah's (the Exalted) help. Command necessitates obligation; otherwise, preference; he (May Allah's blessings and peace be upon him) forbade (people) to be feeble and said:

406 - «Verily Allah (the Exalted) blames for weakness». And the weak and disabled is the opposite of (Those who win) thus commanding people to be patient and forbidding them from becoming weak are two things that Allah (the Exalted) commanded people to qualify with in many places of the Holy Koran. That is so because man is between two commands: A command that he was commanded to perform; thus he must perform and adhere to it and ask for Allah's help without becoming weak; a command which afflicted him without performing it; he must be patient and never become terrified by it. That is why some reasonable persons said -Ibn Al-Mouqaffa and others- Commands are of two kinds: One what has energy and which you donot fall unable to perform; another which has no energy so do not be terrified to face. That is in all cases but for the case of the believer: That which has strength is that which Allah (the Exalted) has commanded [people] to perform. Verily Allah (the Exalted) has not commanded him but to do that which he is able and powerful enough to perform; since verily Allah (Glory be to Him) does not place a burden on a soul greater than it can bear; He (the Exalted) commanded him to perform all benefaction that he is able to perform.

That which he is not able to perform is that which afflicted him without doing it. And the names of good deeds and bad deeds discuss two sections: Deeds such as He (the Exalted) has said: «He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recom-

This chapter discusses many issues:

The first: The interpretation of two Holy verses in the Holy Sura of Al-Imran.

The second: Forbidding people to say «If» if something happens to them.

The third: Rationalizing this by saying that it opens the way for the Shaitan to interfere.

The fourth: Guiding [people] to good talk.

The fifth: Ordering [people] to seek all that benefits them in addition to seeking Allah's (the Exalted) help.

The sixth: Forbidding the opposite of that; that is to say becoming disabled.

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pensed according to his evil». (6: 160) And: «If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves». (17: 7) and «The recompense for an injury is an injury equal there to (In degree)» (42: 40), and «Nay, those who seek gain in Evil, and are girt round by their sins...» (2: 81) as well as many other Holy verses with similar meaning and Allah (the Exalted) knows best.

The second section: What happens to the servant not because of his actions whether they be favors or afflictions. Concerning that Allah (the Exalted) had said: «Whatever good, (O man!) Happens to thee, is from Allah' but whatever evil happens to thee, is from thy (own) soul...» (4: 79) and the Holy verse preceding it; thus «good» mentioned in these two Holy verses: Favours; and evil: Affliction and disasters. That is the second of the two sections.

And I think that Sheikh Al-Islam (May Allah's Mercy be upon him) mentioned this in this site and it might be that the one who reported or copied it dropped it; Allah (the Exalted) knows best.

Then he (May Allah's Mercy be upon him) said: Verily Mankind is not commanded to view destiny when he is commanded to perform; rather, when he is afflicted by disasters which he does not possess the power to drive away; thus whatever happens to you because of other Mankind or without them should make you patient, and you should be patient and accept it. Concerning that Allah (the Exalted) has said, «No kind of calamity can occur, except by the leave of Allah: And if any one believes in Allah, He guides his heart (a right)...» (64: 11) that is why Adam told Mousa;

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407 - «Do you blame me for a matter that Allah (the Exalted) has predestined to happen before I was born by forty years? Thereupon Adam convinced Mousa». Because Moussa told him, «Why did you bring us and yourself out of the Garden». Then he [Moussa] blamed him for the disaster that took place because of his performance; not because it [his performance] is considered a sin. As far as it is considered a sin- as many people think - that is not the goal of the Honourable Hadith since verily Adam (May Allah's peace be upon him) has repented the sin and the one who repents is like someone who is sinless. It is not allowable to blame the one who has repented. This is agreed upon by all people.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: This Honorable Hadith has included significant fundamental rules of faith. The first: Verily Allah (Be the blessed and raised above) possesses the attribute of love and He (the Exalted) really loves. The second: Verily He (the Exalted) loves whatever is required of His names and whatever fits them. He is the Most powerful and loves the Powerful believer; He is one and He loves the odd number; He is beautiful and loves beauty; He is All-knowing and loves scholars and scientists; He is clean and loves cleanliness; He is believing and loves believers; He is Benevolent and loves benevolents; He is patient and loves those who are patient; He is thankful and loves those who are thankful.

His love is in degrees; so He loves some people more than He loves others.

Verily the happiness of Mankind lies in his seeking all that benefits him in his present and Afterlife. Seeking is working hard and doing ones best. So if he comes across that which benefits him; if he seeks that which does not benefit him or if he performed what benefits him without being keen, then his perfection is relative to what he missed. Verily all good lies or is found in seeking that which benefits.

And when mankind's seeking and performance are acheived by Allah's aid, volition and guidance, he is commanded to seek Allah's help, that he may reach the rank of «Thee do we worship, and Thine aid we seek». (1: 5) Verily he seeks what benefits him in worshipping Allah (the Exalted). That cannot be accomplished but through His help; thus to seek His aid. Thus the one who seeks what benefits him; the one who seeks Allah's aid against failure, that is guiding him before that which predestined takes place to that which is more serious and more important than the causes of its happening;

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that is seeking in addition to seeking the aid of the One who is in control of all things.

If he misses what was predestined for him, then he has two states: Failure and disability. That is the key to the actings of the Shaitan; so failure would lead him to say «if» and «if» does not benefit here; rather, it is the key to blame, failure, anger, being sorry and sorrow, and all that is the result of the acts of the Shaitan. Thereupon he (May Allah's blessings and peace be upon him) forbade the man from starting his performances by this and ordered him to perform the second case which is viewing destiny and observing it and believing that had it been predestined for him, he would not have missed anything, nor would any one have preceded him. So there is nothing left here for him more beneficial than predestiny and the Lord's volition that is valid and effective, which requires and necessitates that which is predestined. If it was not there he would not be existing, that is why he said, «If you were overcome by something donot say: If I had done such and such a thing; rather, say: Allah (the Exalted) has predestined and has done whatever He wished». Thus he (May Allah's blessings and peace be upon him) guided him to that which benefits him in the two cases: The case of achieving that which is wanted and the case of missing it. That is why this Honorable Hadith has been among those Honorable Hadiths indispensible for the servant; rather, he is in bad need for it and it includes confirming destiny, gaining, choosing and performing overt and covert worship whether that which is wanted takes place or not. All guidance and success is through Allah (the Exalted).

Chapter: (Forbidding the cursing of the wind)

It was narrated after Oubay ben Kaab (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not curse the wind; if you come across what you hate, say: O Allah (the Exalted) we ask you to give us the good of this wind, the best that it carries; the best that it has been commanded to do. We seek refuge with You against the evil of the wind, the evil it carries and the evil it was commanded to do». It was corrected by At-Tirmithi.

This Honorable Hadith discusses many issues:

The first: Forbidding the cursing of the wind.

The second: Guiding to beneficial talk if Mankind sees what he hates.

The third: Telling people that it is commanded.

The fourth: It might be commanded to do that which is good or that which is evil.

CHAPTER

His saying: (Chapter: The forbiddance from the wind).

It was narrated after Oubay ben Kaab (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said.

408 - «Do not curse the wind; if you come across what you hate, say: O Allah (the Exalted) we ask You to give us the good of this wind, the best that it carries, and the best that it has been commanded to do. We seek refuge with You against the evil of the wind, the evil it carries, and the evil it was commanded to do». It was corrected by At-Tirmithi.

Because it - that is to say the wind - rather blows because Allah (the

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Exalted) has created and commanded it. Because He is the One who brought it into existence and commanded it.Thus cursing it, is cursing the one who created it and He is Allah (Be the blessed and raised above). The forbiddance from cursing time has been discussed before and this resembles it; it is not done but by those people who are ignorant of Allah (the Exalted) and of whatever He (the Exalted) legislated for His (the Exalted) servants. Thereupon he (May Allah's blessings and peace be upon him) forbade the people of Faith from saying what the people of ignorance and refused to say and he (May Allah's blessings and peace be upon him) guided them to what should be said when the wind blows. Thus he (May Allah's blessings and peace be upon him) said: «If you see what you hate, say: O Allah (the Exalted) we ask you to give us from the good of this wind and from the best that it has been commanded to do». That is to say, if you see what you hate then the wind blows, then turn to your Lord by Unification and say: «O Allah (the Exalted) we ask You to give us from the good of this wind, from the best that it carries and from the best that it has been commanded to do; we seek refuge with You against the evil of this wind, the evil it carries and the evil it has been commanded to do». This includes servitude to Allah (the Exalted) and obedience to Him (the Exalted) and to His Holy Messenger (May Allah's blessings and peace be upon him) as well as driving away evil by seeking refuge with Him (the Exalted) and it shows His benefaction and favours; this is the case of the people of unification and faith; that is in contradistinction with those people who stray away from the right path and disobey those who are deprived of the taste of unification which is the reality of Faith.

Chapter

Allah (the Exalted) has said, «... moved by wrong suspicions of Allah - suspicions due to ignorance. They said, «What affair is this of ours?» Say thou, «Indeed, this affair is wholly Allah's». They hide in their minds what they dare not reveal to thee. They say (to themselves), «If we had anything to do with this affair, we should not have been in the slaughter here». Say, «Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death»; but (all this was) that Allah might lest what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts». (3: 154).

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said: «... moved by wrong suspicious of Allah -suspicious due to ignorance. They said, what affair is this of ours?» Say, Thou, indeed, this affair is wholly Allah's ....» (3: 154).

This Holy verse was sent down by Allah (the Exalted) within the context of what He said concerning the battle of Uhud, «After (The excitement) of the distress, He sent down calm on a band of you...» (3: 154) He (the Exalted) means the people of Faith, stability, and truthful dependence; they are those who determined that Allah (the Exalted) would grant victory to His Holy Messenger (May Allah's blessings and peace be upon him) and make him (May Allah's blessings and peace be upon him) attain his goal. That is why He (the Exalted) has said, «While another band was stirred to anxiety by their own feelings...» (3: 154) that is they cannot sleep because of horror, fear and anxiety (they moved by wrong suspicious of Allah -Suspicions due to ignorance...).

Concerning that He (the Exalted) has said: «Nay, ye thought that the Apostle and the believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people last (in wickedness)». (48: 12). Thus those thought that when the polythe-

And Allah (the Exalted) has also said, «Men and women, who imagine an evil opinion of Allah. On them is a round of evil...» (48: 6).

Ibn Al-Qayyim said about the first Holy verse: This suspicion was interpreted that He (Be the blessed and raised above) doesnot grant His Holy Messenger (May Allah's blessings and peace be upon him) victory and that his (May Allah's blessings and peace be upon him) call would decline and he explained that what afflicted him (May Allah's blessings and peace be upon him) was not due to Allah's predestination and wisdom, and it was interpreted as rejecting wisdom, rejecting destiny, and rejecting that His Holy Messenger's (May Allah's blessings and peace be upon him) call would be accomplished and that Allah (the Exalted) would grant it victory over all other religions.

Such suspicions is the suspicion of the hypocrites and polytheists mentioned in the Holy Sura of Fath. Rather, that was considered suspicion because it is improper for Allah (the Exalted), His wisdom, praise and Truthful promise. Thus he who suspects that He (the Exalted) changes that which is obsolete to that which is truthful in a way that declines truth, or rejects that which has happened because of His predestination or rejects that His predestination is due to some wisdom of His (Be the blessed and raised above) for which He (the Exalted) deserves to be praised and exalted; rather, he claims that it happened because of an abstract volition.

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ists appeared that time, they are the winners and that the Islam and its people will be extinguished. That is the state of the people of suspicion and doubt when one of those bad incidents happen to them. It was narrated after Ibn Jouraij: It was said to Abdullah ben Oubay, «Banu Al-Khazraj were killed today? He said: «Is what happened our affair?».

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) discussed what happened during the battle of Uhud: He explained this suspicion that isnot proper for Allah (Be the blessed and raised above) that He (the Exalted) will not grant His Holy Messenger (May Allah's blessings and peace be upon him) victory and that he (May Allah's blessings and peace be upon him) was declining and that He (the Exalted) would let him (May Allah's blessings and peace be upon him) be killed. He interpreted their suspicions that what happened to them was not due to Allah's predeterminism and destiny and that He (the Exalted) doesnot have a wisdom behind that. It also includes rejecting wisdom, predestiny, and that His Holy Messenger's (May Allah's blessings and peace be upon him) call

Such is the suspicion of those who disbelieved. So woe unto those who disbelieved; they are going to be admitted into the Garden.

And most people suspect Allah (the Exalted) with evil suspicions as far as they are concerned and as far as what He (the Exalted) does to others; *no one is clear from such suspicion* but the one who knows Allah (the Exalted), His beautiful names and His attributes, and whatever requires His wisdom and Praise. So let the one who is reasonable and intelligent take care of himself and let him repent and ask for Allah's forgiveness he who suspects evil of his Lord. If you search you would find him obstinate against destiny and blaming it and that he should have been so and so. So think about yourself, are you clear?

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would not be completed or He (the Exalted) wouldnot grant him (May Allah's blessings and peace be upon him) victory over all other religions. That is suspicion which was thought by hypocrites and polytheists mentioned in the Holy Sura of Faith where He (the Exalted) has said: «And that He may punish the hypocrites, men and women, who imagine an evil opinion of Allah. On them is a round of evil: The wrath of Allah is on them: He has cursed them and the Hell is ready for them: And evil is it for a destination» (48: 6) rather, that was suspicion, the suspicion of ignorance and Pre-Islamic times- that is attributed to the people of ignorance- it is the untruthful suspicion because it isnot what fits His beautiful names and exalted attribute and essence cleared from every defect and evil; that is contradictory to what fits His wisdom.

Praise, Lordship and Divinity, or what fits His word sent to His messengers and which says that He (the Exalted) grants them victory and never lets them down, as well as to His soldiers that they are going to be victorious. Thus he who suspects that He (the Exalted) does not grant victory to His messengers or complete their call or support them and their party, and grants them victory over their enemies and that He does not support His religion and His Holy Book, and that He changes unification into polytheism and that which is truthful into that which is obsolete such as unification and truth will be declined in a way after which they will not be erected any more.

Then such a person had suspected Allah (the Exalted) badly and attributed to Him that which does not fit His Exaltedness, Perfection, Attributes and qualities. Verily praising Him (the Exalted), His Glory, Wisdom and Divinity reject that and refuse to see His soldiers and party become humiliated and hate to see His polytheist enemies being victorious.

Thus he who suspects Him (the Exalted) in fact did not know Him, His names, His perfection and His attributes. Also he who denies that which happens by His predestiny and determinism is considered and treated as has been mentioned above. He does not know Him (the Exalted) nor does he know His Lordship (the Exalted), His Dominion and His Glory. Also he who denies that He (the Exalted) has predetermined what He (the Exalted) predetermined because of a major wisdom and commanded, for which He deserves all Praise. And they think that it has come from a volition, seperated from Him; from a needed aim that is more loved by him than missing it, and that all those reassured leading to it and hated by him its importance doesnot exceed wisdom because it leads to whatever he loves even though he hates it; He has not determined it in vain, nor has He wished it, nor has he (the Exalted) created it uselessly. Concerning that He (the Exalted) has said: «That wereth thought of unbelievers! But woe to the unbelievers because of the Fire (of Hell)!» (38: 27).

And most people think about Allah (the Exalted) other than that which is right; evil taught concerning matters that concern them, and concerning what He (the Exalted) does to others. No one is clear from this but the one who knows Allah (the Exalted), His beautiful names and His attributes and knows His wisdom and praised Him (the Exalted). Thus he who despairs of His mercy, and despairs of His compassion, has infact thought evil of Allah (the Exalted). And he who allows himself to think that He punishes His supporters even though they are faithful and benevolent and equates between them and His enemies, then he has thought evil of Him (the Exalted). And he who thinks that He lets His creatures in vain without commands or prohibitions and that He does not send them messengers or send down His Holy Books; rather, He (the Exalted) leaves them like riding animals and beasts, then he has thought evil of Allah (the Exalted); he who thinks that He (the Exalted) will not gather His servants after their death in order to reward or to punish them in an abode where the benefactor is rewarded by his benefaction and the wrong -doer by his evil doings and He (the Exalted) shows His creatures the reality of what they conflicted over and shows to all the people His Truth and His Messengers' Truth and that His enemies were the liars since they thought evil of Him.

And wastes their good and righteous deeds they performed purely for Him (the Exalted) and in order to obey Him, that He (the Exalted) would invalidate their deeds without any reason made by the servant, and that He (the Exalted) would punish him for what he did not commit or chose to

This Honorable Hadith discusses many issues:

The first: The interpretation of the Holy Sura of Al-Imran.

The second: The interpretation of the Holy Sura of Al-Fath.

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commit or had the ability to commit or the will to commit; rather, He (the Exalted) would punish him for what He (Be the blessed and raised above) had done, or if he thought that He (the Exalted) might support His lying enemies by miracles with which His Prophet and messengers are supported by Him and which He (the Exalted) executes through them in order to delude His servants; and that every thing is expected from Him (the Exalted) including torturing those who spent their lives in obeying Him (the Exalted) by putting them forever in Hell-Fire, and that he who had spent his life declared enmity against Him (the Exalted) and His Messengers and religion, would be admitted into the Garden.

Also he who thinks that Allah (the Exalted) informed about Himself, His attributes and actions in a way that is concerned by delusions, similitude and comparison and that He (the Exalted) dropped that which is truthful and never informed people about it; rather, He figuratively mentioned it instead of declaring it; He always informed in a way full of comparison, similitude and delusions and that He wanted His creatures to use their minds, powers and thought, distorting His words and interpreting His orders in a different way and they require various probabilities and possibilities which are hated and which constitute puzzles that resemble more visions and style and refer them for knowing His names and attibutes to their minds and opinions rather than to His Holy Koran.

Rather, he did not want them to consider His words in relation to the language they know even though He (the Exalted) is able to report that which is Truthful and that which should be reported, and relieves them from the terms. That makes them believe in that which is obsolete and He (the Exalted) does not do that; rather He (the Exalted) guided them to a path which is opposite to the path of guidance. Such person has thought evil of Allah (the Exalted). Thus if he aids: He is verily unable to express that which is truthful by plain terms which he and those who came before him used to express. Then this person has thought that failure and disability as His qualities even though He says that He (the Exalted) is able without showing it and he turned away from showing and from stating that which is truthful to that which is deluding; rather, He (the Exalted) guides to the impossible delusion and invalid belief, then he thought evil about His wisdom and Mercy.

The third: Telling that this is of types that can not be counted.

The fourth: No one is clear from that but the one who learns the beautiful names, attributes and knows himself.

He who thinks that he and those who came before him expressed that which is Truthful regardless of Allah Messenger (May Allah's blessings and peace be upon him) and that guidance and truthfulness are in their speech and terms while from Allah's terms, comparison and similitude and delusion are taken from its literal meaning. While the literal meaning of those confused is guidance and Truthfulness. Such is the worst suspicion in Allah (the Exalted).

All those suspecting Allah (the Exalted) and those who think about Allah (the Exalted) other than truthfulness are similar to those of Pre-Islamic times.

And he who thinks what is Allah's dominion there is that which He (the Exalted) does not wish or that which He (the Exalted) is unable to create or bring into existence, such has thought evil of Allah (the Exalted) .

And he who thinks that Allah (the Exalted) has been suspended from eternity to perpetuity, not to be done and he is not described then with the ability on the doing, then he is able to perform it, after his disability, then he has thought with bad thinking.

He who thinks that Allah (the Exalted) neither hears nor sees or knows about the existence of things, number of skies and stars, Mankind and their deeds and movements, or objects existing in essence; such a person has suspected Allah (the Exalted) .

He who thinks that Allah (the Exalted) does not possess hearing, sight, knowledge, volition, and terms and that He (the Exalted) does not talk to any one of the creatures and that He (the Exalted) never talks, talked and that He neither commands or forbids; such a person has suspected Allah (the Exalted).

He who thinks that Allah (the Exalted) is not above His skies, on His Throne distinct from His creatures and that relating Himself to His Throne is like relating it to the lowest ranks and to the places which He (the Exalted) shuns from mentioning and that He is down in the same way He (the Exalted) is up and that he who says: Glory to my Lord the Lowest, is like saying: Glory to my Lord, the highest such a person has suspected Allah (the Exalted). O how evil is such suspicion.

He who thinks that He (the Exalted) loves disbelief, dissipation and dis-

obedience and that He (the Exalted) loves corruption in as much as He loves Faith, obedience, piety and making right, such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) neither loves nor accepts; neither becomes wrathful nor angry; neither supports nor declares enmity; neither approaches one of His creatures nor is He (the Exalted) approached by them and that verily the essence of the Shaitans in apporaching His essence is like the essence of those close to Him (the Exalted) and those successful supporters, such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) equates between opposites, or dis-criminates between those who are equal in every respect, or that He (the Ex-alted) frustrates and turns down the obedient life long performances which are purely done for His sake because of one following major sin and thus He (the Exalted) sends the doer of those obedient performances to eternal torture in Hell-Fire just because of that major sin, and that He, because of it, turns down all those pious performance and tortures him eternally in the same way He (the Exalted) tortures the one who has not believed in Him (the Exalted) even for the duration of the blink of an eye, and spent his life performing all that which makes Him (the Exalted) angry and wrathful and in doing all that is against His messengers and religion; such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) has a child who shares things with Him (the Exalted) or that there exists someone who intercedes at Him (the Exalted) without His permission or that between Him (the Exalted) and His creatures there are intercessors that relay their needs to Him (the Exalted) and that He (the Exalted) assigned righteous men for His servants to carry His favour regardless of Him (the Exalted), and to approach Him (the Ex-alted) through them, and to play the role of intercessors between Him (the Exalted) and them; thus they invoke, fear them and plead to them; such a person has suspected Allah (the Exalted), and such is the worst type of sus-picion and doubt.

He who thinks that he can get what Allah (the Exalted) gives by dis-obeying and contradicting Him (the Exalted) in the same way he can get it by obeying and approaching Him. Then such a person has suspected Him contrary to His wisdom and contrary to what His names and attributes mean and require. That is also evil suspicion.

He who thinks what if he gets something for His sake, He would not give him better than it in recompense, or if he does something for His sake

He (the Exalted) would not give him better than it; such a person suspects Allah (the Exalted).

He who thinks that He (the Exalted) may become wrathful with His servant and punishes him without committing a crime, a sin or without a reason that the servant has done but just because He wanted and desired this then he has suspected Allah (the Exalted).

He who thinks that if he believes Him (the Exalted) concerning wish and fear, and pleaded and asked Him and depended upon Him (the Exalted) that He might let him down and not to give him what he asks for them such a person has suspected Allah (the Exalted) and that contradicts His qualities and what He (the Exalted) really deserves.

He who thinks that Allah (the Exalted) will reward him in case he disobeys Him (the Exalted) in the same sense He rewards him when he disobeys Him (the Exalted) and if he asks that while invoking Him then this person has thought about Allah (the Exalted) that which contradicts His wisdom and praising Him (the Exalted); in contradiction to what He (the Exalted) deserves or does.

He who thinks that he makes Him angry and wrathful and disobeys Him and takes others regardless of Him (the Exalted) and invokes besides Him an angel or a living or dead humanbeing hoping that he would benefit him and free him from the torture of his Lord; such a person has suspected Allah (the Exalted).

Thus most creatures; rather all of them -but what Allah (the Exalted) wishes- think about Allah (the Exalted) other than that which is truthful; verily most of the sons of Adam think that they are withheld their lacking luck and that they deserve more than what Allah (the Exalted) wishes or gives. He says: My Lord (the Exalted) has done wrong to me and prevented me from getting what I deserve and his soul witness that while he verbally denies and doesnot dare declare it overtly. He who searches inside himself and goes deep in knowing its secrets, will find that aspect in it latent and concealed like fire in the gunlock. Thus pull the trigger of whomever you wish and he will tell you what is in his gun lock. And if you search whomever you search you will find hid obstinate (and blaming) destiny and suggesting to get other than what he has already got of happened and that it should be such and such; search yourself! Are you free from this?

So let the shrewd person to take care of this and let him turn to Allah (the Exalted) and repent and ask for His forgiveness at every time, he who

suspects Allah (the Exalted) and let such a person suspect himself which is the medium of every evil and the source of every evil; it is built on ignorance and wrong doing. It deserves to be suspected more than the most just among judges; the most merciful among merciful people, the one who does not need anybody and the one who deserves all Praise; all perfect praise and perfect wisdom belong to Him (the Exalted); He is above all evil related to His essence, attributes, deeds, and names since His essence has absolute perfection from every aspect; the same goes for His attributes and deeds which are full of wisdom, benefit, and justice. His names are all beautiful.

His saying: (Who imagines an evil opinion of Allah). Ibn Jarir said in interpreting (and that He may punish the hypocrites, men and women, and the polytheists, men and women, who imagine an evil opinion of Allah that He (the Exalted) will not support you and those who believe in you against your enemies and that He will not grant His word victory over the word of the unbelievers. That was because of their evil opinions that Allah (the Exalted) has mentioned here. He (the Exalted) says: Those hypocrites, men and women; polytheists, men and women who imagined this evil opinion are themselves evil; that is to say they will be tortured.

His saying: (The wrath of Allah is on them: He has cursed them) that is to say: He harmed them by His wrath and has cursed them. He (the Exalted) says that He (the Exalted) moved them far away and deprived them of His Mercy (and got Hell ready for them), He (the Exalted) says: He prepared Hell for them on the Day of Judgment (and evil is the destination). He (the Exalted) says: Hell Fire is the worst place, that those hypocrites and polytheists, men and women would reach.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said: (And that He may punish the hypocrites, men and women, and the polytheists men and women, who imagine an evil opinion of Allah). That is to say accuse Allah (the Exalted) of being unjust and suspect the Holy Messenger (May Allah's blessings and peace be upon him) and his Companions would be killed and completely eradicated. That is why He (the Exalted) has said, (On them is a round of evil) and he said about the meaning of the other Holy verse something similar to what Ibn Jarir said (May Allah's Mercy be upon him).

His saying: (Ibn Al-Qayyim (May Allah's Mercy be upon him) said that which was mentioned by the writer in the original text has been introducted by me from the beginning till the end.

Chapter

(What was mentioned concerning those who deny Predestination).

Ibn Omar said, «By the One who possesses Ibn Omar's soul, had anyone of you an amount of gold as big as the Mount of Uhud and he had spent it for Allah's (the Exalted) sake, He wouldnot accept it from him till he believes in predestiny». Then he referred to what the Holy Prophet (May Allah's blessings and peace be upon him) said, «Faith is believing in Allah (the Exalted), His angels, books, messengers and the Last Day, as well as believing in predestiny; its good and evil aspects.» It was narrated by Moslem.

CAPTER

His saying: (Chapter: what was mentioned concerning those who deny destiny) that is to say the strong threat and the like.

409 - Abu Dawud narrated after Abdul Aziz ben Abi Hazm after Omar's son (May Allah be pleased with them) from the Holy Prophet (May Allah's blessings and peace be upon him), «Fatalists and determinists are the Magus of this nation; if they get sick, do not visit them; if they die, do not walk in their funeral procession and do not pray for them».

And after Omar, Ghoufra's friend, narrated after a man among the Ansar from Houthaifa. He is Ibn Al-Yaman (May Allah be pleased with them), he said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

410 - «Every nation has its Magus; the Magus of this nation are those who say: There is no destiny; so donot attend the funeral of the one who dies among them and do not visit the sick of them; they are the party of the deceiver; it is Allah's right to make them join the deceiver».

His saying: (And Ibn Omar said: By the One who possesses my soul etc...) Ibn Omar's Honorable Hadith was narrated by Moslem, Abu Dawud,

At-Tirmithi, An-Nasai and Ibn Maja after Yahya ben Yamar who said:

411 - «Maabad Al-Jouhanni was the first to discuss fate and determinism at Al-Busra. Once Houmaid ben Abdur-Rahman Al-Himyari and I set off for Hajj or Minor Hajj. We said: We wish if we meet one of the Companions of Allah's Holy Messenger (May Allah's blessings and peace be upon him) to ask him about fate and determinism. Thereupon Allah (the Exalted) guided us to Abdullah ben Omar while entering the Mosque. My friend and I approached him. I thought that my friend would ask me to talk, I said: I am Abdur-Rahman, verily we faced people who rehearse the Holy Koran and seek knowledge, yet they claim that destiny does not exist and that such matters are looked down upon. Thereafter he said: If you meet those people (again), tell them that I cleared myself of them and they have nothing to do with me. And by the One whom Abdullah ben Omar swears, had any one of them an amount of gold as big as the Mount of Uhud and he spent it for the sake of Allah (the Exalted), Allah (the Exalted) would not accept it unless he believes in the destiny».

Then he said: Omar ben Al-Khattab (May Allah be pleased with him) said: «While we were sitting at Allah's Holy Messenger (May Allah's blessings and peace be upon him), a man wearing white clothes appeared in front of us, his hair was dark black, and no trace of travelling appeared on his face. No one recognized him. He approached the Holy Prophet and reclined his knees against his (May Allah's blessings and peace be upon him) and put his palms on his (May Allah's blessings and peace be upon him) thighs. Then he said: O Muhammad tell me about Islam. Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: Islam is to testify that there is no God but Allah (the Exalted) and that Muhammad is Allah's Holy Messenger (May Allah's blessings and peace be upon him), pray, pay charity [Zakat], fast the Holy month of Ramadan and perform the Hajj if you were able [Physically and financially] to do so. He said: You told the truth. We were astonished, that man asks him then he tells that he (May Allah's blessings and peace be upon him) has told the truth. Then he said: Tell me about Faith. He (May Allah's blessings and peace be upon him) said: It is to believe in Allah (the Exalted), His angels, His books, His Messengers and the Last Day and to believe in the destiny; its good and evil aspects. He said: You told the truth. Then he said: Then tell me about good deeds; he (May Allah's blessings and peace be upon him) said: To worship Allah (the Exalted) as if you could see Him (the Exalted); if you did not see Him,

It was narrated after Oubadah ben As-Samet that he told his son, «O my son you would not realize the taste of Faith till you learn that what had happened to you, would not have missed you and that what had missed you, wouldnot have happened to you. I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Verily Allah (the Exalted) created the pen first, then He commanded it and said: Write. It said: O My Lord what shall I write? He said: Write the fate of everything till the moment the Hour starts. O my son I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: He who dies not believing in this does not belong to my nation».

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then He (the Exalted) sees you. He said: Then tell me about the Hour. He (May Allah's blessings and peace be upon him) said: The one who is asked does not know more than the one who is asking. He said: Then tell me about its signs. He said: Verily when the female servant gives birth to her mistress; when you see those naked barefooted poor shepherds climb up buildings. He said: Then go ahead. He stayed for three and in another narration for a long period of time, then he (May Allah's blessings and peace be upon him) said: O Omar do you know who is asking? He said: Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) know best. He (May Allah's blessings and peace be upon him) said: He is Gibrail; he came to you in order to teach you your religion».

This Honorable Hadith states that believing in destiny is among the six pillars of Faith. Thus he who does not believe in faith; its good and evil aspect is considered to drop and reject one of the pillars of religion; and the following Holy verse would apply to them, «... Then is it only a part of the Book that ye believe in, and do ye reject the rest?...» (2: 85).

His saying: (It was narrated after Oubadah). He was already introduced in the chapter of the value of unification. This Honorable Hadith was narrated after him by Abu Dawud and Imam Ahmad. He said: We were told by Al-Hasan ben Siwar that Laith told them after Mouawiya who said: I visited Oubadah and he was sick that I thought he was going to die. I said: O my father advise me and give me your opinion. He said: Help me sit. He said: O my son you will never realize the taste of Faith nor achieve the reality of Allah (the Exalted) unless you believe in the destiny; its good and bad aspects. I said: O my father, how shall I learn about the good and bad aspects of destiny? He said: You should know that what has missed you,

And in another narrative by Amad, «Verily Allah (the Exalted) created the pen first. He commanded it: Write. So it wrote in that hour what will take place till the Day of Judgment».

And it was narrated by Ibn Wahab that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who does not believe in the good and bad aspects of destiny will be burnt by me in Hell-Fire».

It was narrated in Al-Musnad and As-Sunnan after Ibn Ad-Dailami, «I came to Oubay ben Kaab and said: I have something to ask about destiny, so tell me something may Allah (the Exalted) remove that from my heart. So he said: If you spend gold as much as Uhud, Allah (the Exalted) would not accept till you believe in destiny and till you learn that whatever happened to you would not have missed you and whatever missed you would not have happened to you. If you die not believing in that, you would become one of the people of Hell-Fire. He said: So I came to Ibn Masoud, Houthaifa ben Al-Yaman and Zaid ben Thabet and all of them told me something similar after the Holy Prophet (May Allah's blessings and peace be upon him).» This is a righteous Honourable Hadith narrated by Al-Hakem in his Saheeh.

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would have never happened to you; and what had happened to you, would have never missed you.

412 - O My son I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: «Verily Allah (the Exalted) created the pen first; and commanded it: Write, and it wrote what will happen till the Day of Judgment. O My son, if you die not believing in that, you would be admitted into Hell-Fire.» It was narrated by At-Tirmithi after Ata ben Abi Rabah after Al-Walid ben Oubadah from his father. He said: This Honorable Hadith is righteous and strange.

This Honorable Hadith and those similar to it: Show the comprehensiveness of Allah's knowledge and encompassing of what had been and what will happen, both in the present life and in the Afterlife. Concerning that Allah (the Exalted) has said: «Allah is He who created seven firmaments and of the earth a similar number. Through the midst of them (all) descends His command: That ye may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge» (65: 12).

Imam Ahmad (May Allah's Mercy be upon him) said when he was asked about the destiny, «Destiny is the power of the Most merciful.» Ibn Akil considered what Ahmad (May Allah's Mercy be upon him) said as good.

This Honorable Hadith shows many issues:

The first: Showing that believing in destiny is an obligation.

The second: Showing the nature of Faith.

The third: Defeating the deeds of those who do not believe in it.

The fourth: Telling that no one realizes the taste of Faith unless he believes in it.

The fifth: Mentioning the first thing that was created by Allah (the Exalted).

The sixth: That it wrote destinies from that hour till the Day of Judgment.

The seventh: What he (May Allah's blessings and peace be upon him) is clear of those who do not believe in it.

This means: Nothing can prevent or stop Allah's (the Exalted) power. Those who reject and deny destiny have rejected Allah's (the Exalted) ability and power thus they went astray. Some of those who came before said: Argue with them by using [religious] knowledge. If they consent then they are defeated, and if they reject it, then they disbelieved.

413 - His saying: (And it was mentioned in Al-Musnad and Sunan Abi Dawud after Ibn Ad-Dailami). He was Abu Bisr and it was said Abu Bishr, His name was Abdullah ben Fairouz. Abu Dawud also narrated it. He said: «If Allah (the Exalted) tortures those living in His Heavens and on His earth; He (the Exalted) tortures them without doing them wrong or oppression. And if He (the Exalted) is merciful with them, His mercy is going to be in excess to theirs deeds.

And if you spend an amount of gold that is as much as the mount of Uhud, He (the Exalted) will not accept it from you unless you believe in destiny and realize that what have missed you, and what had missed you would not have happened to you. And if you die not believing in this, you would be one of the people of Hell-Fire». He said: So I went to Abdullah ben Masoud and he said something similar then I went to Houthaifa ben Al-Yaman and he said something similar; he said then I went to Zaid ben Thabet. He said: He told me something similar after the Holy Prophet (May Allah's blessings and peace be upon him). It was narrated by Ibn Majah.

The eighth: The custom of those who came after of asking the religious authories about obscure similar matters.

The ninth: Verily the savants gave him the answer that removes his doubt. That is they attributed the discussion to Allah's Holy Messenger (May Allah's blessings and peace be upon him) only.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said after Ali ben Abi Taleb (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

414 - «A servant is not considered a believer unless he believes in four things: To witness that there is no God but Allah (the Exalted) and that I am Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent by Him (the Exalted) to inform about the Truth, believes in reserruction after death and believes in destiny; its good and bad aspects». Something similar was narrated by At-Tirmithi after An-Nadr ben Shoumail after Shouba after Mansour. And he narrated it from the Honorable Hadith from of Abi Dawud At-Tailisi after Shouba after Roubi' from Ali.

It was confirmed in Moslim' Saheeh who narrated it after Abdullah ben Wahab and others after Ibn Hani Al-Khoutani after Abdur-Rahman Al-Hubla after Abdullah ben Amr who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

415 - «Verily Allah (the Exalted) has written the lots of creatures before He created Heavens and earth by fifty thousand years -Ibn Wahab added- and His (the Exalted) Throne was on water». It was narrated by At-Tirmithi and he said: This is a fine and strange Honorable Hadith.

All these Honorable Hadiths and what they carry of serious warning against not believing in destiny and they are the proof against those who deny destiny such as the Moutazila and others. They said: Those disobeying people are going to stay in Hell-Fire eternally. What they thought is among the most serious of major sins and acts of disobedience.

In reality, if we consider establishing a proof against them by using texts from the Holy Koran and Honorable Sunna that are frequently mentioned, then they have caused themselves to stay in Hell-Fire eternally, unless they repent. That is necessary, since they have contradicted what was freuquently mentioned by the Holy Koran and Honorable Sunna proving

destiny and about those unifiers [who believe that Allah (the Exalted) is One] who would not remain eternally in Hell-Fire.

Chapter

(That was mentioned about those who draw images).

416 - It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Allah (the Exalted) said: No one has done wrong more than the one who tried to create creatures like Mine. Let them increase an atom, a seed or let them create one seed of barley.» It was narrated by both.

417 - They also narrated after Aisha (May Allah be pleased with her) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The people who are going to be tortured most on the Day of Judgment are those who compare their works with that of Allah (the Exalted)».

418 - They also narrated after Ibn Abbas that he said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Every image drawer is going to be put in Hell-Fire; for every picture he draws, he will be assigned a soul to be tortured in Hell».

419 - They also narrated, «He who in the present life draws a picture is asked to breathe life into it; he is not able to do that».

CHAPTER

His saying: (Chapter concerning what was mentioned about those who draw images) that is to mention the severe punishment that Allah (the Exalted) subjects to as well as tortures them.

And the Holy Prophet (May Allah's blessings and peace be upon him) mentioned the reason: It is comparing what they draw with Allah's creatures because Allah also possesses the ability to create and command; He (the Exalted) is the Lord and Possessor of every thing. He (the Exalted) is the Creator of every thing; He (the Exalted) is the One who fashioned all creatures and put in them souls that make them alive. Concerning that He (the Ex-

And Moslem narrated after Abi Al-Hayyaj, he said, «Ali (May Allah be pleased with him) told me: Shall I teach you what Allah's Holy Messenger (May Allah's blessings and peace be upon him) taught you? Do not leave a picture without buying it, nor a built grave without bringing it down to earth».

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alted) has said, «He who has made everything which He has created most Good: He began the creation of man with (nothing more than) clay, and made his progeny from a quintessence of the nature:

But He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding) little thanks do ye give!» (32: 7-9). Thus when the image maker fashions the image according to what Allah (the Exalted) has created such as Man and animals, he became compatible with Allah's (the Exalted) creation. Thus whatever he fashioned will be his torture on the Day of Judgment and he would be assigned to breathe the spirit into it while he is unable to do that. So he would receive the most serious torture because his sin is among the greatest.

So if this person has drawn a picture similar to animals that Allah (the Exalted) has fashioned, so how would be the case of the one who equates the creature with the Lord of the worlds and compares Him with His own creature and performed towards that sort of worship for which Allah (the Exalted) has created creatures; to worship Him Alone, that is which others do not deserve of every act loved by Allah and accepted by Him (the Exalted).

Thus equating the created with the creature by performing that which belongs to Him (the Exalted) to others among His creatures who do not deserve it, and by joining with Him a partner in as far as what is exclusively His (the Exalted). That is considered the greatest sin through which Allah (the Exalted) is disobeyed. That is why He sent His messengers and sent down His Holy Books to show this polytheism and to forbid people from performing it, and in order to faithfully worship Allah (the Exalted); He salvaged His messengers and those who followed them and made those who rejected unification and persisted on polytheism perish. O! How great is that sin, «Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else to whom He pleaseth». (4: 48 and 116) and «... if anyone assigns partners to Allah, he is as if he had fallen from Heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place». (22: 31).

This chapter discusses many issues:

The first: Talking about image makers with roughness.

The second: Warning people against the cause which is dropping good manners with Allah (the Exalted). He (May Allah's blessings and peace be upon him) said, «No one has done wrong more than the one who tried to create creatures like Mine».

His saying:

420 - (It was narrated after Moslem after Abi Al-Hiyyaj Al-Asadi- Hayyan ben Houssain- He said: He is Ali ben Abi Taleb (May Allah be pleased with him) the prince of the believers.

His saying: («Shall I teach you what Allah's Holy Messenger (May Allah's blessings and peace be upon him) taught me? Do not let an image without burying it, nor a built grave without bringing it down to earth»).

This includes the declaration that the Holy Prophet (May Allah's blessings and peace be upon him) sent Ali for that purpose. As for the pictures, it is because they are compatible with Allah's creatures. As for bringing down to earth all built graves it is because erecting them means that one is fascinated by those buried in them and that one aggrandizes them. That is considered among the rationalizations and means of polytheism. Thus devoting ones effort to such matters and others similar to them is in the best interests of religion, as well as its goals and duties. When people become lineant concerning such matters they fell in that which is forbidden; fascination by those lords of the graves became great and those graves consequently became the goal of those travelling and aggrandizing worshippers. So they performed towards them most acts of worship such as invocation, asking for help, seeking refuge, pleading, sacrificing, vowing and many other performances classified under proscribed polytheism.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: He who compares between Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Sunna concerning graves and what he (May Allah's blessings and peace be upon him) ordered people to do and what he (May Allah's blessings and peace be upon him) ordered people to refrain from doing and what was the custom of his (May Allah's blessings and peace be upon him) Companions and between what most people perform those days; he would see that they contradict each other and oppose each other such that they can never be combined in one practice.

The third: Drawing attention to His ability and their disability by saying, «let them create an atom or a seed or a seed of barley».

«Let them create an atom or a seed or a seed of barley».

The fourth: Declaring that they will be tortured most severely.

The fifth: Verily Allah (the Exalted) creates souls comparable to the number of pictures and tortures the drawer of pictures in Hell-Fire.

The sixth: Verily he is commanded to breathe life into them.

The seventh: Ordering their burial if they were found, or discovered.

Thus Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade praying at graves; and those people pray for them. He (May Allah's blessings and peace be upon him) also forbade taking them as praying places; and those build Mosques on them and call them tombstones in order to be compatible with the houses of Allah (the Exalted). He also forbade lighting candles and lanterns at them; and those light lanterns at them. He (the Exalted) also forbade having a feast at them and those take them as place of celebration and meet at them as if they were meeting for a holiday or more and He (May Allah's blessings and peace be upon him) ordered people to level them down to the earth.

421 - Also Moslem narrated in his Saheeh after Abi Al-Hiyyaj Al-Asadi- He mentioned the Honorable Hadith in this chapter- and the Honorable Hadith of Toumamah ben Shoufay and this Honorable Hadith is narrated by Moslem as such, «We were with Foudalah ben Oubeid in the land of the Romans in Dardas, when our friends died, so Foudalah ordered us to level his grave with the earth and it was done. Then he said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) ordering people to level them (graves).» And those exaggerate in contradicting these two honorable Hadiths and they erect tombs above the earth level as if they were houses and they built domes above them. He forbade using clay or building on a grave.

422 - Also Moslem narrated in his Saheeh after Jaber (May Allah be pleased with him, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade using clay in graves, building domes on them or building on them». He (May Allah's blessings and peace be upon him) also forbade writing on them as was narrated by Abu Dawud in his Sunan. It was narrated after Jaber that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

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423 - «I had forbidden from using clay in graves or writing on them». At Tirmithi said: It is a good and fine Honorable Hadith. Yet these people erect boards on them, write the Holy Koran and other than it; he (May Allah's blessings and peace be upon him) forbade adding to them other than their own dust and dirt.

424 - Also it was narrated by Abu Dawud after Jaber that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade people to use clay on a grave, writing on it or adding [more than necessary dirt] on it.» And those add to it clay bricks and stones. Ibrahim An-Nakii said: They used to hate to put bricks on their graves.

What is meant is the following: Verily those who aggrandize graves and celebrate around them lighting lanterns at them, building Mosques and domes at them contradicting the orders of Allah's Holy Messenger (May Allah's blessings and peace be upon him) challenging what he (May Allah's blessings and peace be upon him) brought; the most serious is taking them as Mosques and lighting candles at them. That performance is among major sins and the savants among the companions of Ahmad as well as many others have considered such practice as proscribed.

Abu Muhammad Al-Makdissi said: Had lighting lanterns at them been allowed, he (May Allah's blessings and peace be upon him) wouldnot have cursed the one doing that. And because such practice includes losing time and money in vain and because such practice, aggrandizing graves, is similar to aggrandizing images. He said: That is why it is not allowable to build Mosques at graves, and because the Holy Prophet (May Allah's blessings and peace be upon him) said:

425 - «Allah (the Exalted) curses the Jews and the Christians since they took of their prophet's graves places of prayers. You are warned not to do the same as they did». It is an agreed upon Hadith, because praying at graves resembles aggrandizing images and approaching them. And we have already said that worshipping images started by aggrandizing the dead by erecting their images, staying and praying at them.

Those deluded polytheists ended up legislating or allowing people to perform the Hajj to those places and the set procedures for that till those extremists among them wrote a book and called it «Procedures of Hajj to Tombstones and Graves», including Bait Al-Haram and it is not a secret that such a practice contradicts the religion of Islam and enters the realm of worshipping idols. So look at this great contradiction between what was le-

gislated by Allah's Holy Messenger (May Allah's blessings and peace be upon him) and what he (May Allah's blessings and peace be upon him) meant by forbidding what was mentioned above concerning attitudes towards graves and tombstones and between what those people legislated and meant. There is no doubt that it includes corruption that cannot be counted.

For example: Aggrandizing sites, making feasts around them, setting for them, being similar to worshipping idols through the performance done when staying at them, living near them, hanging curtains and serving them. Those worshipping them prefer staying at them to stay at Al-Masjid Al-Haram and they think that their servants and guards as higher in rank and better than those serving Mosques. Woe to them the night the hanging lantern is blown off vowing for them and for their servants the polytheist's thinking that through them affliction is removed and victory over enemies is achieved, rain is brought down, depressions removed, needs granted, the oppressed supported, and the frightened helped and many other things such as being cursed by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) because one erects Mosques on them and lights lanterns, and finally such practice leads to major polytheism.

Other examples are: Harming those buried in them because of what the polytheists do at their graves; they are verily harmed by what is performed at their graves; they extremely hate those practices as Christ hates what the Christian perform at his grave.

The same thing goes for other prophets, holymen and Sheikhs who are harmed by what the Christians perform at their graves. On the Day of Judgment those Prophets, holymen and Sheikhs will clear themselves of such people. Concerning that Allah (the Exalted) has said: «The Day He will gather them together as well as those whom they worship besides Allah, He will ask: Was it ye who led these My servants astray, or did they stray from the Path themselves?» They will say, Glory to thee! For us that we should take for protectors others besides Thee: But thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: For they were a people (worthless and) lost». (25: 17-18). Allah (the Exalted) has told the polytheists, «(Allah will say): «Now have they proved you liars in what ye say...» (25: 19). He (the Exalted) has also said, «And behold! Allah will say, «O Jesus the son of Mary' Didst thou say unto men, worship me and my mother as gods in derogation of Allah? He will say, Glory to Thee! Never could I say what I had no right (to say)....» (5: 119) He (the Exalted) has also said, «One Day He will gather them all together, and say to the angels,

«were you that these men used to worship» They will say, «Glory to Thee! Our (tie) is Thee- As Protector- not with them. Nay, but they worshipped the Jinns: Most of them believe in them». (34: 40-41).

Others examples are: Extinguishing the Sunnan and bringing innovations.

Other examples are: Prefering those graves to the best sites and most loved by Allah (the Exalted). Since verily grave worshippers set off for them aggrandizing them, respecting them, revering them, being kind to them, staying at them; this is something that does not take place in Mosques, nor something similar or close to it.

Another example: Verily that which has been allowed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) when visiting graves does not exceed the goal of reminding the visitor of the Afterlife, invoking Allah and, asking Him (the Exalted) for his sake, asking Allah to be merciful with him and to forgive him.

Thus the visitor turns out to be benevolent towards himself as well as towards the dead. But those polytheists have reversed those facts and contradicted religion by making the goal of the visit joining the dead as a partner of Allah (the Exalted), invoking Him, seeking refuge with Him, asking Him to satisfy their needs, asking for his blessing, and victory over enemies and the like. So they have done wrong to themselves and to the dead. And Allah's Holy Messenger (May Allah's blessings and peace be upon him) has forbidden men from visiting graves in order to block the way in front of rationaliztions. But when unification became stable in their hearts he (May Allah's blessings and peace be upon him) permitted them to visit them in as far as they followed what he (May Allah's blessings and peace be upon him) has legislated. He (the Exalted) forbade them to use obscene language; among the most severe uses of obscene language: Committing polytheism at graves, both orally and in action.

426 - It was narrated in the Saheeh of Moslem after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Visit graves; such a visit reminds you of death». And after Abi Abbas (May Allah be pleased with them).

427 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) passed by the graves of Medina; so he (May Allah's blessings and peace be upon him) approached them and faced them and said: O people of graves: May Allah's peace be upon you, may Allah (the Exalted) for-

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give us and you, you came before us and we followed you». It was narrated by Ahmad and At-Tirmithi.

Such visit allowed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) to his people and which was taught by him (May Allah's blessings and peace be upon him): Do you find in it anything that is practised by polytheists and innovators? Or do you find it contradicting all what they believe in and practise? How fair is what Malek ben Anas (May Allah's Mercy be upon him) said: «Nothing would reform the last generation of this nation but that which reformed its first one». But the weaker the nations adhere to the covenants of their prophets and the more they violate their faith, they compensate for it by polytheism which they innovated.

Those righteous people who came before safeguarded unification till even if one salutes the Holy Prophet (May Allah's blessings and peace be upon him) and then wanted to invoke Allah (the Exalted) he would turn his face to the Qibla and his back to the grave and then invoke. This was stated by the four Imams: Verily one should turn his face towards the Qibla when one invokes, so that he may not invoke at a grave; verily invoking at graves is considered worship.

428 - At-Tirmithi and others said: «Invocation is worship». Thus those who came before exclusively worshipped Allah (the Exalted) and did not perform at graves but that which was allowed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) such as invoking Allah (the Exalted) for the sake of those buried in them and asking Him to grant them Mercy. Abu Dawud narrated after Abi Huraira: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

429 - «Do not make your houses graves, do not take a feast around my grave; but bless me for your blessing reaches me where ever you are». This Honorable Hadith has good and reliable references; refering to his (May Allah's blessings and peace be upon him) saying, «Do not make your houses graves». That is to say do not make them invalid as places for prayer, invocation. Thus do not make it as equivalent to graves; he (May Allah's blessings and peace be upon him) ordered people to pray in their houses and forbade them to pray at graves; that is against what the Christians and those similar to them perform.

Moreover, verily aggrandizing graves and taking them places of feasts is among great acts of corruption that are not known but by Allah (the Exalted).

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Examples of corrupt acts: Taking those places to make feasts and pray around them and to circumambulate around them, kiss them and cover their cheeks with their dirt, worship those buried in them, seeking refuge with them, asking them to grant them victory, benefaction, health, and relief. Their depression help them and other requests that used to be requested by image worshippers. So if you see those extremists who assign a feast for them, when they get off their riding animals when they see it from afar, so they assign them collectors and kiss the earth, uncovered their heads, their voices and noises became loud, they cried aloud and saw that they gained from those visiting such places and sought the help of those who are unable to start a life or end it and they called yet from afar till they reached them. They would pray at the grave and they think that they have achieved a reward yet he who prays to two Qiblas will not receive a reward !! So you can observe them bowing down and prostrading seeking favours and acceptance from the dead; they verily have filled their palms with loss and failure.

It is to other than Allah (the Exalted) -rather to the Shaitan- that those tear drops fall, their voices are raised, needs are asked from the dead, relieving depression, seeking refuge making those poor rich, making those ill, healthy then they start circumambulating around the grave, as if it were the Sacred House what was rendered by Allah (the Exalted) blessed with guidance to all people. Then they start to kiss and become dependant. Did you see the Black Stone and what those coming to the Sacred House do to it? Then they would cover their foreheads and cheeks with its dust which Allah (the Exalted) knows that they were not covered with dust for Him (the Exalted) during prostration, then they continued the procedures of visiting the grave by shaving their hair, and sacrificing at that image and their prayer and sacrifice were to other than Allah (the Exalted) . Therupon if you see them congratulating each other saying: May Allah (the Exalted) reward you and us generously; when they return those extremists would ask them to sell the reward of visiting the grave because they could not go and visit the Sacred House. Thereupon he would say no no, by your Hajj every year.

So far discussing them we have not gone beyond, or told all their innovations and delusions since they are beyond what one can imagine or think. That is the principle of worshipping images as was practised by the people of Noah. And any one who smelled the least amount of knowledge and religious knowledge, realizes that among the most important issues is blocking the way to rationalization this forbidden matter. And that the Legislator knows about the consequences of practising what was forbidden more than

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any one else, and that good and guidance are achieved by following it, and evil and delusion are achieved by disobeying and contradicting him.

Chapter

(That which was mentioned about frequent swearing).

Allah (the Exalted) has said, «... but keep to your oaths...» (5: 89).

It was narrated after Abi Huraira (May Allah be pleased with him) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying that «Swearing pushes the sale commodity yet it wipes out the gain». It was narrated by both.

CHAPTER

His saying: (Chapter on that which was mentioned about frequent oath taking (swearing). That is to say forbidding it and warning against it.

(Allah (the Exalted) has said, «... but keep to your oaths..» (5: 89)).

Ibn Jarir said: Do not have it without considering those who frequently swear as unblievers. Other interpreters mentioned after Ibn Abbas that this is telling people: Do not swear. Others said: Keep to your oaths that is to say do not break them. It was mentioned by Ibn Abbas in his book. Verily the two interpretations are inseparable since frequent swearing means taking it lightly and not aggrandizing Allah (the Exalted) as well as other things. That contradicts the perfection of required unification.

(It was narrated after Abi Huraira (May Allah be pleased with him) who said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying:

430 - «Swearing sells the commodity, yet it exhausts gain». It was narrated by both.

That is to say Al-Bukhary and Moslem. It was also narrated by An-Nasai'. It means the following: Verily if one swears about his commodity, by saying that he was offered such and such a sum of money or that he bought it for such and such a sum of money; the buyer might think that he is telling the truth with such swearing; he would buy it for more than its actual

It was narrated after Salman that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

«There are three people that Allah (the Exalted) would not talk to nor

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value while the seller is lying because he wants the extra price. By doing this he disobeys Allah (the Exalted) and he would be punished by eradicating prosperity and when prosperity goes, he would suffer shortage greater than that increase he gains by swearing; and may be the price of that commodity would be eradicated. What Allah (the Exalted) has cannot be achieved but by obeying Him (the Exalted) and even if the present life is decorated for the disbeliever, its consequences decline, decay and perish.

His saying: (It was narrated after Salman (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

431 - «Three people that Allah (the Exalted) would not talk to nor purify and they would suffer severe and painful punishment: An adulterous with grey hair, a haughty needy person, and a man who turns Allah (the Exalted) as a commodity; he buys and sells only by his oath» It was narrated by At-Tabarani with a good reference).

Salman may be he is Salman Al-Farisi Abu Abdullah. He witnessed the battle of Khandaq. Abu Othman An-Nahdi, Sharhabil ben As-Samet and others narrated after him. The Holy Prophet (May Allah's blessings and peace be upon him) said:

432 - «Salman is considered one of us, the people of the house, verily Allah (the Exalted) loves from among my Companions four: Ali, Aba Tharr, Salman, and Al-Mokdad». It was narrated by At-Tirmithi and Ibn Maja. Al-Hasan said: Salman was a prince ruling thirty thousand people. He used to address them on Friday sermon wearing a gown half of which he wore and half of which he spread on the ground. He died during the Caliphate of Othman (May Allah be pleased with him). Abu Obeida said in the year 36 A.H. It is possible that he is Salman ben Amer ben Aws Ad-Dabbi.

His saying: (Three people Allah (the Exalted) would not talk to these disobeyers this is an indication that He (the Exalted) will talk to those who obey Him. And that speech is one of the qualities of His (the Exalted) perfection. The evidence on that is taken from the Holy Koran and the Sunna. And that is the way of the people of Sunna and consensus those researching Allah's performance of actions and that verily the action takes place by His will and volition and His ability and He still possesses this quality. He is unique, eternal, as said by the people of Honorable Hadith

purify and they would suffer severe and painful punishment: an adulterous grey haired, a haughty needy person, and a man who turned Allah (the Exalted) into a commodity of his; he never buys without swearing nor does he sell without swearing». It was narrated by At-Tabarani with right reference.

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and others among the Companions of Ash-Shafi, Ahmad and other sects. Concerning that Allah (the Exalted) has said, «Verily when He intends a thing, His command is, Be, and it is!» (36: 82). Thus He (the Exalted) mentioned the many letters indicating receiving, and actions indicating state and receiving as well. Such examples in the Holy Koran are numerous.

Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him) said: If they tell us that He (the Exalted) means those who deny the attributes of Allah (the Exalted): This requires that accidental qualities exist as part of Him (the Exalted). We said: He who denies this before you from those who came before and those Imams? The text of the Holy Koran and the Honorable Sunna encompasses this along with clear thought. The term accidental is general it might mean performances and contradictions, while Allah (the Exalted) is clear from all these matters- but He (the Exalted) does whatever He wishes from what He (the Exalted) says or does, an example about that is the following: That which has been indicated by the Holy Koran and the Sunna. The correct thing to say is- it is what the people of religious knowledge and Honorable Hadith say: Allah (the Exalted) talks and still has the ability to talk if He (the Exalted) wishes so, as was said by Ibn Al-Moubarak, Ahmad ben Hambal and others of the Imams of Sunna.

I said: Accidents are existing with Him (the Exalted) means: His ability to create them and make them happen and exist by His volition and command. And Allah (the Exalted) knows best.

His saying: (Nor would He (the Exalted) purify them and they would suffer severe and painful punishment). When their guilt became great, their punishment became great, thus they were punished by these three [Punishments] which are the greatest types of punishment.

His saying: (An adulterous with grey hair that is to say because the reason for committing sin has become weak and it indicates that the motive for adultery is the love of disobedience and fornication and not his fear of Allah (the Exalted). When the reason for disobedience is weak and if one commits it, then that necessitates making the punishment more severe and more painful that is in contradistinction to the case of the young man whose strength of the motive of [sexual] desire may get over him even though he fears Allah (the Exalted) and he might repent and blame himself for being disobedient and stops committing it.

It was narrated in the Saheeh after Imran ben Housein (May Allah be pleased with him): Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The best among my nation are those who come in my generation then those who come after them, then those who come after them -Imran said: I donot remember whether he (May Allah's blessings and peace be upon him) said after his (May Allah's blessings and peace be upon him) generation twice or thrice? Then after you come a people who witness but not die in battles for the sake of Allah (the Exalted), betray...

The same goes for the haughty needy because he does not allow him to be haughty because the motive for haughtiness is mostly having a lot of money, prosperity and leadership. And the needy poor does not have the reason for being haughty. Thus his haughtiness with the absence of a reason for that indicates that haughtiness is a part of his character and nature, residing in his heart, thus his punishment becomes great because the reason for haughtiness does not exist, that is why it is classified among the greatest sins.

His saying: (And a man who swears by Allah (the Exalted) to sell his commodity), thus making Him (the Exalted) his commodity for associating Him (the Exalted) with the goods he sells and buys. These deeds show that the one performing them, if he were a unifier, his unification is weak and his deeds are weak, according to what he believed in and according to what his tongue said and he performed those serious acts of disobedience while there was no reason or motive for them. We ask Allah (the Exalted) to save and grant us health and we seek refuge with Allah (the Exalted) from committing any act that He (the Exalted) does not love or accept.

His saying: (It was narrated in the Saheeh) that is to say Moslem's Saheeh. It was also narrated by Abu Dawud, At-Tirmithi and Al-Bukhary.

His saying: after Imran ben Housein (May Allah be pleased with him): Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

433 - «The best among my nation are those living in the same generation, then those who came after them, then those who come after them- Imran said: I do not remember whether he (May Allah's blessings and peace be upon him) said after his (May Allah's blessings and peace be upon him) generation twice or thrice -then verily there will come a people after you who witness but do not die in battles fighting for the sake of Allah (the Exalted), betray and cannot be trusted, vow and donot fulfil their vows; among them appears those who are fatty».

... and cannot be trusted, vow and do not fulfil their vows; among them appears those who are obsene».

His saying: (The best among my nation are those people of my generation) because of the virtue of that century in matters of religious knowledge, faith and righteous deeds for which people competed and rivaled for precedence so the good overwhelmed and good people become plenty while evil people declined and Islam and faith were more glorious; religious authority and religious teaching were more (than those who came after them) they were preferred to those who came after them, because the Islam appeared during their time as well as those calling people for it. And the innovations that appeared during the first generation were rejected and eradicated like the innovation of the Kharijites, Kadarites, Rafidites; such innovations, even though they appeared, those believing in those innovations lived in humility, disgrace and fear of being killed when they were stubborn and did not reject.

His saying: (I do not remember whether he (May Allah's blessings and peace be upon him) said after his generation twice or thrice) this is doubted by the narrator of the Honorable Hadith, Imran ben Houssein (May Allah be pleased with him). What is known in the narrations: Verily the preferred generations are three. However, the savants were available and Islam was evident and Holy struggle existing. Then he mentioned the aversion from religion and following ones desires that took place.

So he said, «Then after you there will come people who witness but who do not die in Holy struggle», because they took the matter of dying in Holy Struggle lightly and they never searched for that which is truthful that is so because their Faith was not perfect and their Islam was weak.

His saying: (They betray and can not be trusted) this indicates that verily betrayal overwhelms many of them or even most of them (those vow and do not fulfil their vows) that is to say they do not perform that which is their obligation, so the appearance of those ugly and disgraceful acts indicates the weakness of Islam and unbelief.

His saying: (Among them appears those who are fat) due to their desire in the present life, enjoying it and forgetting about the Afterlife and working for it. Anas said:

434 - «There will never come a time on people but the one after it is more evil; this will continue as such till you meet your Lord (the Exalted)».

Anas said: I heard this from your Holy Prophet (May Allah's blessings and peace be upon him); evil still increases in this nation till polytheism ap-

Also it was narrated after Ibn Masoud that the Holy Prophet (May Allah's blessings and peace be upon him) said, «The best among people are those living in my generation then those who come after them, then those who come after them, then those who come after them. Then comes a people whose witness precedes his oath and his oath is his witness».

Ibrahim said, «They used to beat us».

This Honorable Hadith denotes many issues:

The first: Advising people to keep their oaths.

The second: Informing that swearing promotes a commodity and eradicates prosperity.

The third: Serious warning to the one who constantly swears when he buys and sells.

The fourth: Warning that a sin becomes more serious when it is committed in the absence of necessity.

The fifth: Dispraising those who swear and ask others to swear.

The sixth: His (May Allah's blessings and peace be upon him) praising the three or four generation coming after him (May Allah's blessings and peace be upon him) and mentioning what will happen.

The seventh: Those who came before used to be their children to say the witness.

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pears and innovations among many of them even among those who belong to the world of knowledge, teaching, and books.

I said: Rather, they called for polytheism, delusion and innovations, and they wrote in that books and poems. We seek refuge with Allah (the Exalted) from whatever makes Him wrathful.

His saying: (It was narrated after Ibn Masoud (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said:

435 - «The best among people are those living in my generation, then those who come after them, then those who come after them. Thereafter comes a people whose witness precedes their oath and their oath precedes their witness».

I said: That is the case of he who turns his desires to the present life and forgets the After life. Thus he took witness and swearing lightly because he is care free and fears Allah (the Exalted) less and that is the case of most

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of them. And all is sought from Allah (the Exalted). Thus if this happened during the begining of Islam then that which happened later is much greater than that. Thereupon the people were careful.

His saying: (Ibrahim said- he is An Nakhi- they used to beat us.

That happened because those followers [of Islam] had abundant religious knowledge and strength of Faith of their Lord (the Exalted) and performing the duty and ordering people to do that which is kind and forbidding them from doing that which is hated because it is among the best of Holy Struggle and because religion can not be but by it. This includes a desire to train the children to obey their Lord and to refrain from doing that which harms them. That is Allah's (the Exalted) benefaction, He (the Exalted) grants it to whomever He (the Exalted) desires and all benefaction belongs to Him (the Exalted).

Chapter

(What was mentioned about Allah (the Exalted) and His Holy Prophet (May Allah's blessings and peace be upon him)).

Allah (the Exalted) has said, «Fulfil the covenant of Allah when ye enter into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety...» (16: 91).

CHAPTER

His saying: (Chapter concerning what was mentioned about protection by Allah (the Exalted) and protection by His Holy Prophet (May Allah's blessings and peace be upon him) and Allah (the Exalted) has said: «Fulfil the covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety...» (16: 91).

The religious authority Ibn Kathir said: That is what Allah(the Exalted) commands [People to perform] to fullfil their promises and covenant and to keep Faith. That is why He (the Exalted) has said, (and break not our oaths after ye have confirmed them) and there is no contradiction between this, «And make not Allah's (name) an excuse in your oaths» (2: 224) and between, «... that is the expiation for the oaths ye have sworn. But keep to your oaths». (5: 92). That is to say do not leave them without expiation and between what he (May Allah's blessings and peace be upon him) said as has been mentioned in the two Saheehs.

436 - «Verily by Allah (the Exalted) if He wishes I do not swear about something without expiating myself from it when I see that other options are better - and in another narration- and I expiated my oath». There is no contradiction between all this and between the here mentioned Holy verse (and break not your oaths after ye have confirmed them) because the oaths meant here are those concerned with convenants and promises and not those concerned with forbidding [others from doing something or inducing and motivating them to do something]. That is why Moujahid said about the

It was narrated after Bouraida, «Whenever Allah's Holy Messenger (May Allah's blessings and peace be upon him) assigned a prince [Ruler] over an army, he (May Allah's blessings and peace be upon him) used to advise him to revere Allah (the Exalted) and fear Him to be good and kind with the Moslems who are with him. He (May Allah's blessings and peace be upon him) said: Invade in the name of Allah (the Exalted); for the sake of Allah (the Exalted) fight those who do not believe in Him.

Holy verse: It is concerned with swearing; the swearing practised in Pre-Islamice times. He is supported by Imam Ahmad after Joubeir ben Matam who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

437 - There is no swearing in Islam; rather swearing used to be a Pre-Islamic practice which was made stronger by Islam». The name was narrated by Moslem.

It means that Islam doesnot need to be associated with swearing that Pre-Islamic people practised; verily adhering to Islam is sufficient.

Allah (the Exalted) has said, «.... For Allah knoweth all that ye do». (16: 91) is warning and threatening he who breaks oaths after confirming them.

His saying: (It was narrated after Bouraida) he is Ibn Al-Housaib Al-Aslami. And this Honorable Hadith has been narrated after his son Souleiman after him who mentioned it in [his book] «al-Moufhim».

His saying: (He said: whenever Allah's Holy Messenger (May Allah's blessings and peace be upon him) assigned a prince [Ruler] over an army or a battalion, he (May Allah's blessings and peace be upon him) used to advise him to revere and fear Allah (the Exalted).

Al-Harbi said: A battalion may reach a number of four hundred horsemen. An army is whatever is more than that in number. Revering Allah (the Exalted) and fearing Him and being careful in obeying Him (the Exalted) in order to avoid His Punishment.

I said: And that is materialized by doing what Allah (the Exalted) has commanded us to do and refraining from doing what He forbidden us.

His saying: (And be good and kind with the Moslems who are with him) that is to say he (May Allah's blessings and peace be upon him) advised him to treat them in a good way: To be kind to them, be friendly to them and be humble with them and not to treat them haughtily.

Invade yet donot be extremists, nor cheat, deceive, maim or kill. If you meet your polytheist enemies call them to three habits or dispositions and to whichever they respond to accept from them and donot fight them any more. Then ask them to embrace Islam, if they respond positively, then accept from them, ask them to move from their homes to the homes of immigrants, and tell them that if they did so, they would get what the immigrants get and they will pay what the immigrants have to pay.

Then if they refuse to move tell them to be like the Moslem Arabs, subdued to the rule of Allah (the Exalted), they do not get war gains unless they join Holy struggle with the Moslems. If they refuse then ask them to pay Jizya [Tribute], if they agree, then accept it and stop fighting them, and if they refuse ask for Allah's help and fight them.

His saying: (Invade by the name of Allah (the Exalted) that is to say start your invasion asking for the help of Allah (the Exalted) and being Faithful to Him.

His saying: (Fight those who do not believe in Allah (the Exalted). This general statement encompasses all the disbelievers; those fighting as well as those who are not. And he (May Allah's blessings and peace be upon him) intended among them those who were protected, priest and women and those under age and he (May Allah's blessings and peace be upon him) said: And do not kill a friary; rather, he forbade killing priests and women because they mostly do not fight and when they fight they usually get killed or escapage.

I said: The same goes for children and dividing it saying:(Do not gain without nor cheat or maim) that is to say do not take it without dividing it among other fighters. Cheating is breaking a covenant. Maiming is mutilating the killed person like cutting off his nose, ear or other organs. There is no conflict over proscribing taking gain without dividing it among fighters or cheating and hating mutilation.

His saying: (And if you meet your polytheist enemies call them to three habits or characters). Habits or characters in this context are the same.

His saying: (For whichever they respond to, you should accept and stop fighting them) that is to say accept whichever they accept.

His saying: (Then ask them to embrace Islam), this text was mentioned in the same way in all the copies of Moslem's book «then call them» adding «then» and the correct thing is to delete it. It was also narrated in books other than Moslem's such as Abu Dawud's, and «Kitab Al-Amwal», by Abi Oubaid because that was the beginning of the interpretation of the three ha-

And if you besiege a people in a fort and they want you grant them the protection of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him), then do not grant...

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bits.

His saying: (Then ask them to move to the homes of immigrants) he means to Medina. At the very start every one who embraced Islam had to immigrate to Medina and this shows that the immigration used to be an obligation on every one who becomes a believer among the people of Mecca and other cities.

His saying: (Then if they refuse to move) he means that if someone embranced Islam and did not immigrate or join in the Holy Struggle, would not be given from the fifth (Zakat), or from Al-Fai (war gains). And Ash-Shafi (May Allah's Mercy be upon him) did not see that they deserved to get something of Al-Fai. Rather, they only deserved alms taken from their rich and given in turn to their poor. Also, the people of Holy struggle and the soldiers of Moslem do not have the right to get alms from those people; every sort of money should be spent only for the sake of its people. Malek and Abu Hanifa equated between the two kinds of property and allowed it to be given to the weak.

His saying: (So if they refuse, then ask them to pay (Jizyah tribute) this shows a reason and a proof for Malek, his companions and Al-Ouzai concerning the necessity of taking tribute from every unbeliever an Arab or a non-Arab who believes in a Holy Book or not. Abu Hanifa said that it should be taken from all but Arab disbelievers and Arab Magus. Ash-Shafi said: It should not be taken from the people who have a Holy Book whether Arabs or non-Arabs. This was said by Imam Ahmad; it should be taken from the Magus.

I said because the Holy Prophet (May Allah's blessings and peace be upon him) took it from them and said:

438 - «Apply on them the Sunna of the people of the Holy Book».

However, they conflicted concerning the ration of that tribute. Thus Malek said: Four dinars should be paid by the people of Gold; four dirhams should be paid by the people of paper; shall the weak pay less or not? There are two opinions about that Ash-Shafi said: One dinar should be paid by the poor and by the sick. Abu Hanifa said as well as the people of Kufa: The rich should pay forty-eight dirhams the average should pay twenty-four dirhams and the poor twelve dirhams. That is what Ahmad ben Hanbal (May Allah's Mercy be upon him) said.

... then the protection of Allah (the Exalted) or the protection of His Holy Prophet (May Allah's blessings and peace be upon him); rather, grant them your protection and the protection of your companions. Verily it is easier and more suitable to guard what you protect than to guard what Allah (the Exalted) and His Holy Prophet (May Allah's blessings and peace be upon him) guard. And if you besiege a fort, and they want you to let them settle in accordance with Allah (the Exalted), let them settle according to your rule. Verily you do not know whether you do that correctly or not? This was narrated by Moslem.

This Honorable Hadith encompasses many issues:

The first: The difference between Allah's (the Exalted) protection, His Holy Prophet's (May Allah's blessings and peace be upon him) protection and the Moslem's protection.

The second: Guiding [people] to the least dangerous issue:

The third: His saying: «Invade in the name of Allah (the Exalted) and for the sake of Allah (the Exalted)».

The fourth: His saying: «Fight those who disbelieve in Allah (the Exalted)».

The fifth: His saying: «Seek Allah's (the Exalted) help and fight them».

The sixth: The difference between Allah's (the Exalted) judgment and that of religious authority.

And Malek and all other Moslem religious authorities believe that only the adult free slave men should pay it; rather it is taken from those reigned by the Moslems and not from those far away and it should be sent to the Moslem countries or wars fought by Moslems.

His saying: (And if you besiege people inside a fort) the speech contains a proof for those religious authorities and fundamentalists who say: In matters of opinion the correct opinion is one. That is known after the creed of Malek and others and they say so because the Holy Prophet (May Allah's blessings and peace be upon him) stated that Allah (the Exalted) has a certain specified judgment concerning opinions. Thus he who agreed with Him (the Exalted), is the one who is right, and the one who disagreed with Him (the Exalted) is the one who is mistaken.

439 - His saying: (If you besiege a people inside a fort and they want you to grant them protection of Allah (the Exalted) and the protection of His Holy Prophet (May Allah's blessings and peace be upon him)...) Protection is a covenant and abrogate not to be revoked: As if he said: If revoke takes place from someone going beyond limits and hostile, that would be

The seventh: That the companion rules when need exists by a rule that he does not know whether it agrees with that of Allah's (the Exalted) or not.

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considered revoking the covenant or promise between creatures and that is easier than revoking Allah's covenant. And Allah (the Exalted) knows best.

His saying: (and Nafi said when he called on people to embrace Islam before fighting them and he mentioned that the creed of Malek combines between the Honorable Hadiths concerning calling to Islam before fighting. He said that Malek said: The disbelievers should not be fought before calling them to embrace Islam and they should not be touched before the call of Islam reaches them. Then it is allowable to fight them and the conclusion of Malek is the correct one because the benefit of the call is to let the enemy realize that Moslems do not fight for the present life or for fanaticism; rather, they fight for religion. Thus when they learn that that night be a reason for their inclination towards the Truth in contradistinction to those who do not learn about the intent of Moslems. Thus some might think that they fight for the sake of a kingdom and the present life so they would become more stubborn. And Allah (the Exalted) knows best.

Chapter

(What was mentioned concerning: Giving the Oath to Allah (the Exalted)).

It was narrated after Jundub ben Abdullah (May Allah's Mercy be upon him) who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «A man said, May Allah (the Exalted) not forgive so and so, thus Allah (the Exalted) said, Who is it that gives the oath to Me that I shouldn't forgive so and so? Verily I have forgiven him and failed you». This Honorable Hadith was narrated by Moslem.

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His saying: (Chapter [on] what was mentioned concerning giving the oath to Allah (the Exalted)).

The writer mentioned an Honorable Hadith. (It was narrated by Jundub ben Abdullah (May Allah's Mercy be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

440 - «A man said, «By Allah (the Exalted) may He not forgive so and so. Thus Allah (the Exalted) said: «Who is it that gives the oath to Me that I should not forgive so and so? Verily I have forgiven him and failed you». This Honorable Hadith was narrated by Moslem).

His saying: (Give the oath to Allah (the Exalted)) that is to say swear. Al-Baghawi said in «Sharh As-Sunna» that Abi Huraira said -and he used Ikrama ben Ammar as a reference- He said, «I entered the Mosque of Medina, and a sheikh called on me saying: O Yamami, come here. I did n[illegible] know the man before. He said: Do not say to a man: By Allah (the Exalted), may Allah (the Exalted) not forgive you nor admit you into the Garden. I said: And who are you (May Allah's Mercy be upon him)? He said: Abu Huraira. Thereupon I said: Verily such a term is told by one of us to his family members when he is angry, or to his wife or to his servant. He

And it was narrated after Abi Huraira: «Verily the one who says is a worshipping man. Abu Huraira said: He said a word that ruined his present life as well as his Afterlife.

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said: Verily I heard Allah's Holy Messenger saying:

441 - Verily there were two men among Bani Israel who loved each other, one of them was a very good worshipper while the other as if he said that he was guilty. So he started saying: Stop what you are doing. He said : Let me and my Lord Alone. He said: Then came a day when he found him committing a great sin. Thereupon he said: Stop what you are doing. He said: Leave me and my Lord Alone. Were you sent to watch me. So he said: By Allah (the Exalted) may He not forgive you nor admit you into the Garden. He said: So Allah (the Exalted) sent on them an angel who took them in death then they met at Him (the Exalted); He told the guilty man: Be admitted into the Garden by virtue of My Mercy; and He told the other one: Can you prevent My Mercy from reaching My servant? He said: O Lord, No. He (the Exalted) said: Take him to Hell-Fire. Abu Huraira said: By the one who possesses my soul he said a word that ruined his present life as well as his Afterlife».

It was narrated by Abu Dawud in his «Sunnan». The following is Abi Huraira's (May Allah's Mercy be upon him) narration, «There were two brotherly friends among Bani Israel; one of them used to commit guilts while the other was a good worshipper. The worshipper always saw the other committing guilt and he used to say: Stop doing that. So one day he saw him committing a sin, and he told him: Stop doing that. The other man said: Leave me and my Lord Alone; were you sent to observe me? He said: By Allah (the Exalted), may He (the Exalted) not forgive you or admit you into the Garden. So He (the Exalted) took them in death then they met at the Lord of the worlds. So He (the Exalted) told the good worshipper: Did you know all about Me, or were you able to control what I control? So He (the Exalted) told the guilty: Go and be admitted into the Garden, and he told the other one: Take him to Hell-Fire».

His saying: (It was mentioned in Abi Huraira's Honorable Hadith that the narrator is a worshipping man) indicates as to his saying in this Honorable Hadith «One of them is a good worshipper», and these Honorable Hadith show the dangers of the tongue and that shows that one has to be careful what to say. Concerning that we mention the Honorable Hadith of Mouath.

442 - «I said O Allah's Holy Messenger (May Allah's blessings and peace be upon him); are we to be judged for what we speak? He (May

. . . .

Allah's blessings and peace be upon him) said: May your mother be bereaved of you, O Mouath, would people be thrown into Hell-Fire on their faces and on their roses -but as a consequence of what they say. And Allah (the Exalted) knows best».

This Honorable Hadith encompasses many issues:

The first: Warning against giving the oath to Allah (the Exalted).

The second: Hell-Fire being closer to the one of us than his shoe-lace.

The third: The same thing goes for the Garden.

The fourth: There is an evidence for his saying, verily a man says the word...».

The fifth: Verily a man may be forgiven because of something that he hates most.

Chapter

(Allah (the Exalted) cannot be called on to intercede for the sake of His creatures).

It was narrated after Joubeir ben Moutam (May Allah be pleased with him), «An Arab came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) the people are exhausted, children and women are hungry, the property is ruined. Thereupon ask your Lord (the Exalted) for our sake for we intercede with Allah (the Exalted) through you and intercede with you through Allah (the Exalted). Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) said: Praise Allah (the Exalted), Praise Allah (the Exalted) and he (May Allah's blessings and peace be upon him) kept on...

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His saying: (Chapter [about] Allah (the Exalted) cannot be called on to intercede for the sake of His creatures).

And he [The writer] narrated this Honorable Hadith and the text of Abi Dawud in his «Sunan» in a way which is more perfect and complete than that narrated by the writer (May Allah's Mercy be upon him).

(It was narrated after Joubeir ben Moutam after his father from his grandfather who said, «An Arab came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and said: O Allah's Holy Messenger, people are exhausted, children and women are hungry, the property is ruined, riding animals are extinguished, may you ask Allah (the Exalted) to send us rain since we verily ask you to intercede with Allah (the Exalted) for our sake; Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: Woe on you. Do you realize what you say? Then Allah's Holy Messenger (May Allah's blessings and peace be upon him)

... praising till that was realized in the faces of his Companions. Then he (May Allah's blessings and peace be upon him) said: Woe unto you, do you know what is Allah (the Exalted). He is verily greater than that. Verily it is not allowable to intercede with Allah (the Exalted) for the sake of one of His creatures». It was narrated by Abu Dawud.

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praised Allah (the Exalted) and kept on praising Him (the Exalted) till he (May Allah's blessings and peace be upon him) realized that on the faces of his Companions, then he (May Allah's blessings and peace be upon him) said: Woe on you, it is not allowable to intercede with Allah (the Exalted) for the sake of one of His creatures; Allah (the Exalted) is much greater than that. Woe on you, do you know what Allah (the Exalted) is? His Throne on His Heavens is as such- Then he (May Allah's blessings and peace be upon him) drew a dome in the air by his (May Allah's blessings and peace be upon him) finger- and it is to make a sound like the sound of the camel when one is riding on it.

443 - Ibn Bashshar said in his Honorable Hadith, «Verily Allah (the Exalted) is above His Throne and His Throne is above His Heavens».

Al-Hafeth Ath-Thahabi said: It was narrated with good reference when responding to the Juhmites after an Honorable Hadith by Muhammad ben Ishaq ben Yasar.

His saying: (Woe on you, it isnot allowable to intercede with Allah (the Exalted) for the sake of one of His creatures). Verily He (the Exalted) is the Lord and Possessor of every thing. All good and benefaction belong to Him; no one can prevent people from taking what He (the Exalted) gave or give what He kept; nor there is any one who can remove what He (the Exalted) predestined; there is nothing in Heavens or on earth that can make Him be disabled; He (the Exalted) is All knowing and All-Mighty. Rather, if He (the Exalted) wants something to happen He (the Exalted) will say be and it is. Allah creatures and all what they possess belong to Him (the Exalted); He manipulates them the way He likes and, He accepts intercession of interceders, that is when He (the Exalted) rejects what the Arab said.

His saying: (... and he (May Allah's blessings and peace be upon him) praised Allah (the Exalted) and glorified Him a lot, because it is improper to talk about the Creator as such. Praise be to Him (the Exalted) verily Allah (the Exalted) is greater and above all that.

Meanings hidden in this honorable Hadith: Proving that Allah (the Exalted) is above all His creatures and that His Throne is above His Heavens. It also includes interpreting the term «sit firmly» to mean above as was ex-

This Honorable Hadith encompasses many issues:

The first: It is rejected to say: We intercede Allah (the Exalted) over you.

The second: His (May Allah's blessings and peace be upon him) change because of this in a way that was realized by his Companions.

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plained by the Companions [of the Holy Prophet (May Allah's blessings and peace be upon him)], the followers, and the Imams, that is contrary to what the Juhmites and suspenders [Mouattila] and Moutazila and those learning after them believe in, such as the Asharites and those following them such as those disbelieving in the names of Allah (the Exalted) and in His attributes and those intended for them which confirm His Perfection. Such is the belief of those righteous who came before and the Imams, as well as those following them among those adhering to the Sunna since they confirm what Allah (the Exalted) has confirmed for Himself and what His Holy Messenger (May Allah's blessings and peace be upon him) confirmed for Him of the attributes of perfection that fit His glory and exaltedness without comparing Him to others.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said in his book «Mouftah As-Saada»- after a discussion preceding that about what makes the servant know himself and his Lord through the wanders of His creatures. After that he said:

And the second: Is to go beyond that to looking through the insight so the doors of Heavens open to him and he would roam its regions and between its angels; then a door after door opens to him till the march of the heart reaches the Throne of the Most Merciful where he would observe its vastness, glory, exaltedness, highness, and greatness; he would see the seven Heavens and the two earths as a ring thrown in an uninhabited land; he would see the angels close to the Throne Praising, Thanking, Glorifying and Eulogizing while the commands [of Allah (the Exalted)] descend unto them through rulers and soldiers known only by their Possessor and Lord.

Thus the command to bring certain people to life and like other into death, to support certain people and to humiliate others, to erect a kingdom and to destroy another, to move a certain favour from one place to another, to fulfil various types of needs: [such as] compensating for a broken hearted, enriching a poor, healing a sick person, removing grief, forgiving a sin, removing harm, supporting an oppressed, guiding a lost person, educating an ignorant, returning a traveller, pacifying a frightened person, helping an asker for help, aid the weak, rescuing the one asking for help, help the dis-

The third: Verily he (May Allah's blessings and peace be upon him) did not reject his saying, «We ask you to intercede for us...».

The fourth: Drawing attention to the interpretation of «Praise Allah».

The fifth: That verily Moslem may ask him (May Allah's blessings and peace be upon him) for rain.

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abled, revenging of an oppressor, stopping aggression; they are the lives of justice and benefaction, wisdom and Mercy, executed in all regions of the world.

He (the Exalted) can not be distracted from them by anything else, nor can He (the Exalted) be mistaken due to the vast number of problems and needs of various types, languages and times; nor are His (the Exalted) stores decreased by an atom; There is no God but He (the Exalted) the Most powerful the Most Wise. Then the heart stands between the hands of the Most Merciful, keeping silent out of fear of His Glory, and Power, so he prostrates himself between His hands one prostration from which he does not rise till the Day of Judgment; that is the travel of the heart while it is still in its place. That is among the greatest signs of Allah (the Exalted) as well as the greatest marvels of His creation. On what a travel, how blessed it is, how truthful it is, how great is the gain it returns, how exalted is its benefit and consequence. The life of spirits is travel, the key to happiness, the gain of minds and hearts; it is not like travel which is a piece of torture.

As for asking for the intercession of Allah's Holy Messenger (May Allah's blessings and peace be upon him) during his life time; what is meant here is asking for his (May Allah's blessings and peace be upon him) invocation, and not something special; rather, ever living righteous creatures desires that his request be answered thus there is no objection if he (May Allah's blessings and peace be upon him) is asked to intercede for that which is general and particular.

444 - As the Holy Prophet (May Allah's blessings and peace be upon him) said to Omar when he wanted to perform the Umra, «O our brother, do not forget to invoke Allah (the Exalted) for our sake». As for the dead, verily it is allowable to invoke Allah (the Exalted) for his sake during his funeral and at his grave and in other than that. That is which is allowable concerning the dead, as for calling on him, that is not allowed; rather, that was indicated by the Holy Koran and the Sunna that it is not allowable and warned against. Concerning that Allah (the Exalted) has said, «... and those whom ye invoke besides Him have not the least power. If ye invoke them, they will not listen to your call, and if they were to listen, they can not an-

swer your (prayer). On the Day of Judgment they will reject your Partnership» (35: 13-14).

Thus He (the Exalted) has shown that invoking he who does not hear or answer is polytheism that classifies the doer on the day as a disbeliever that is to say He (the Exalted) will reject this person and become the enemy of the one who does so. In that connection He (the Exalted) has said in the Holy Sura of Ahqaf, «And when mankind arc gathered together (at the resurrection) they will be hostile to them and reject their worship (al together)»(46: 6). Thus every dead person or absent person, neither hears, answers, benefit or harms and the Companions (May Allah be pleased with them) [of the Holy Prophet (May Allah's blessings and peace be upon him)] especially those who came before such as the Orthodox Caliphs. It was never reported that they or others invoked the Holy Prophet (May Allah's blessings and peace be upon him) after his (May Allah's blessings and peace be upon him) death to satisfy their needs even at times of drought.

445 - As has happened to Omar (May Allah be pleased with him) when he went in order to ask Allah for rain he took with him Al-Abbas, the Holy Prophet's uncle. So he asked him to ask Allah (the Exalted) to send rain because he is present and alive and can invoke his Lord (the Exalted). Had it been allowable to ask someone to ask Allah (the Exalted) to send rain after his death, he would have asked Omar (May Allah be pleased with him) and those who came before. Through this the difference between he who is dead and he who is alive is made evident, because he who is alive can invoke Allah (the Exalted) wherever he is present verily in reality they asked Allah (the Exalted) by asking someone who invokes and pleads Him (the Exalted); they also invoke their Lord (the Exalted). Thus he who went beyond that which is allowable to that which is allowable, will be lost and will make others lost. Had the invocation of a dead person be good, the companions would have deserved it more. Thus he who adheres to Allah's Holy Book will be saved, and he who leaves it and depends merely on his mind, will perish. All success is achieved through Allah (the Exalted).

Chapter

(What was mentioned about the Holy Prophet's (May Allah's blessings and peace be upon him) protection of unification and his (May Allah's blessings and peace be upon him) blocking the paths of polytheism).

It was narrated after Abdullah ben Ash-Shakhir (May Allah be pleased with him) that he said, «I let the delegation of ben Amr to Allah's Holy Messenger (May Allah's blessings and peace be upon him) thereupon we said: You are our master. So he (May Allah's blessings and peace be upon

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(His saying: Chapter on what was mentioned about the Holy Prophet's (May Allah's blessings and peace be upon him) protection of Monotheism and his (May Allah's blessings and peace be upon him) blocking the Paths of Polytheism).

His (May Allah's blessings and peace be upon him) protection of unification from what contaminates it such as sayings and deeds along which unification weakens or becomes deficient. That is frequently quoted after him (May Allah's blessings and peace be upon him), for example.

446 - «Do not praise me as the Christians have praised the son of Mariam; rather, I am a servant. Thus say: Allah's servant and Holy Messenger». He (May Allah's blessings and peace be upon him) also said:

447 - «It is not allowable to seek my help; rather, you should seek Allah's help.» And the like. He (May Allah's blessings and peace be upon him) forbade people to praise each other and strengthens that by saying to the one who praised another man.

448 - «Woe unto you! You have cut the neck of your friend...» It was narrated by Abu Dawud after Abdur-Rahman ben Abi Bakr after his father, «Verily a man commanded another man in the presence of the Holy Prophet (May Allah's blessings and peace be upon him) so he (May Allah's blessings

him) said: The Master is Allah (Be the blessed and raised above). We said: You are the most virtuous among us, and the most powerful among us. He (May Allah's blessings and peace be upon him) said: Say what you say or part of it but do not follow the Shaitan». It was narrated by Abu Dawud with good reference.

It was narrated after Anas (May Allah be pleased with him) «Verily some people said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), O the best among us and the son of the best among us,

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and peace be upon him) told him: You have cut the neck of your friend... He (May Allah's blessings and peace be upon him) repeated it three times». Then he (May Allah's blessings and peace be upon him) said:

449 - «If you meet commanders then throw dirt into their faces». It was narrated by Moslem, At-Tirmithi, Ibn Maja after Al-Mokdad ben Al-Aswad.

In this Honorabe Hadith, «He (May Allah's blessings and peace be upon him) forbade people from saying: You are our master, then he (May Allah's blessings and peace be upon him) said: The Master is Allah (Be the blessed and raised above)». And he (May Allah's blessings and peace be upon him) forbade them to say, «and the most virtuous among us and the most powerful among us». And he (May Allah's blessings and peace be upon him) said:

450 - «Do not follow the Shaitan».

451 - Also he (May Allah's blessings and peace be upon him) said in an Honorable Hadith narrated by Anas after him (May Allah's blessings and peace be upon him), «Verily some people said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him). O you are the best among us and the son of the best among us...» He (May Allah's blessings and peace be upon him) hated to be praised or commanded out of fear that they would go to exaggeration. The commanded by his praise- even though it applies to him- is considered among the deeds of the Shaitan because of aggrandizing that the love of praise may lead to and that contradicts the perfection of unification, since verily worship can not be established but through its pole without which it cannot run and that is being extremely humble and loving and the perfection of humility requires submission, fear and depending on Allah (the Exalted) and to see oneself only in a state of criticizing and blaming it in as far as worshipping his Lord (the Exalted) is concerned. Also loving cannot be achieved unless one loves what Allah (the

our master and the son of our master. So he (May Allah's blessings and peace be upon him) said, «O people, say what you say and do not follow the Shaitan; I am Muhammad, Allah's servant and Holy Messenger. I do not like you to raise me above my rank assigned to me by Allah (Be the blessed and raised above)». It was narrated by An-Nasai with good reference.

This Honorable Hadith encompasses many issues:

The first: Warning people against exaggeration.

The second: What the one who is told: You are our master should say.

The third: His saying, «Do not follow the Shaitan». even though they said nothing but the truth.

The fourth: His saying, «I do not like you to raise me above my rank».

Exalted) loves and hates what Allah (the Exalted) hates of sayings, deeds and wants.

Loving the praise by the servant contradicts what Allah (the Exalted) wants him to be while the commander seduces him. Thus he would become a wrong doer, thus the rank of slavery requires hating praise. As well as forbidding them in order to protect and maintain this rank. Thus whenever the servant behaves humbly in front of Allah (the Exalted), his deeds become pure and correct and whenever he introduces to it what contaminates it this rank of worship becomes corrupt and deficient if praise lead him to conceit and that contradicts the essence of worship as has been mentioned in the following Honorable Hadith.

452 - «Pride and glory are My garment and exaltdness is My wrap around; thus he whoever contends with Me about them, I will torture him». And it was narrated in another Honorable Hadith:

453 - «He who has in his heart as much as the weight of an atom of haughtiness will not be admitted into the Garden» love of praise may be the cause and the ladder on which such deficiets climb. Conceitedness eats good deeds like the fire eats wood; as for the one who commands, such command might lead him to placing the commanded in a rank that he does not deserve, also there is in their poems that exaggeration which the Holy Messenger (May Allah's blessings and peace be upon him) prohibited and warned against, verily many people have fallen in this till they declared polytheism in Lordship, Divinity and Rule as has been mentioned before. And the Holy Prophet (May Allah's blessings and peace be upon him), when Allah (the Exalted) perfected the rank of worship for him (May Allah's blessings and

peace be upon him). He (May Allah's blessings and peace be upon him) hated to be commanded in order to protect and maintain this rank and he (May Allah's blessings and peace be upon him) guided the nation to quit that practice advising them and protecting the rank of unification from corruption or from being weakened by polytheism and its means. Concerning that Allah (the Exalted) has said, «But the transgressors changed the word from that which had been given them...» (2: 59) and they saw that doing what he (May Allah's blessings and peace be upon him) prohibited them from doing [Not Performing that which is unallowable] is the best means of approaching [Allah (the Exalted)] and a benefaction among the best!

As for calling the servant «Master», the religious authorities have conflicted over that.

The religious authority Ibn Al-Qayyim said in his book «Badai Al-Fawaid». The people disagreed as to whether calling mankind «Master» is allowable or not; wrong people prohibit it and he narrated after Malek and they used what the Holy Prophet (May Allah's blessings and peace be upon him) said when they told him, «O Our master, he (May Allah's blessings and peace be upon him) said:

454 - «The Master is Allah (Be the blessed and raised above)» while other people who allowed it, and used the Holy Prophet's (May Allah's blessings and peace be upon him) discussion with the Ansar as an evidence.

455 - «Rise to your Master». This Honorable Hadith is more correct than the first one. Those people said: It is not allowable to use this term [Master] in order to address Allah (the Exalted); when the term is used to address Him (the Exalted) then He (the Exalted) is in the rank of Possessor, Lord and Supporter and it does not carry the meaning meant when applied to mankind.

I said: Thus what has been narrated after Ibn Abbas (May Allah be pleased with him) is true and correct concerning the meaning of the followng Holy verse, «Say, shall I seek for (my) Cherisher other than Allah». (6: 164). That is to say a God and a Lord. And he said about the Holy verse, «Allah the Eternal Absolute..» (113: 2) «He (May Allah's blessings and peace be upon him) is the Master who encompasses all kinds of perfection». Abu Wael said: «He (the Exalted) is the Master whose has come to an end». As for their refering to the Holy Prophet's (May Allah's blessings and peace be upon him) saying to the Ansar, «Rise to your Master». It appears that the Holy Prophet (May Allah's blessings and peace be upon him) did not face Saad thus there is no preference and Allah (Glory be to Him) knows best.

Chapter

(What was mentioned concerning the Holy verse, «No just estimate have they made of Allah, such due to Him: On the Day of Judgment the whole of the earth will be but His handful and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!«» (39: 67).

It was narrated after Ibn Masoud (May Allah be pleased with him) that he said, «One of the bishops came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and said: O Muhammad, we verily consider that Allah (the Exalted) places the Heavens on one finger and the earths on one finger,...

CHAPTER

His saying: (Chapter on what was mentioned concerning the Holy verse, «No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!» (39: 67) that is to say the Honorable Hadiths said concerning the meaning of the Holy verse.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) says: The polytheists did not estimate Allah (the Exalted) justly till they reached the stage of worshipping others along with Him (the Exalted) while He is the Most Glorious, the One able to do everything, the One who possesses every thing, the One who subdues every thing.

Mujahid said: This Holy verse was send down concerning Quraish. As-Sidi said: They did not glorify Him (the Exalted) as He should have been glorified. Muhammed ben Kaab said: Had they justly estimated Him they, wouldnot have to be lied to Him. And Ali ben Abi Talha said after Ibn Abbas: They are disbelievers, those who did not believe in Allah's power over

... and the trees on one finger, and water on one finger, and the earth on one finger, and the rest of the creatures on one finger. Then he (the Exalted) would say: I am the king. Thereupon the Holy prophet (May Allah's blessings and peace be upon him) laughed till his molar became apparent believing what the bishop said. Then he (May Allah's blessings and peace be upon him) rehearsed, «No just estimate have they made of Allah, such as is due to Him; on the Day of Judgment the whole of the earth will be but His handful...» (39: 67).

Also it was narrated by Moslem, «and the mountains and trees on one finger, then He (the Exalted) shakes them and say: I am the Possesser, I am Allah».

Also it was narrated by Al-Bukhary, «He (the Exalted) places the Heavens on one finger, water and soil on another, and the rest of the creatures on one finger». It was narrated by both.

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them. Thus he who believed that Allah (the Exalted) is able to do every thing, such a person would estimate Allah (the Exalted) justly; those who did not believe in that, did not estimate Allah (the Exalted) justly.

456 - Many Honorable Hadiths connected to this Holy verse were mentioned; it was interpreted as it was descended without adaptation or distortion- the Honorable hadith narrated by Ibn Masoud as well as by the writer (May Allah's Mercy be upon him) in this chapter when he said: It was also narrated by Al-Bukhary in more than one place of his Saheeh. Also it was narrated by Imam Ahmad, Moslem At-Tirmithi, An-Nasai. All of whom narrated after Suleiman ben Mihran Al-Amash after Ibrahim after Oubeida from Ibn Masoud.

Imam Ahmad said: We were told by Muawiya: We were told by Al-Aamash after Ibrahim after Alkama after Abdullah who said, «A man from among the people of the book came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: O Aba Al-Kassem did you know that Allah (the Exalted) would place all creatures on a finger, Heavens on a finger, the earths on another, trees on a finger, soil on a finger and the rest of the creatures on a finger and then He (the Exalted) would say: I am the king? So Allah's Holy Messener (May Allah's blessings and peace be upon him) laughed till his molars appeared in believing what that bishop said. He (May Allah's blessings and peace be upon him) said, «No just estimate...» (39: 67). Thus it was narrated by Al-Bukhary, Moslem, An-Nasai after Al-Aamash.

It was narrated by Moslem after Ibn Omar, «On the Day of Judgment Allah (the Exalted) would roll the Heavens then take them by His right hand then say, I am the king where are the mighty? Where are the arrogant? Then He (the Exalted) would roll the seven earths, then He (the Exalted) would take them by His left arm, then say: I am the king where are the mighty? Where are the arrogant?».

It was narrated after Ibn Abbas that, «The seven Heavens and seven earths are nothing in the palm of the hand of the Most Gracious but like a seed of mustard in the palm or the hand of one of your».

Imam Ahmad said: We were told by Al-Hussein ben Hasan Al-Ashkar that they were told by Abu Kudainah after Ata after Abi Ad-Duha after Ibn Abbas who said: «A Jew passed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was sitting [and discussing matters with people]. He said: O Aba Al-Kassem how do you say: On the day that Allah (the Exalted) would place Heavens on -this and he pointed at his index finger- and the earth on this, and the mountains on this and the rest of the creatures on this? Saying all that while pointing with his finger. Thereupon Allah (the Exalted) sent down the Holy verse, «No just estimate... The same was narrated by At-Tirmithi in the interpretation with reference after Abi Ad-Duha Moslem ben Sabih. He said: [This Honorable Hadith] is righteous and good we only know it in this version. Then Al-Bukhary said: We were told by Saïd ben Oufair that Al-Laith told him that Abdur-Rahman ben Khalid ben Mosafer told him after Ibn Shehab after Abi Salma ben Abdur-Rahman that Abi Huraira (May Allah be pleased with him) said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Allah (the Exalted) would seize the earth and roll the earth with His (May Allah's blessings and peace be upon him) right one, where are the kings of the earth?» Moslem narrated this Honorable Hadith in another way.

Also Al-Bukhary said: We were told by Mukdaem ben Muhammad that his uncle Al-Kassem ben Yahya told them after Oubeidallah after Ibn Omar (May Allah be pleased with him) who said: Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Verily on the Day of Judgment Allah (the Exalted) would seize the earths and put them on one finger while the Heaven on His right hand, then He (the Exalted) would say: I am the king». It was narrated by Moslem in another way.

457 - It was also narrated by Imam Ahmad through another source and in another version which is easier than this one however, longer. Thus he

Ibn Jarir said: I was told by Younes that Ibn Wahab told them: Ibn Zaid said: My father told me: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The seven Heavens as compared to the Throne are nothing but like seven dirhams thrown into a shield».

459 - He said: Abu Tharr (May Allah be pleased with him) said that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «The chair is nothing compared to the Throne but like an iron ring thrown in a desert».

It was narrated after Ibn Masoud that, «Between the lowest Heaven and that which comes directly after it, five hundred years, and between every Heaven there are five hundred years and between the seventh Heaven and the Throne, five hundred years, and between the Throne and water five hundred years and the Throne is above water. And Allah (the Exalted) is above the Throne, nothing of your deeds can be conceiled.» It was narrated by Ibn Mahdi after Hammad ben Soulam after Asem, after Zarr after Abdullah.

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said: We were told by Affan that they were told by Houmad ben Salam that Ishaq ben Abdullah ben Abi Talha told them after Oubeidallah ben Maksam after Ibn Omar that Allah's Holy Messenger (May Allah's blessings and peace be upon him) one day read this Holy verse while on pulpit, «No just estimate have they made of Allah, such is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the Heavens will be rolled up in His right hand: Glory to Him: High is He above the partners they attribute to Him!» (39: 67) and Allah's Holy Messenger (May Allah's blessings and peace be upon him) said that while moving his (May Allah's blessings and peace be upon him) hand to and fro the Lord glorifies Himself saying: I am the all-Mighty, I am the arrogant, I am the king, I am the all-Powerful, I am the Generous. So the pulpit shaked with Allah's Holy Messenger (May Allah's blessings and peace be upon him) till we said: It would fall.

458 - His saying: (It was narrated by Moslem after Ibn Omar...) that is to say Moslem narrated it as such. Al-Houmaidi said that it is more perfect. Moslem narrated it after Salem who narrated it after his father. It was also narrated by Al-Bukhary after Oubaidallah after Nafeh after Ibn Omar (May Allah be pleased with them) who said, «Verily on the Day of Judgment Allah (the Exalted) would seize the earths while the Heaven is in His right hand». It was also narrated by Moslem after Oubaidallah ben Maksam.

460 - It was also narrated by Ibn Masoud in a similar way after Asem after Abi Wael after Abdullah.

Al-Hafeth Ath-Thahabi (May Allah's Mercy be upon him) said: It was narrated in several versions.

I said: All those Honorable Hadiths show the Glory and Might of Allah (the Exalted) and the greatness of His creatures. He (Be the blessed and raised above) learned about His servants through His attributes and wonders of His creatures all of which point at His perfection and show that He Alone is the worshipped not having a partner nor in His Lordship or in His Divinity. It indicates that the attributes are confirmed to be His in a way that suits His Glory and Exaltedness, confirmed without comparison and that is indicated by the texts of the Holy Koran and Honorable Sunna and the texts which have been followed and obeyed by those who came before of this nation and its Imams and all who have followed them and identified with them as far as their Islam and faith are concerned.

Just contemplate those Honorable Hadiths in which the Holy Prophet (May Allah's blessings and peace be upon him) aggrandized his (May Allah's blessings and peace be upon him) Lord by mentioning the attributes of His perfection in a way that suits His Exaltedness and believing what the Jews said about Allah (the Exalted) when those attributes point at His Glory, just think about how they confirm that Allah (the Exalted) is High above the Throne; the Holy Prophet (May Allah's blessings and peace be upon him) never said about any of them: Verily superficial meaning is not wanted and that it indicates likening the attributes of Allah (the Exalted) to the attributes of His creatures. Verily Allah (the Exalted) perfected religion by this and completed favours, so he (May Allah's blessings and peace be upon him) taught people the clear Message. May Allah's blessings be on him and on his family and Companions and all those who follow them till the Day of Judgment. The Companions (May Allah be pleased with them) received after the Holy Prophet (May Allah's blessings and peace be upon him) all that he (May Allah's blessings and peace be upon him) used to describe his Lord (the Exalted) such as the attributes of perfection and exaltedness so they believed in him (May Allah's blessings and peace be upon him) and in Allah's Holy Book and all their Lord's attributes that it encompassed.

Concerning that Allah (the Exalted) has said: «And those who are firmly grounded in knowledge say: «We believe in the Book; the whole of it is from our Lord...» (3: 7) and the same goes for those who followed them

kindly and the Imams; those religious authorities all of whom used those attributes to describe Allah (the Exalted) and He used them to describe Himself and His Holy Messenger. They did not reject any of those attributes and non of them said: That its superficial meaning is not wanted or that it necessitates likening; rather, they rejected those strongly and while responding to those concepts they wrote large volumes that are between the hands of the people of the Sunna and consensus.

Sheikh Al-Islam Ahmad ben Taymiyya (May Allah's Mercy be upon him) said: And Allah's Holy Book from its beginning till the end as well as the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and discussions of the Companions and the followers, as well as discussions of various Imams are full with experts that say that Allah (the Exalted) is above every thing and that He is above the Throne, over the Heavens and straightening on the Throne.

Concerning that He (the Exalted) has said: «To Him mount up (All) words of Purity: He who exalts each Deed of Righteousness». (35: 10) and, «.... O Issa! I will take thee and raise thee to Myself». (3: 55) and, «Nay, Allah raised him up unto Himself..» (4: 158) and, «... Lord of the Ways of Ascent . The angels and the Spirit ascend unto Him...» (70: 3-4) and «He rules (all) affairs from the Heavens to the earth: At the end will (all affairs) go up to Him...» (32: 5), and, «They all revere their Lord high above them...» (16: 50) and, «He who hath created for you all things that are on earth; moreover his design comprehended the Heavens, for He gave order and perfection to the seven firmaments...» (2: 29) and, «Your Guardian-Lord is Allah, who Created the Heavens and the earth in six days, and is firmly established on the Throne (of authority): He draweth the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command.

Blessed be Allah, the Cherisher and Sustainer of the worlds!» (7: 54) and «Verily your Lord is Allah, who created the Heavens and the earth in six days, and is firmly established on the Throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave». (10: 30) He (the Exalted) has mentioned unification in this Holy verse.

Allah (the Exalted) has said, «Allah is He who raised the Heavens without any pillars that ye Can see; is firmly established on the Throne (of Authority)». (13: 2) and «A revelation from Him who created the earth and the Heavens up high. (Allah) Most Gracious is firmly established on the

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Throne (of authority)». (20: 4-5) and. «And put thy trust in Him who lives and dies not; and celebrate His praise; and enough is He to be acquainted with the faults of His servants; He who created the Heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of authority): Allah Most Gracious: Ask thou, then, about Him of any acquainted (with such things)». (25: 58-59) and, «Allah who has created the Heavens and the earth, and all between them, in six days, and is firmly established on the Throne (of authority): Ye have none, besides Him, to protect or intercede (for you): Will ye not then receive admonition? He rules (all) affairs from the Heavens to the earth: Tell the end, «will (all affairs) go up to Him, on a Day, the space where of will be (as) a thousand years of your reckoning.» (32: 4-5) and,

«He who created the Heavens and the earth in six Days, and is moreover firmly established on the Throne (of authority). He knows that what enters within the earth and what comes forth out of it, what comes down from Heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do». (57: 4). He (the Exalted) mentioned His knowledge, ability, and vision. He (the Exalted) has also said: «Do ye feel secure that He who is in Heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? Or do ye feel secure that He who is in Heaven will not send against you violent tornado (with showers of stores), so that ye shall know how (terrible) was My warning?» (67: 16-17) and, «It is sent down by one Full of Wisdom, Worthy of all Praise». (41: 42) and «The revelation of the Book is from Allah the Exlated in Power, Full of wisdom» (45: 2) and, «Pharaoh said, O Haiman! Build me a lofty palace, that I may attain the ways and means- the ways and means of (reaching) the Heavens, and that I may mount up to the God of Moses: But as far as I am concerned I think (Moses) is a liar!» (40: 36-37).

I said: And the Imams (May Allah's Mercy be upon him) mentioned in their books that they wrote in response to those who deny attributes such as the Juhmites, Muttazila, Asharites and the like. For example, what was mentioned by Al-Hafeth Ath-Thahabi in his book «al-Ulum» as well as in other books supported with correct references after Umm Salma the Holy Prophet's (May Allah's blessings and peace be upon him) wife who said concerning His (the Exalted) saying, «(Allah) Most Gracious is firmly established on the Throne (of authority)» (20: 5). She said: «The straightening is not unknown, accepting it is believing, rejecting it is disbelief».

It was narrated by Ibn Al-Munthir, Al-Lalkai and others with correct

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references. He said: It was confirmed that Sufyan ben Aiyina (May Allah's Mercy be upon him) said: When Rabia ben Abi Abdur-Rahman asked: How is it possible to be established [on the Throne]? He said: Being established is not unknown, the manner is not conceived, and from Allah (the Exalted) we get the Message, and the Holy Messenger (May Allah's blessings and peace be upon him) has to inform, we have to believe. Ibn Wahab said: We were at Malek's when a man entered and said: O Abu Abdullah «(Allah) Most Gracious is firmly established on the Throne (of autority)» (20: 5). How was He (the Exalted) established? So Malek (May Allah's Mercy be upon him) thought for sometime and said: (Allah) Most Gracious is firmly established on the Throne (of authority); that is how He described Himself and it can not be asked how? Saying how about Him is rejected and you came with an innovation. Take him out». It was narrated by Al-Baihaqi with correct reference after Ibn Wahab. It was also narrated by Yahya ben Yahya who said: Straightening is not unknown, the manner is not possible, believing is an obligation, and asking about it is an innovation.

Ath-Thahabi said: Look at how they confirmed that Allah (the Exalted) straightens on the Throne, and informed that it is understood and does not need any further explanation and they rejected the mechanism. Al-Bukhary said in his Saheeh; Mujahid said (reestablished) means that He (the Exalted) is above the Throne. Also Ishaq ben Rahaweih said: I heard more than one of the intepreters saying (Allah) on the Throne) that is to say He (the Exalted) is raised above. And Muhammad ben Jarir At-Tabari said about His (the Exalted) saying: (Allah) Most Gracious is firmly established on the Throne) that is to say raised above.

Also, Ad-Darimi, Al-Hakem and narrated after Ali ben Al-Hussein ben Shakik. He said: I heard Abdullah ben Al-Mubarak saying: «We know that our Lord is above His seven Heavens firmly established on the Throne, and we donot say what the Juhmites say». Ad-Darimi said we were told by Al-Hasan ben As-Sabbah Al-Bazzar that they were told by Ali ben Al-Hussein ben Shakik after Ibn Al-Mubarak: He was told: «How can we know our Lord (the Exalted)? He said: By that He (the Exalted) is above the seventh Heaven on the Throne.

We have already mentioned what Al-Ouzaii said: We were -and the followers present- saying: Verily we believe in what was mentioned in the Sunna.

Abu Omar At-Talamanki said in «Kitab Al-Ousoul»: The people of the Sunna have unanimously agreed that Allah (the Exalted) straightens on the Throne essentially.

In the same book he also said: The people of the Sunna have unani-

mously agreed that verily Allah straightens on the Throne in reality not metaphorically; then he supported his discussion by what Malek said: Allah (the Exalted) is in Heavens and His knowledge is every where; then he said in this book: The people of the Sunna have unanimously agreed that the meaning of the following Holy verse «... and He is with you wheresoever ye may be» (57: 4) and like Holy verses mentioned in the Holy Koran: That is His knowledge, and that verily Allah (the Exalted) is above Heaven) essentially straightens on His Throne as He (the Exalted) wished. That is how he said it.

Sush discussions are frequently found in the discussions of the Companions, followers and Imams; they confirmed what Allah (the Exalted) has confirmed in His Holy Book through His Holy Messenger (May Allah's blessings and peace be upon him); that is to say the reality that meets His exaltedness and Glory; they rejected saying that He (the Exalted) is similar to the creatures; they did not say how; we have already discussed this in this chapter.

Al-Hafeth Ath-Thahabi said: The first time I heard the saying of the one who denied that Allah (the Exalted) is above His Throne: He is Al-Ja'd ben Dirham. He also rejected all the attributes. He was killed by Khalid ben Abdullah Al-Kisri. His incident is very much famous. However, this was adopted after him by Al-Jahm ben Safwan the Imam of Juhmites, so he overtly discussed it and supported it by obscure evidence. That was during the last period of the followers. Thus the Imams of that time rejected his opinion, such as Al-Ouzai, Abu Hanifa, Malek, and those Imams of guidance that followed them. Thus the Ouzai, the Imam of the people of Sham said when this opinion appeared: We were told by Abdul-Wasi Al-Abhari with reference to Abi Bakr Al-Baihaqi: We were told by Abu Abdullah Al-Hafeth, I was told by Muhammad Ali Al-Jawhari -in Baghdad- we were told by Ibrahim ben Al-Haitham, we were told by Muhammad ben Kathir Al-Mussaissi that he heard Al-Ouzai saying: We- and the followers- were saying: Verily Allah (the Exalted) is above His Throne. We believe in His attributes mentioned in the Honorable Sunna. This was narrated by Al-Baihaqi concerning the attributes. The narrators are reliable.

Imam Ash-Shafi (May Allah's Mercy be upon him) said: Allah(the Exalted) has names and attributes that no one can reject or deny and he who contradicts them after being given evidence, had in fact disbelieved. As before being given evidence, then he would be excused due to his ignorance and we confirm these attributes and reject likening Him (.. Exalted) to any

It was narrated after Al-Abbas ben Abdul Muttaleb (May Allah be pleased with him) that he said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

461 - «Do you know the distance between the earth and Heavens? We said: Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) know best. He (May Allah's blessings and peace be upon him) said: The walking distance of five-hundred years exists between them, and between each two Heavens there exists the walking distance of five-hundred years and the thickness of every Heavens the walking distance of five-hundred years and between the seventh Heavens and the Throne there exists a sea the depth of which is equal to the distance existing between the earth and Heaven; Allah (the Exalted) is above all that; nothing of the deeds of Bani Adam can be conceiled from Him (the Exalted).» This Honorable Hadith was narrated by Abu Dawud and others.

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other as He (the Exalted) has rejected likening Himself to any thing else. Concerning this He (the Exalted) has said, «... There is nothing whatever like unto Him, and He is the One that hears and sees (all things)». (42: 11).

His saying: (It was narrated after Al-Abbas ben Abdul-Muttaleb) the writer (May Allah's Mercy be upon him) just summarized this for us; that which was mentioned in Abi Dawud's «Sunan»: It was narrated after Al-Abbas ben Abdul-Muttaleb that he said: I was in the desert with a group with Allah's Holy Messenger (May Allah's blessings and peace be upon him) when a cloud passed by us, so he (May Allah's blessings and peace be upon him) looked at it and said: «What do you call that?» They said: Clouds, he (May Allah's blessings and peace be upon him) said: And it is said: Rain cloud. Thereupon they said: Rain cloud.

Abu Dawud said: I did not completely understand the last term very well- he (May Allah's blessings and peace be upon him) said: Do you know the distance existing between the earth and Heaven? They said: We do not know. He (May Allah's blessings and peace be upon him) said: The distance existing between them is either one or two or seventy-three years, then the same thing goes for the Heavens above, till he (May Allah's blessings and peace be upon him) counted seven Heavens. Above the seventh there is a sea the depth of which is equal to the distance existing between two Heavens, then above that eight ibex between their hoofs and knees there exists the distance equal to that existing between one Heaven and the other. Then on their backs they carry the Throne the height of which is equal to the dis-

This Honorable Hadith encompasses many issues:

The first: Interpreting His (the Exalted) saying (... the whole of the earth will be but His handful).

The second: Such knowledge and the like is known by the Jews living at his (May Allah's blessings and peace be upon him) time. They did not deny or interpret it.

The third: Verily when the bishop talked to the Holy Prophet (May Allah's blessings and peace be upon him), he (May Allah's blessings and peace be upon him) believed him and the Holy verses was sent down confirming that.

The fourth: Allah's Holy Messenger (May Allah's blessings and peace be upon him) laughed when the bishop mentioned this great knowledge.

The fifth: Stating the existence of hands and that the Heavens are in the right hand, while the earths are in the other.

The sixth: Stating that it is called left (hand).

The seventh: Mentioning those who are haughty and arrogant.

The eighth: Saying like a seed of mustard in the palm of the hand of one of you.

The ninth: The greatness of the chair relative to the sky.

The tenth: The greatness of the Throne relative to the chair.

The eleventh: That verily the Throne is not the same as the chair and water.

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tance existing between one sky and another. Then Allah (the Exalted) is above all that». It was narrated by At-Tirmithi, and Ibn Maja.

At-Tirmithi said: This is a strange yet good Honorable Hadith. Al-Hafeth Ath-Thahabi said: It was narrated by Abu Dawud with good reference. Also At-Tirmithi narrated something similar after Abi Huraira saying: «The distance existing between one Heaven and the other is five-hundred years», and there is no contradiction between the two Honorable Hadiths because estimating that by five-hundred years is related to the speed of a Caravan, for example, and seventy years, something as far as the speed of mail is concerned, because it is correct to say: Between Egypt and our country there exists the distance of twenty days considering normal walk; and three days considering mail speed. Sharik also narrated part of this Honorable Hadith after Sammak.

The twelfth: The distance existing between the seventh sky and the chair.

The thirteenth: The distance existing between one sky and the other.

The fourteenth: The distance existing between the chair and water.

The fifteenth: That verily the Throne is above water.

The sixteenth: Verily Allah (the Exalted) is above the Throne.

The seventeenth: The distance existing between the earth and Heaven.

The eighteenth: The thickness of every sky is one-hundred years.

The nineteenth: Verily the sea existing above the skies has a depth of five-hundred years and Allah (the Exalted) knows best.

Praise be to Allah the Lord of the worlds and May His blessing be upon our Master Muhammad as well as upon his family and Companions altogether.

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